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THE

MONTHLY REVIEW;

OR

LITERARY JOURNAL,

ENLARGED:

From SEPTEMBER to DECEMBER, *incluſive*,

M,DCC,XCVIII.

With an APPENDIX.

"The Herd of Critics I defy!
"Let them cenſure; what care I?" ALLAN RAMSAY.

"Deſpiſe not, Son, the Criticiſer:
"For—while he cenſures, you grow wiſer." TOM D'URFEY.

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THE
MONTHLY REVIEW,
For SEPTEMBER, 1798.

Art. I. *An Essay on the Principle of Population, as it affects the future Improvement of Society.* With Remarks on the Speculations of Mr. Godwin, M. Condorcet, and other Writers. 8vo. pp. 400. 6s. Boards. Johnson. 1798.

ALMOST half a century has now elapsed, since certain strong spirits in France scattered the seeds of a new species of philosophy, that has already raised its head to heaven and overshadowed the earth. Regarding with fastidious contempt all the established systems of policy, of morals, and of religion, by which the conduct and the opinions of mankind had hitherto been regulated, they laboured with unremitted industry, supported by great talents, to give a new bias to the human mind; and to eradicate from it that principle which had contributed so powerfully to facilitate government;—that principle which impels the many to submit their opinions to the real or supposed superior wisdom of the few. Their labours were successful. Having sapped the foundation on which the superstructure of opinion rested, it was not very difficult to subvert those opinions themselves. Men began to look at the existing establishments of government, and at received systems of religious faith and morals, with a degree of suspicion proportioned to their antiquity; and unfortunately the abuses in the one and the errors in the other, which were but too obvious, served to confirm the favourite dogma of those new apostles,—that they were all founded in tyranny, in hypocrisy, and in fraud. That *unique* phænomenon in the history of man, the French revolution, with the little good and all the evil which it has produced, is one of the consequences of this change. That revolution, which was itself an effect of the new philosophy, gave increased efficacy to its cause; and it imparted new energy to those principles which had already been found so powerful in unsettling the human mind. The new teachers of the world did not neglect to avail themselves of the advantage. They persisted in the attack on the old establishments, moral and political; until, as they supposed, they left not one stone on another of that edifice which it had been the labor of so many centuries to raise, to strengthen, and to embellish.

It is not in the nature of the human mind to rest without a system. No sooner, therefore, had the philosophers demolished the old systems, which, combining perhaps some falsehood with much truth, had the sanction at least of the common-sense of mankind, than they applied themselves to the fabrication of new theories; in which imagination supplied the place of experience; and man was considered as they wished him to be rather than as he is.

Of some of those system-builders, Fancy itself was unable to follow the rapid flights. They conceived man in a state not only such as has never yet existed, but such an one that even a strong imagination cannot conceive it possible for him to exist in it. His present circumstances they describe in the language of opprobrium and contempt; and those to which they suppose he will one day reach, they adorn with poetical panegyric: but of the means by which the transition is to be effected they are silent; and the obvious difficulties, which impede the desired change, they affect to undervalue, or totally overlook.

In this class of men, the late M. Condorcet and the present Mr. Godwin hold a conspicuous place:—the one inculcating the possibility, if not probability, that the nature of man may be improved to absolute perfection in body and in mind, and his existence in this world protracted to immortality; the other recommending a system of equality which should banish vice and misery from the earth, and sublimate the passions of man into the qualities and dispositions of pure, perfect, and benevolent intellect.

Speculations so fantastic, systems so unfounded in the experience of mankind, and so contrary to those opinions which common sense suggests, and which the experience of several thousand years has corroborated, most men would think fit subjects rather for ridicule than refutation. The author of the volume now before us, however, who seems to possess a very candid mind as well as a sound understanding, believes that more good may result from a fair discussion even of such hypotheses, when advanced by able men, than from affecting to annihilate them by neglect. Such men, he thinks, neglect has no tendency to convince of their mistakes; 'on the contrary, a candid investigation of these subjects, accompanied with a perfect readiness to adopt any theory warranted by sound philosophy, may tend to convince them that in forming improbable and unfounded hypotheses, so far from enlarging the bounds of human science, they are contracting it, throwing us back into the very infancy of knowlege, and weakening the foundations of that mode of philosophising, under the auspices of which science has of late made such rapid advances.' He moreover thinks that a complete and satisfactory answer to them is not difficult to be given. It is involved, he conceives, in a few simple and indubitable propositions, which it is his object in this essay to develope. They are briefly these:

The power of population is indefinitely greater than the power in the earth to produce subsistence for man.

By the law of our nature which makes food necessary to the life of man, the effects of these two unequal powers must be kept equal.

Therefore a strong check on population must be kept continually in operation, which check can be found only in vice or in misery, and which therefore will always constitute an insuperable obstacle to the perfectibility of man.

In illustrating these propositions, the author proves that the difference between the power of population in man, and the power of the earth in producing sustenance, is the difference between a geometrical and an arithmetical series; each generation of man, when not under the influence of any check to population, producing double their own numbers; while the produce of the earth, under the highest degree of cultivation, increases in any determinate period, only by the repeated addition of a fixed quantity. The excess of this power of population, beyond the power of produce, creates what he calls the preventive check on marriage,—which, he says, operates at this day in full force in all the European countries; and he instances its efficacy and manner of operation on the different classes of the community in England.

The second positive check to population is that which represses an increase already begun, and is confined chiefly, though not solely, to the lowest orders of society.

> ‘ This check (he says) is not so obvious to common view as the other I have mentioned; and, to prove distinctly the force and extent of its operation, would require, perhaps, more data than we are in possession of. But I believe it has been very generally remarked by those who have attended to bills of mortality, that of the number of children who die annually, much too great a proportion belongs to those, who may be supposed unable to give their offspring proper food and attention; exposed as they are occasionally to severe distress, and confined, perhaps, to unwholesome habitations and hard labour. This mortality among the children of the poor has been constantly taken notice of in all towns. It certainly does not prevail in an equal degree in the country; but the subject has not hitherto received sufficient attention to enable any one to say, that there are not more deaths in proportion, among the children of the

poor, even in the country, than among those of the middling and higher classes. Indeed, it seems difficult to suppose that a labourer's wife who has six children, and who is sometimes in absolute want of bread, should be able always to give them the food and attention necessary to support life. The sons and daughters of peasants will not be found such rosy cherubs in real life, as they are described to be in romances. It cannot fail to be remarked by those who live much in the country, that the sons of labourers are very apt to be stunted in their growth, and are a long while arriving at maturity. Boys that you would guess to be fourteen or fifteen, are upon inquiry, frequently found to be eighteen or nineteen. And the lads who drive plough, which must certainly be a healthy exercise, are very rarely seen with any appearance of calves to their legs; a circumstance, which can only be attributed to a want either of proper, or of sufficient nourishment.'

To these obstacles to increase of population in all long-occupied countries, he adds the vicious customs with respect to women, great cities, unwholesome manufactures, luxury, pestilence, and war; all of which, he thinks, may be fairly resolved into MISERY and VICE.

Having established the existence of these checks on population, which, originating in vice or misery, must for ever impede the progress of man towards perfection, he applies them to expose the futility of M. Condorcet's system, as delivered in his Essay on the Progress of the Human Mind. Condorcet, indeed, had in some measure anticipated the objection: for he says, as quoted by our author:

" But in this progress of industry and happiness, each generation will be called to more extended enjoyments, and in consequence, by the physical constitution of the human frame, to an increase in the number of individuals. Must not there arrive a period then, when these laws, equally necessary, shall counteract each other? When the increase of the number of men surpassing their means of subsistence, the necessary result must be, either a continual diminution of happiness and population, a movement truly retrograde, or at least, a kind of oscillation between good and evil? In societies arrived at this term, will not this oscillation be a constantly subsisting cause of periodical misery? Will it not mark the limit when all further amelioration will become impossible, and point out that term to the perfectibility of the human race, which it may reach in the course of ages, but can never pass?"

' He then adds,

" There is no person who does not see how very distant such a period is from us; but shall we ever arrive at it? It is equally impossible to pronounce for or against the future realization of an event, which cannot take place, but at an æra, when the human race will have attained improvements, of which we can at present scarcely form a conception."

> 'Mr. Condorcet's picture of what may be expected to happen when the number of men shall surpass the means of their subsistence, is justly drawn. The oscillation which he describes, will certainly take place, and will, without doubt, be a constantly subsisting cause of periodical misery. The only point in which I differ from Mr. Condorcet with regard to this picture, is, the period, when it may be applied to the human race. Mr. Condorcet thinks, that it cannot possibly be applicable, but at an æra extremely distant. If the proportion between the natural increase of population and food, which I have given, be in any degree near the truth, it will appear, on the contrary, that the period when the number of men surpass their means of subsistence, has long since arrived; and that this necessary oscillation, this constantly subsisting cause of periodical misery, has existed ever since we have had any histories of mankind, does exist at present, and will for ever continue to exist, unless some decided change take place, in the physical constitution of our nature.
>
> 'Mr. Condorcet, however, goes on to say, that should the period, which he conceives to be so distant, ever arrive, the human race, and the advocates for the perfectibility of man, need not be alarmed at it. He then proceeds to remove the difficulty in a manner, which I profess not to understand. Having observed, that the ridiculous prejudices of superstition, would by that time have ceased to throw over morals, a corrupt and degrading austerity; he alludes, either to a promiscuous concubinage, which would prevent breeding, or to something else as unnatural. To remove the difficulty in this way, will, surely, in the opinion of most men, be, to destroy that virtue, and purity of manners, which the advocates of equality, and of the perfectibility of man, profess to be the end and object of their views.'

The author now proceeds to examine the other conjectures of Condorcet, concerning the organic perfectibility of man, and the indefinite prolongation of human life; and these he refutes in an ingenious and satisfactory manner, by arguments for which we must refer the reader to the work itself.

Mr. Godwin's system next comes under consideration:—a system, says our author, the most beautiful and engaging that has ever appeared, but yet only a beautiful and engaging phantom, which vanishes when we awaken to real life, and contemplate the true and genuine situation of man on earth.

> 'Let us suppose,' says our author, 'all the causes of misery and vice in this island removed. War and contention cease. Unwholesome trades and manufactories do not exist. Crowds no longer collect together in great and pestilent cities for purposes of court intrigue, of commerce, and vicious gratifications. Simple, healthy, and rational amusements take place of drinking, gaming and debauchery. There are no towns sufficiently large to have any prejudicial effects on the human constitution. The greater part of the happy inhabitants of this terrestrial paradise live in hamlets and farm-houses scattered over the face of the country. Every house is clean, airy,

sufficiently roomy, and in a healthy situation. All men are equal. The labours of luxury are at end. And the necessary labours of agriculture are shared amicably among all. The number of persons, and the produce of the island, we suppose to be the same as at present. The spirit of benevolence, guided by impartial justice, will divide this produce among all the members of the society according to their wants. Though it would be impossible that they should all have animal food, every day, yet vegetable food, with meat occasionally, would satisfy the desires of a frugal people, and would be sufficient to preserve them in health, strength, and spirits.'—

‘ With these extraordinary encouragements to population, and every cause of depopulation, as we have supposed, removed, the numbers would necessarily increase faster than in any society that has ever yet been known. But to be quite sure that we do not go beyond the truth, we will only suppose the period of doubling to be twenty-five years, a ratio of increase, which is well known to have taken place throughout all the Northern States of America.

‘ To answer the demands of a population increasing so rapidly, Mr. Godwin's calculation of half an hour a day for each man, would certainly not be sufficient. It is probable that the half of every man's time must be employed for this purpose. Yet with such, or much greater exertions, a person who is acquainted with the nature of the soil in this country, and who reflects on the fertility of the lands already in cultivation, and the barrenness of those that are not cultivated, will be very much disposed to doubt, whether the whole average produce could possibly be doubled in twenty-five years from the present period. The only chance of success would be the ploughing up all the grazing countries, and putting an end almost entirely to the use of animal food. Yet a part of this scheme might defeat itself. The soil of England will not produce much without dressing; and cattle seem to be necessary to make that species of manure, which best suits the land. In China, it is said, that the soil in some of the provinces is so fertile, as to produce two crops of rice in the year without dressing. None of the lands in England will answer to this description.

‘ Difficult, however, as it might be, to double the average produce of the island in twenty-five years, let us suppose it effected. At the expiration of the first period therefore, the food, though almost entirely vegetable, would be sufficient to support in health, the doubled population of fourteen millions.

‘ During the next period of doubling, where will the food be found to satisfy the importunate demands of the increasing numbers. Where is the fresh land to turn up? where is the dressing necessary to improve that which is already in cultivation? There is no person with the smallest knowledge of land, but would say, that it was impossible that the average produce of the country could be increased during the second twenty-five years by a quantity equal to what it at present yields. Yet we will suppose this increase, however improbable, to take place. The exuberant strength of the argument allows of almost any concession. Even with this concession, however, there would be seven millions at the expiration of the second term, unprovided for. A quantity of food equal to the frugal support of twenty-one millions, would be to be divided among twenty-eight millions.'

Reasoning in this way, the author proves that, before the end of the first century, there would exist several millions for whom there would be no provision; though, all this time, the yearly increase of the produce of the earth is supposed to be greater than the boldest speculator can imagine. Want, rapine, and murder, he infers, would be paramount through the world; or Mr. Godwin's system must be given up, and an administration of property established, not very different from that which prevails in civilized states at present; as the best, though inadequate, remedy for the evils which would press on the society.

Having thus given a general view of the author's reasoning against the systems of Condorcet and Godwin, our limits will not permit us to enter into a detail of the arguments by which he refutes their subordinate parts, the supposed extinction of the passion between the sexes—mental stimulants, &c. &c. We cannot, however, take our leave of this ingenious and respectable writer, and pass in silence some very interesting positions which he offers, with great modesty, in the conclusion of his work. They relate to the moral situation of man in this life with respect to a future existence; and he endeavours to prove that it is inconsistent with our ideas of the foreknowlege of God, that man should here be in a state of trial. It is more probable, he thinks, that this life is but a mighty process for awakening matter into mind, and that moral evil is probably necessary to the production of moral excellence. The agents of moral evil, he conceives to be instruments in the hands of the Deity, for the production of moral good; and the future and eternal punishments denounced against them by revelation, he believes to mean nothing more than a simple annihilation by death, while the agents of moral good shall flourish in immortality for ever. We shall give two extracts, in which these opinions are exactly stated (p. 351–354 and 388–391):

'Infinite power is so vast and incomprehensible an idea, that the mind of man must necessarily be bewildered in the contemplation of it. With the crude and puerile conceptions which we sometimes form of this attribute of the Deity, we might imagine that God could call into being myriads, and myriads of existences; all free from pain and imperfection; all eminent in goodness and wisdom; all capable of the highest enjoyments; and unnumbered as the points throughout infinite space. But when from these vain and extravagant dreams of fancy, we turn our eyes to the book of nature, where alone we can read God as he is, we see a constant succession of sentient beings, rising apparently from so many specks of matter, going through a long and sometimes painful process in this world; but many of them attaining, ere the termination of it, such high qualities and powers, as seem to indicate their fitness for some superior state. Ought we not then to correct our crude and puerile ideas of Infinite Power from the contemplation of what we actually see existing? Can we judge of the Creator but from his creation? And, unless we wish to exalt the power of God at the expence of his goodness, ought we not to conclude, that even to the Great Creator, Almighty as he is, a certain process may be necessary, a certain time, (or at least what appears to us as time) may be requisite, in order to form beings with those exalted qualities of mind which will fit them for his high purposes?

'A state of trial seems to imply a previously formed existence, that does not agree with the appearance of man in infancy, and indicates something like suspicion and want of foreknowledge, inconsistent with those ideas which we wish to cherish of the Supreme Being. I should be inclined, therefore, as I have hinted before in a note, to consider the world, and this life, as the mighty process of God, not for the trial, but for the creation and formation of mind; a process necessary, to awaken inert, chaotic matter, into spirit; to sublimate the dust of the earth into soul; to elicit an æthereal spark from the clod of clay. And in this view of the subject, the various impressions and excitements which man receives through life, may be considered as the forming hand of his Creator, acting by general laws, and awakening his sluggish existence, by the animating touches of the Divinity, into a capacity of superior enjoyment. The original sin of man, is the torpor and corruption of the chaotic matter, in which he may be said to be born.'—

'When we reflect on the temptations to which man must necessarily be exposed in this world, from the structure of his frame, and the operation of the laws of nature; and the consequent moral certainty, that many vessels will come out of this mighty creative furnace in wrong shapes; it is perfectly impossible to conceive, that any of these creatures of God's hand can be condemned to eternal suffering. Could we once admit such an idea, all our natural conceptions of goodness and justice would be completely overthrown; and we could no longer look up to God as a merciful and righteous Being. But the doctrine of life and immortality which was brought to light by the gospel, the doctrine that the end of righteousness is everlasting life, but that the wages of sin are death, is in every respect just and merciful, and worthy of the Great Creator. Nothing can appear more consonant to our reason, than that those beings which come out of the creative process of the world in lovely and beautiful forms, should be crowned with immortality; while those which come out mis-shapen, those whose minds are not suited to a purer and happier state of existence, should perish, and be condemned to mix again with their original clay. Eternal condemnation of this kind may be considered as a species of eternal punishment; and it is not wonderful that it should be represented, sometimes, under images of suffering. But life and death, salvation and destruction, are more frequently opposed to each other in the New Testament, than happiness and misery. The Supreme Being would appear to us in a very different view, if we were to consider him as pursuing the creatures that had offended him with eternal hate and torture, instead of merely condemning to their original insensibility those beings, that, by the operation of general laws, had not been formed with qualities suited to a purer state of happiness.

‘ Life is, generally speaking, a blessing independent of a future state. It is a gift which the vicious would not always be ready to throw away, even if they had no fear of death. The partial pain, therefore, that is inflicted by the Supreme Creator, while he is forming numberless beings to a capacity of the highest enjoyments, is but as the dust of the balance in comparison of the happiness that is communicated; and we have every reason to think, that there is no more evil in the world, than what is *absolutely necessary* as one of the ingredients in the mighty process.’

With respect to the first of these propositions, it is obvious that it leads to difficulties as great as those which it is adopted to evade; for is it not as difficult to conceive an Almighty Being bound to a certain process and a certain time in his work of creation or production, as to conceive a just and beneficent Being creating existences embittered by pain and debased by imperfection?—The question between the two opinions seems only to be which attribute shall be sacrificed.

On the theory respecting the punishment of moral evil, we leave the decision to the divines. We are not inclined to think, however, that the general adoption of such an idea would much diminish the quantity of moral evil in the world.

ART. II. *Dr.* Anderson's *Edition of the British Poets,*

[*Article concluded from* Vol. XXVI. p. 397.]

WITH pleasure we resume the account of this comprehensive, though not *complete*, collection of British Poetry, and again direct our attention to the consideration of the biography; which shews great diligence and judgment in collecting and arranging the various materials that many volumes have supplied. In the former parts of the work, which we have already noticed, and in some of the remaining volumes, Dr. Anderson has evinced his knowlege and skill as a compiler: but, before we take leave of him, we shall introduce him to the notice of the public in the more arduous and respectable character of an original author,—as the writer of those Lives which had not passed under the previous review of Dr. Johnson.

In the *Eighth Volume*, are contained the works of Pope, Gay, Tickell, Somerville, Pattison, Hammond, Savage, Hill, Broome, Pitt, and Blair.—In the first four Lives, we observe little occasion for comment, former accounts having been implicitly followed; and we by no means feel satisfied that the merits of

Pattison, an unhappy and ill-advised young man, who died at the early age of twenty-one, (in penury almost amounting to absolute want, occasioned by his own indiscretions,) entitled him to a place in this collection. He appears to us to be one of

> " Those twinkling tiny lustres of the land,"
who " Drop one by one from fame's neglecting hand;
> " Lethæan gulphs receive them as they fall,
> " And dark oblivion soon absorbs them all."

In the Life of Hammond, we find an erroneous statement of that poet's birth, by Dr. Johnson, corrected; he was the second son of Anthony Hammond, Esq. of Somersham-Place in the county of Huntingdon, and Member in Parliament for Shoreham in Sussex, and not the son of " the silver-tongued Hammond" who was of Wotton in the county of Norfolk, and married to a sister of Sir Robert Walpole.—To his poetical exertions Dr. A. is more kind, if not more candid, than his former biographers.

In the Life of Aaron Hill, we observe nothing of importance which has not been transcribed from the piece of biography inserted in the fifth volume of Cibber's Lives, and furnished, as that book informs us, by an unknown hand. Of this work, Dr. A. following Dr. Johnson's account of it, says in his Life of Thomson that Robert Shiels was the real author of the " Lives of the Poets," published under the name of Theophilus Cibber.—For a true statement of this literary circumstance, we refer Dr. Anderson and our readers to our 65th volume, p. 409.

In the account of Pitt, we are presented with the following very happy instance of " apt alliteration's artful aid."—Speaking of Wolsey, the poet says,

> " Begot by butchers, but by bishops bred,
> How high his honour holds his haughty head."

In the Life of Blair, we were much surprised to find that the character which we had given of Cowper in our 74th vol. p. 416. was copied with very little variation, and applied to the author of " the Grave." Without inquiring into the propriety of the application, or the similarity subsisting between the powers of the two poets, we cannot but think that Dr. A. has in this, as well as in many other instances, acted a disingenuous part in thus adorning himself with borrowed plumes. With such resources and expedients, it is difficult to trace him to his hiding-places.

The *Ninth Volume* presents us with the poetical productions of Swift, Thomson, Watts, Hamilton, A. Phillips, G. West, Collins, Dyer, Shenstone, Mallet, Akenside, and Harte.

Collins, the sublime and unhappy Collins, Dr. A endeavours, (and in our opinion with success,) to defend from the harshness and injustice of Dr. Johnson's reprehensions. He gives a minute account of the ode *on the popular Superstitions of the Highlands of Scotland*, on which it is unnecessary for us now to enlarge, as we expatiated on the merits of that exquisite original poem in our 79th vol. pp. 532. 555. and detailed to our readers the manner in which it was rescued from oblivion. A monument has lately been erected in Chichester cathedral to the memory of this unfortunate genius; the design and workmanship of which are by that eminent ſculptor Flaxman, and the inscription comes from the joint pens of Sargent and Hayley. We transcribe it, because we believe that it has not found its way into any periodical publication.

"Ye who the merits of the dead revere,
Who hold misfortune sacred, genius dear,
Regard this tomb where Collins' hapless name
Solicits kindness with a double claim.
Tho' nature gave him, and tho' science taught
The fire of fancy, and the reach of thought,
Severely doom'd to penury's extreme,
He pass'd, in madd'ning pain, life's fev'rish dream;
While rays of genius only serv'd to shew
The thick'ning horror, and exalt his woe.
Ye walls that echo'd to his frantic moan
Guard the due records of this grateful stone;
Strangers to him, enamoured of his lays,
This fond memorial to his talents raise,
For this the aſhes of a bard require
Who touch'd the tenderest notes of Pity's lyre,
Who join'd pure faith to strong poetic powers,
Who in reviving reason's lucid hours
Sought on one book his troubled mind to rest,
And rightly deem'd the book of God the best."

Of Hamilton, of Bangour, in Ayrshire, the account is very short; he was the author, among other poems, of *Contemplation, or the Triumph of Love*, and of the *Braes of Yarrow*, which Professor Richardson of Glasgow calls "one of the finest ballads ever written." The Professor, also, in a Paper in the Lounger, describes the poems of Hamilton as displaying "regular design, just sentiments, fanciful invention, pleasing sensibility, elegant diction, and smooth versification. His genius was aided by taste, and his taste was improved by knowledge. He was not only well acquainted with the most elegant modern writers, but with those of antiquity."—His works are noticed in our 24th volume, p. 162.

This volume concludes with a Life of Walter Harte, the author of the History of Gustavus Adolphus, and tutor to Mr.

Stanhope, Lord Chesterfield's natural son.—He appears to have been an amiable man, but his poetry is of too *moderate* a cast to justify its being admitted into 'a collection of *classical* English poetry.'

We find in the *Tenth Volume* the poetical works of Young, Gray, R. West, Lyttleton, Moore, Boyce, Thomson, Cawthorne, Churchill, Falconer, Lloyd, Cunningham, Green, Cooper, Goldsmith, P. Whitehead, Brown, Grainger, Smollett, and Armstrong.

We transcribe the following anecdote of Dr. Young; which, though not new to us, may be so to many of our readers.

' — Walking in his garden at Welwyn in company with two ladies, (one of whom was Lady Elizabeth Lee, to whom he was afterwards married,) a servant came to tell him a gentleman wished to speak with him; " Tell him," says Young, " I am too happily engaged to change my situation." The ladies insisted upon it that he should go, as his visitor was a man of rank, his patron, and his friend; and, as persuasion had no effect, one took him by the right arm, and the other by the left, and led him to the garden-gate, when, finding resistance was vain, he bowed, laid his hand upon his heart, and in that expressive manner for which he was so remarkable, spoke the following lines:

" Thus Adam look'd, when from the garden driven,
And thus disputed orders sent from heaven,
Like him I go, and yet to go am loth;
Like him I go, for angels drove us both.
Hard was his fate, but mine still more unkind,
His Eve went with him, but mine stays behind."

We deem Dr. A. unfortunate in his criticisms on this truly original writer; more particularly when he says, speaking of the *Universal Passion*, that ' its character is debility—it wants point and terseness.'—Surely no censure was ever more unmerited than this; it is unnecessary on such a point to refer to the opinions of Dr. Blair and Dr. Johnson, both excellent judges of poetical merit, and who have decided in favour of Young; the general, we believe we may add, the unanimous voice of the public has long ago determined the question.—Dr. A. is not often original in his remarks: but as he has, with very few exceptions, adopted the right opinion, we were the more surprised at this departure "from the common sense of mankind."

The particulars related of Edward Moore, the author of the Gamester, are interesting and amusing; and the few anecdotes here introduced of Henry Brooke, who contributed considerable assistance to the Fables for the Ladies, gave us much pleasure. That a man of such distinguished and various genius and talents as Brooke, so conspicuous also for his intimacy with the eminent for rank and abilities, should have met with no biographer to relate the transactions of a chequered and calamitous life, is a matter both of surprise and regret.—His productions might with greater propriety have been received into this collection than many which have found an admission;—but no censure on this account belongs to Dr. Anderson, who advised the measure, but whose opinion was rejected.

Of Samuel Boyce, a man gifted with high poetical powers, (as he sufficiently proved by his poem on the *Deity*, which was praised by Pope and Fielding,) but at the same time profligate in his morals, selfish in his character, and extremely indiscreet and irregular in his conduct, the account is *acknowledged* to be taken from Cibber's Lives. For the remarks on the works of Thomson and Cawthorne introduced into this collection, Dr. Anderson is not a little indebted to articles in our 18th and 45th volumes; and we again without hesitation remind him of the obligation which neither his gratitude nor his justice has led him to avow. The same observation applies with equal force to the criticism on Falconer's Shipwreck, for a *similar* account of which poem we may refer to the 27th volume of our work, p. 197. This disingenuous mode of proceeding, on the part of the present editor, brings to our recollection the very different conduct of Dr. Kippis in a similar undertaking. His edition of the Biographia Britannica was, from the very nature of the work, obliged to be, in a great measure, a compilation: but he rarely availed himself of the labours of others, either in his notes or in his text, without referring to the sources from which he drew; satisfied with the praise of diligence, where a claim to originality could not be established.

In the Life of Goldsmith, Dr. A. attributes to that author the *History of England, in a Series of Letters from a Nobleman to his Son*, which work has been at different times attributed to Lord Chesterfield and to Lord Lyttleton.—In the same Life, we observe an erroneous statement of the Doctor having published the Life of Bolingbroke, prefixed to a new edition of the Patriot King; it is true that he wrote the life of that nobleman, but he prefixed it to the Dissertation on Parties, which was printed for T. Davies in 1771, and again in the year 1775 with Goldsmith's name affixed to it;—it is also inserted in the large edition of Bolingbroke's Works, edited by Mallet, which appeared in the year 1777.

The remaining Lives contained in this volume present us with little that is new, or worthy of particular notice; though from this observation we must except the account of Smollett, to which we shall direct our attention when we examine the two editions of his works that have lately appeared, the one with a Life at the Revolution, is exploded. These are succeeded by a few compliments to some modern gardens, Chiswick, Richmond, Oatlands, Esher, Woburn, and Hagley; a description of those of *Epicurus*, and a celebration of his morals. The apostrophe to the *Genius of Gardens* is happily introduced; and the description of the *Gardens of Epicurus* is rich and luxuriant.

'In the *third* canto are described hay-making, harvest, and the harvest-home; a method is prescribed for preventing the hay from being mow-burnt, or taking fire. Other vegetable, fossil, and mineral productions peculiar to England are praised. From the culture and produce of the earth, we have a transition to the breeding and management of sheep, cows, and horses; of the latter there are descriptions according to their respective uses; whether for draught, the road, the field, the race, or for war. The portraits of the two last, which are eminently beautiful, conclude the poem.

'Of his other poems, his *Melpomene* may be considered as the greatest effort of his poetical genius. In cannot indeed vie in sublimity and enthusiasm with the lyric compositions of Dryden, Akenside, Collins, Gray, and Mason. It has a more moderate degree of elevation, and poetic fire. It is animated without being rhapsodical, and joins ardent sentiment and picturesque description, to correctness, harmony, and happy expression. His picture of *Despair*, in the *Region of Terror*, is finely drawn, and only inferior to that of Spenser. The portrait of *Rage* is equally happy in the designing, and the expression. In the *Region of Pity*, the image of a beautiful maid expiring on the corse of a brave lover, who has been killed in vindicating her honour, is affectingly picturesque. That of a too credulous and injured beauty, is equally striking and beautiful, and pregnant with a necessary moral caution.

'Of his *Art of Preaching*, in imitation of Horace's "Art of Poetry," the rules are well adapted, and exemplified, and the versification is smooth and elegant. His *Songs*, in point of tenderness, delicacy, and simplicity, are not inferior to any composition of that kind in the English language.'

The following epigram on Burnet,—the gossiping, credulous, and not over-candid Burnet,—written on account of his contemptuous mention of Prior, whom he denominated in the second volume of his history "*one Prior*," was just, and fully merited by the Bishop:

> "*One Prior!* and is this, this all the fame
> The poet from th' historian can claim!
> No; Prior's verse posterity shall quote,
> When 'tis forgot one Burnet ever wrote."

The whole account of Michael Bruce, who died at the early age of twenty-one, in a consumption, is in an eminent degree interesting and pathetic. This young man, who has received a very elegant tribute to his merits from the pen of Lord Craig[*], appears to have possessed amiable dispositions, classical acquirements, and fine genius. He had to contend not only with a distemper that proved fatal to him, but with the *res angustâ domi.* Yet, amid such unfavourable and disheartening circumstances, he found opportunity and inclination for cultivating a taste for poetry; and he has left several productions which manifest tender sensibility and rich imagination. We recommend this piece of biography to the attention of our readers, as furnishing them with a favourable specimen of Dr. Anderson's powers as an author.

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[*] Vide Mirror, Number 36.

We were much pleased with the life of Chatterton, which contains a fair and satisfactory account of that curious and interesting controversy.

The life of James Græme is introduced by the following paragraphs, which place the feelings of Dr. Anderson in an amiable light:

> 'The poet, whose life the present writer is about to delineate, has a double claim to a place among the poets of our nation, to whose story the public attention has been called by the collection of their works, from genius and from friendship. He was brought up with him from his infancy, and thinks it a duty incumbent on his friendship for him, to be the faithful executor of his fame, and to collect among others, the incidents of his life, in order that his merit may be known, and his example may be followed. But in making this attempt to state his pretensions, and to estimate his worth, he feels and avows so much affection for the man, that he distrusts his judgment of the poet.
>
> 'His short life, past in obscurity, and in the silent acquisition of knowledge, has scarce [scarcely] any objects for description to embellish, or events, to which narrative could give importance. If the detail of trivial particulars appear to be little deserving of transmission to posterity, it will be allowed as an excuse for the culpable minuteness of the writer, that the subject of his narrative was the friend of his youth, and the companion of his studies; and, if his opinion, in any instance, appear to be less the result of just judgment than of partial friendship, his feelings may claim some indulgence, though his sentiments do not correspond with those of the reader, who with less friendship for the poet, than he avows, may possess, in a juster proportion, that peculiar combination of sensibility and judgment, upon which the delicacy of critical discernment depends.'

'In 1763, when Græme was fourteen years old, he was sent to the grammar-school of the neighbouring town of Lanark, then taught by Mr. Robert Thomson, brother-in-law to the "poet of the Seasons," a man whose eminent worth, uncommon knowlege in classical learning, indefatigable diligence, and strictness of discipline, without severity, placed him in the first rank among the instructors of youth in North Britain.'

We knew this worthy and respectable man, who died in the year 1789, and we are sensible that the praise here bestowed was merited. Our extracts from this work shall be terminated by the character given of him:—a decline carried him off at the age of twenty-two:

'His character may easily be collected from this account of his life. A few of his peculiarities remain to be mentioned. His person was manly and prepossessing. His eye was lively and penetrating. His features were pleasing and expressive, his gestures animated, and all his movements and expressions were marked by extraordinary energy and vivacity. In the fortune of his life and the fate of his writings, he resembles Bruce; and, like him, he was equally amiable and ingenious. His mind was capacious, his curiosity excursive, and his industry indefatigable. He united acuteneſs of intellect with good sense, and sensibility of heart with correctness of taste and critical sagacity. Though ſtudious and learned, he was neither auſtere nor formal. In him the strictest piety and modesty were united with the utmost cheerfulness, and even playfulness of disposition. He had, what perhaps all people of observation have, a slight tendency to satire; but it was of the gentlest kind. He had too much candour and good-nature to be either a general ſatirist or a severe one. Of persons notoriously profligate, or rendered impudent by immorality, breach of public trust, or ignorance, he was at no pains to conceal what he thought. The slightest appearance of immorality, vanity, pedantry, coarse manners, or blameable levity, disgusted him. Like other votaries of the muses, he was passionately fond of rural scenery, and delighted in walking alone in the fields. By the villagers, to whom he was little known, his love of solitude was mistaken for an unsocial disposition. The reverse was his character. He was social, cheerful, and affectionate, and by those friends who thoroughly knew him, beloved even to enthusiasm. He practised every manly exercise with dexterity, participated in the amusements becoming his age, and particularly excelled in the games of chess and backgammon; but to games of chance he had rather a disinclination. In every thing he pursued he was indefatigable in aiming at perfection. The lowliness of his lot conspired with the simplicity of his heart, to possess him with an early veneration for the virtues and the writings of the primitive ages; and the nature of his studies afforded him the best opportunities to heighten and confirm that veneration, by enabling him to converse familiarly with the moſt celebrated writers of Greece and Rome. He read their remains with ardour, and imbibed their sentiments with enthusiasm; on them he formed his taste and improved his heart. In his admiration of Grecian and Roman liberty, he founded his ardent love of political freedom, and his peculiar attachment to the popular part of our conſtitution. He found the principles of good writing in Homer, Xenophon, Herodotus, Cæsar, and others who are distinguished by a severe and majestic simplicity of style. But he was charmed above all others with the humane writers of the elegiac class. The wit of Ovid and the learning of

Propertius were the qualities he least admired; but the tender simplicity of Tibullus affected him with the liveliest delight, as it was most congenial to the gentleness of his disposition, and exhibited the purest model of elegiac poetry. Time was not allowed him for going deep into French, Italian, and German literature; but he had read the best authors in these languages, in Engliſh versions.

'From the gentleness of his disposition, the elegance of his fancy, and the classical simplicity of his taste, the style of his poetry took its character, which has more tenderness than sublimity, more elegance than dignity, more ease than force. Prompted generally by incident, and impatient of design, he wrote with more happiness than care. But all his compositions are distinguished by marks of genius and poetical feeling, with numbers animated and varied according to the subject. His thoughts are often striking, and always just. His versification, though not exquisitely polished, is commonly flowing and harmonious. His language is, in general, chaste, correct, and well adapted; in elegy, frugal of epithet and metaphor; in blank verse and burlesque heroic, swelling and pompous, but not stiff or obscure. In some passages, he has not been so careful as might have been wished to choose perfect rhymes, or to avoid prosaic diction. All his pieces were written with surprising facility; most of them, as occasion suggested, being the production of an evening in bed, before he went to ſleep, and, as his custom was, committed to any scrap of paper, or blank leaf of a book that came in his way in the morning. As these scraps received the first effusion of thought, unsubdued by the reiterated castigation of judgment, so they commonly remained, for he seldom could be brought to submit to the trouble of revising them. His last production was always his favourite; but it continued to please him no longer than it was new. The piece that dropped from his pen in the morning, after having been presented with eagerness, and read with transport to the present writer, was forgotten in the returning meditation of the evening, like the production of the preceding day. Of the incredible number of pieces he composed, the printed collection contains only thirty-eight elegies, and somewhat more than half that number of miscellaneous poems and translations; being all he designed for publication, or of which any complete copies have been preserved.

'His *Love Elegies*, the most finished and the most pleasing of his performances, are mostly written in alternate rhyme, in the style of Hammond, whose simplicity and tenderness he has judiciously imitated, without adopting his Roman imagery derived from Tibullus, whom for the most part he translates. But as love is of no particular country, and its language universal, he confesses in his admiration of Hammond, the sympathetic feelings of passion and of nature, so forcibly expressed in his elegies; a confession common to every reader of sensibility, whose sentiments have not been corrupted by literary prejudice, or perverted by the unmerited censure of Dr. Johnson. Sincere in his love, almost without example, he wrote to a real not a fancied mistress; and as he felt the distress he describes, he has few ambitious ornaments, but expresses the simple unaffected language of the tender passions. To his sincerity it is also owing, that the character of his elegies is but little diversified, presenting chiefly a recurrence of the querulous ideas of grief and disappointment, a repetition of the soft distress of ill requited love, and a series of pathetic comparisons of the pretensions of birth and wealth, with the happiness and security of humble fortune, in which the preference is constantly ascribed to the latter, and the rights of sensibility asserted with persuasive energy.

'Sublimer happiness can titles yield,
Can wealth or grandeur greater meed bestow?
Unbiass'd nature scorns the blazon'd field,
And every finer feeling answers, No!'

'Of his *Elegies, moral and descriptive,* the sentiments, in general, are pleasing and pathetic, and the imagery picturesque and beautiful. The *Elegy on the loss of the Aurora,* the *elegy written at Cuthally Castle, October an Elegy,* and the *elegy on Mr. Fisher,* deserve particular commendation. They unite poetical beauty with that plaintive tenderness which is the characteristic of elegy, The amiable humanity, and tender simplicity which distinguish *the Linnet an Elegy,* are attractive and affecting in the highest degree. Though the palm of merit in this species of elegy be chiefly due to Jago, he has not adopted into his performance the identical circumstances of fictitious distress employed by that poet, in his "Blackbirds," nor followed him in the train of his thoughts, or in the structure of his stanza. The sentiments arise spontaneously from the subject, which is new and happily imagined, and the pathetic touches and delicate strokes of nature are such as would not discredit the pen of the humane and ingenious "poet of the birds." They, who may think the supplemental stanza, offered by the present writer, unnecessary, are at liberty to reject it; as well as the pieces of the same class, under his name, the comparative inferiority of which cannot escape observation. For the sentiments, he flatters himself he ſhall find an easy pardon. *Sylvia* and *Clara* were not the phantoms of his mind; but his life has been protracted till they have sunk into their graves, and his pity and his praise are but empty sounds.

'Of his *Miscellaneous Poems,* the *Night Piece, Hymn to the Eternal Mind, Fit of the Spleen, Abra, The Student, Alexis, Verses to Mr. Hamilton, and Major White,* are chiefly distinguished for felicity of invention, seriousness of subject, and strength and elegance of composition. The poem on *Curling,* a winter amusement peculiar to North Britain, abounds with picturesque description and original imagery. But the subject being local and little known, the didactic and technical allusions, which are numerous, can only be understood by those who are acquainted with the manly diversion of *Curling.* His *Epiſtles, Songs, Anacreontics,* &c. display invention, and no small portion of that ease, vivacity, and delicacy, essential to success, in the lighter and less elevated productions of fancy.

'His *Hero and Leander* is for the most part a translation from the Greek poem of *Musæus.* Several passages in the original are omitted; others paraphrased, and some entire speeches and new circumstances introduced. Following, in some measure, a new plan, he laboured under several disadvantages, of which, in justice to himself, he gives the following account, in a familiar *dedication* to the present writer, omitted in this edition. " Ovid is far from being explicit. Had I known at what time the lovers lived, I might have introduced some of the public transactions of that period into the poem, and given it a greater air of probability. But all I could learn from him was, that they lived after the Trojan war. Perhaps my account of the matter may scarce appear an ingenious one, but I could positively give no better without running into *novel intrigue*, which the dignity of my numbers would not allow. Even where Ovid is explicit, I did not always find it convenient to follow him. Ovid has the *Nurſe* in the secret. I, out of pure regard to *Hero's* tranquillity, have given her no knowledge of the matter. Ovid makes *Leander*, at the approach of winter, intermit his visits, which was absolutely necessary to his plan of epistolary correspondence. I had no such view, and therefore drowned him in the first storm I could conveniently raise.—The reasons I give for the *catastrophe*, or in other words, the *moral* of the poem, may probably awake a laugh in a modern fine gentleman, but if you don't join him in it, a fine gentleman's laugh won't put me out of countenance." His version is in many parts happily executed, but is extremely unequal; the metre was, perhaps, injudiciously chosen, for a tale so romantic in itself, swelling with all the pomp of blank verse, is apt to grow into the idea of burlesque. But an easy flow of numbers, and a pleasing harmony of expression, make considerable amends for the diffusion which this occasions. Some of the speeches are exquisitely delicate and tender, and the description which opens the second book, is animated and poetical in an uncommon degree. The *moral* of the poem contains a fine eulogium on conjugal love, which does honour to his sensibility and his virtue.

' The celebrated love-tale is not the production of *Muſæus* of high antiquity, but of a grammarian of that name who lived in the 5th century. It was partly tranſlated by Marlow, in his admirable performance entitled " the Sestiad," 1593, which was finished by Chapman, 1606, and highly merits republication. It was afterwards translated by Sir Robert Stapylton, 1647. The subsequent versions are too numerous to be specified.

' To expatiate farther, in the strain of friendly panegyric, on the moral and intellectual character of Græme, would be neither difficult nor unpleasing.

' ——— Juvat usque morari
Et conferre gradum——— *Virg.* V. 487.

' But to accumulate yet more instances, of his amiable worth and poetical genius, would extend this preface to an undue length. The present writer is loth to part with his subject; which, there are a few who know, is by no means exhausted. To Græme, and to every thing connected with him, he acknowledges he is partial; and they who have experienced the loss of a beloved friend, will not think the worse of him for having this infirmity. He can gain, alas! but little from his praise; but in stating his pretensions, and estimating his worth, he finds a pleasing, though a melancholy subject of remembrance,

membrance. His mind is painfully soothed by a tender recurrence to those events which helped to fill up the vacuum of youthful studies and amusements, by the reciprocal exchanges of confidence and friendship. To him, his memory and his fame will be ever dear and precious, till his own remembrance, and other faculties, shall fail him,

> "And o'er his head close the dark gulf of time!"

'From the general commendation bestowed, by the partiality of friendship, on the compositions of Græme, particular criticism may make many deductions. Many of his performances, written hastily, at the age of eighteen, and of which his promiscuous studies and early death had prevented the revisal, can scarcely be inspected with all the severity of criticism; and there is no reason to fear that it will ever be exerted against them. But, when every deduction is made which criticism requires, the general poetical merit of his compositions will be allowed to be considerably above mediocrity. That he had great force of genius, and genuine poetical feeling, cannot justly be denied; and there are scarce any of his performances that do not display a tenderness of sentiment, an energy of expression, a vivacity of description, and an apposite variety of numbers, which evince the vigour of his imagination, and the accuracy of his taste, and reflect much honour both on his heart and his understanding.

'Whatever rank may be due to Græme, among the poets of our nation, his correctness of taste, variety of erudition, vivacity of imagination, tenderness of sentiment, felicity of invention, and facility in numbers, will be allowed to afford indications of a poetical genius, which, when matured by years, and improved by practice, might have produced something considerable, and to furnish an example of unnoticed ingenuity aspiring to literature and to poetry under the pressure of indigence, sufficiently interesting to learning and to benevolence, to justify the bringing his compositions forward to the attention of the readers of poetry, which may be the means of doing justice to his merit, and of preserving his memory.

> 'His saltem accumulem donis, et fungar inani
> Munere——— *Virg.* VI. 815.'

We were surprised to find that the Athenaid of Glover was omitted among his works: we have observed similar omissions in other instances,—and we mention this circumstance to prevent the public from expecting *all* the productions of those poets who have been admitted into this collection.—Of the remaining lives in this volume we must shortly remark, for we have extended the article beyond our intention, that they appear to be carefully and judiciously compiled from other publications. This observation is not confined to the facts which are related, but extend to the criticisms which are passed, and not unfrequently to the very expressions in which those criticisms are conveyed. Of the life of Dr. Johnson, which has been published in a separate volume, we gave an ample account in our 20th vol. N. S. p. 18.

From what we have already said on the subject of this work, its general character may easily be inferred. It appears to us an useful and comprehensive collection of English poetry; and the editor has uniformly evinced diligence and judgment in collecting and arranging his materials;—where the subject admitted, he has also frequently discovered taste and ingenuity.

We must not omit to inform our readers, that the twelfth and thirteenth volumes are entirely filled with translations; nor to intimate that sufficient care has not been bestowed on the correction of the press,—the errors of that description being numerous.

Art. III. *Dr.* Bisset's *Life of Mr. Burke.*

[*Article concluded from p.* 387.]

In 1782, the opposition recommenced their attack on the miniſtry, by Mr. Fox moving an accuſation against Lord Sandwich. Mr. Burke supported the motion; and, though it was lost, the minority appeared so strong as to indicate the speedy fall of the minister. General Conway, a few days afterward, led on another assault, by moving for an address to his Majesty to put an end to the war. Burke supported this motion also with all his powers, and it was lost by a majority of ONE only.—Five days afterward, the same motion in a different form was moved, and carried by a majority of nineteen: the minister then resigned, and a new administration was formed, of which the Marquis of Rockingham was the nominal and Mr. Fox the real head. Burke was appointed Paymaster-general.

Of the new ministry, the first step was to offer peace to the Dutch, which they received very coldly; the next was a message from his Majesty recommending a retrenchment of expences, which was followed by an adoption (with several modifications) of Mr. Burke's œconomical reform bill.—The proceedings of the House on the Middlesex election were expunged from the Journals, and the legislature of Ireland was declared independent. The head of this popular administration lived not long to enjoy the thanks of his country; the Marquis dying July 1, 1782. The celebrated inscription on his Mausoleum, in Wentworth Park, was the composition of Mr. Burke.

On the death of the Marquis, it was supposed by the party that the Duke of Portland was to succeed him. Lord Shelburne, however, without consulting the other members of administration, procured the appointment for himself.—Messrs. Fox and Burke immediately resigned; each in an able speech detailing the reasons of his resignation.

Lord Shelburne was known to be adverse to the independence of America, which Mr. Burke and Mr. Fox considered as a necessary preliminary to peace. In the Rockingham administration, Mr. Pitt had been offered a high appointment; which he did not accept, his sentiments on the subject of American independence being opposite to those of that party. He abstained from much connection with Mr. Fox and Mr. Burke; and, while they were in power, he brought forwards his celebrated motion for a reform in parliament. When Lord Shelburne was made First Lord of the Treasury, Mr. Pitt was appointed Chancellor of the Exchequer. He did not *then* repeat his motion for reform.

During the winter, a negotiation was opened for peace, which was concluded in January 1783. Previously to the meeting of parliament in December 1782, the coalition of Mr. Fox and Lord North was arranged, and commenced their opposition to the new ministry by an attack on the principles on which it was formed; and some time afterward they severely arraigned the terms of peace. Though the coalition of two parties, which had so virulently opposed each other on principles, was odious to the nation, it was yet strong in the House; and a vote of censure was passed on the ministry, in consequence of which the ministers resigned. A new administration was again formed, consisting of the Duke of Portland, Lords Loughborough and North, Messrs. Fox, Burke, and their friends:—Burke filling his former place of Paymaster-general, which, we are told, he accepted for the sake of reform. Several popular and useful measures marked their first session. East-India affairs began to be a subject of discussion, but no bill on that subject was yet proposed.—However strong this administration appeared, from its numerous supporters and its great weight of aristocratic influence, there yet was, as Dr. Biſſet tells us, a latent flaw in its constitution:—it was *forced* on the sovereign; and we may add that it had lost, by the coalition, the confidence of the people. Mr. Fox's India bill put its strength to the trial. With the history of that measure the public are well acquainted:—the object of the bill was to vest the management of the territorial and commercial affairs of the Company in the hands of commissioners appointed by the legislature, and approved by the crown, and who were to hold their offices by the same tenure as the judges of England.—Mr. Pitt and Mr. Dundas opposed the bill in the Commons, (where, however, it passed,) as an infringement of the Company's charter, and as dangerous to the crown and constitution by the establishment of an influence independent of the legislature. Burke made, at the second reading of the bill, a speech equal to any that he had ever spoken, and alluded to those crimes of the Company's servants which afterward formed the ground of his impeachment of Mr. Hastings. In the House of Peers, without any new arguments against it, it was thrown out. It was understood in the House of Commons that many Peers had been told by authority, that those would not be considered as friends of the sovereign who should vote for the bill. Of this most unconstitutional influence, the Commons complained, but ineffectually: a change of administration was then resolved: the principal members were dismissed; and a general resignation of employments followed. Mr. Pitt was again made Chancellor of the Exchequer, and became the first instance of a new minister without a majority to support him. The House of Commons remonstrated, but Mr. Pitt continued in office.—To ascertain the sense of the people, parliament was dissolved; and the experiment succeeded: for, in the new parliament, Mr. Pitt had a considerable majority.

The new parliament met in May 1784, and Mr. Burke's first business was to oppose a scrutiny into Mr. Fox's election; which, however, was carried. Soon afterward, he made a motion for a representation to the King; vindicating opposition, and censuring the minister: this motion was negatived without a division. Mr. Pitt was now engaged in preparatory measures to smooth the way for his India-bill, which he afterward introduced. He differed from Mr. Fox's bill, in allowing the Company to retain the management of their *commercial* concerns, and placed the *territorial* possessions under the conduct of the executive government, instead of the independent board of Mr. Fox. This gentleman and Mr. Burke opposed it, as tending to increase the influence of the crown, while it was inefficient as to its great object.

From this period, Mr. Burke's reputation seems to have begun its decline. Dr. Bisset complains that his talents and eloquence were treated by many in the House with a disrespect which they never before experienced; and indeed he seems to grant that the prolixity and inaptitude of the orator's 'luxuriant expatiations' were sometimes an interruption to the public business. His passion and irritability, which often hurried him into the most violent expressions, tended to provoke the treatment which he experienced. While he spoke, several members made a point of coughing, beating the ground with their feet, and even hooting: which increased his irritation to such a degree, that he frequently fell into the most outrageous fits of passion.

In the beginning of July, he began his attack on Mr. Hastings by proposing a string of resolutions, as a foundation for an inquiry into the conduct of that gentleman. Mr. Pitt opposed the resolutions, because there were not proofs of the facts which Burke had stated. Mr. Burke, however, persevering in a declamatory re-assertion of his charges, was at length overpowered by a loud and continual clamour. During the remainder of the session, he made no considerable exertion.

Dr. Johnson being now near his end, Burke frequently visited him. One day he went in company with Mr. Windham and several other gentlemen; and Burke expressing his fear lest so much company should be oppressive to the invalid; "No, Sir, (said Johnson,) it is not so; and I must be in a wretched state indeed when your company would not delight me." He continued in a tremulous voice, "My dear sir, you have always been too good to me!" This was the last meeting of the two friends.

In this year (1784) Mr. Burke was chosen Lord Rector of the University of Glasgow.—Jan. 25, 1785, parliament met, and Burke exerted himself in a speech on the payment of the Nabob of Arcot's debts, which the Board of Controul had directed to be charged on the Carnatic revenues. On April 18, Mr. Pitt made a motion for a parliamentary reform. He was supported by Mr. Fox: but Mr. Burke declared himself inimical to any change in the representation, and strongly reprobated the dissemination of doctrines which tended to persuade the people that the inequality of franchises was a grievance. The bill was lost by a large majority.—The commercial propositions for an adjustment of trade with Ireland, the object of which was to allow the mutual importation of the manufactures of each country into the other on equal terms, were in this session discussed and supported by Mr. Burke. They passed the British parliament, but were not accepted by the parliament of Ireland.

Previously to the session which began Jan. 1786, Mr. Hastings had returned to Europe; and on the 17th of February Mr. Burke again called the attention of the House to that gentleman's conduct in India, and his labours on that subject terminated in the parliamentary impeachment of Mr. Hastings. His motives in the commencement and prosecution of that measure have not escaped censure;—by some he is charged with malice,—by others with the hope of gain. Dr. Bisset vindicates him from entertaining any dishonourable view in that business, and shews that the prosecution of Mr. Hastings became necessary from what was disclosed before the Select Committee of the House of Commons, to whom was referred the consideration of certain petitions on the usurpation of the judicial power in India.

Whether Mr. Hastings were guilty or innocent of the charges brought against him, there certainly appears to be no good ground for imputing malice or avarice to Mr. Burke in regard to his share of the prosecution.—During the succeeding session, parliament was occupied by the French treaty. Dr. Bisset gives a warm panegyric of its merits: but he tells us that Burke as well as Mr. Fox, in the true spirit of party-men, opposed it. On Mr. Pitt's measure of consolidating the customs, Mr. Burke bestowed high praise. On the 28th of March 1787, a motion was made for repealing the test-act; and though Mr. Burke had formerly given a warm support to this measure, he now opposed it. Dr. Bisset tells us that Burke is charged with inconsistency for thus opposing the same measure which he had before supported: but, says the Doctor, nothing could be more consistent;—for the Dissenters in 1787 were not the same as they had been in 1772. In the year 1772, he says, there were among the Dissenters no *known* principles inimical to our establishment. In 1787, principles unfavourable to the constitution of our state had been published by their leading men, and had been reprobated by Mr. Burke.—Thus it appears that, if any man of note in a dissenting body shall presume to utter any political opinion not quadrating exactly with those of such men as Mr. Burke, these latter may be justified in holding their fellow-subjects in a state of 'relaxed slavery;' a kind of 'liberty unfit for the meridian of England!'

The attention of the public was diverted from the impeachment, to the contest excited by the question of Regency. On its being ascertained that a temporary incapacity existed for exercising the functions of government, Mr. Fox's idea was that, during the incapacity, there was a temporary demise of the crown; and that, therefore, the next heir should assume for the time the powers of government. Mr. Pitt's opinion was, that in such a case it rested with parliament to supply the deficiency. Burke supported the opinion of Mr. Fox, in language the most intemperate and by conduct the most violent. So intemperate indeed and so violent was he, that even his associates and coadjutors expressed their disapprobation. He drew up the questions addressed to Mr. Gill, the Lord Mayor, which contained very bitter invectives against administration; he also wrote an answer to Mr. Pitt's Letter to the Prince; and in both of these compositions he seems to be in possession of his former powers.

During this period, appeared Simkin's "Letters to his brother Simon in Wales," a severe poetical attack on Burke; on which Dr. Bisset takes occasion to pay his hero the ambiguous compliment (borrowed from Sir John Falstaffe) that 'he was not only the wittyest of men himself, but was also the *occasion* of wit in others.' During this summer, Mr. Burke visited Ireland. Some years before, he had made a tour with his friend Mr. Windham to Scotland; of which the only *memorable* circumstance related is, that the two gentlemen were highly pleased with two pretty girls at a country inn, and to whom they sent, from the next town, a copy of *Cecilia!*

It appears that, whether in or out of office, Mr. Burke had a strong propensity to provide for his friends and connections. Dr. Bisset quarrels with another Biographer of Mr. Burke for saying that he made a job of Mr. Hastings's impeachment: but he admits the facts from which that inference is drawn. He allows also that Mr. B. obtained for his brother Richard three several appointments, – besides introducing him as Counsel in the impeachment. Of his private affairs, we are told, he was not careful. Although free from the extravagance of profligacy, he was habitually liable to the waste of inattention; and, consequently, he was generally embarrassed. Several reports of unjustifiable means used by him to recruit his finances had been circulated by his enemies, but of such assertions, says Dr. Bisset, there is no evidence.—Burke, he tells us, had a beneficent mind. In a desire to be extensively useful, he studied physic: but, in a mistake of *practice*, he was near poisoning his wife. Mrs. Burke being ill, her husband undertook to make up a draught which had been ordered for her: but unfortunately mistaking one phial for another, he gave her *laudanum*. The immediate application of antidotes saved her life.

Mr. Burke now lost his last surviving friend, Sir Joshua Reynolds: among whose papers was found a cancelled bond from Burke for 2000l.; and Sir Joshua bequeathed to him 2000l. more. Concerning Sir Joshua's elegant discourses to the Royal Academy, the public have been divided, respecting the identity of the author. Mr. M'Cormick asserts that they were the composition of Burke, and the authority which he adduces is the amanuensis by whom they were copied. Dr. Bisset denies that Mr. Burke was the author: but, allowing the argument drawn from the internal evidence of the composition themselves to be in favor of Mr. M'Cormick, he adduces on the other side only the authority of Mr. Malone; who, he says, as the Knight's constant friend, had the best means of knowing the truth. His being the *friend* of Sir Joshua certainly does not make *him* the best authority, on a question in which the literary fame of that artist is concerned.

Burke wrote a character of Reynolds, which deserves praise for its composition, and bespeaks the warmth of the writer's friendship.

A short time before the demise of Sir Joshua, another of Burke's early friends, Mr. Gerrard Hamilton, departed this life. He was a man to whom Mr. Burke owed much: from whom he early separated; and with whom he afterward refused to be intimate. Mr. Hamilton is with good reason thought to be the author of at least *one* of the letters of Junius, from the circumstance of being acquainted with its contents before it appeared in public.—The judgment which he very early passed on Burke deserves to be known, because it continued to be just when applied to him at the latest time of life.—"Whatever opinion," said Mr. Hamilton, "Burke, from any motive, supports, so ductile is his imagination that he soon conceives it to be right."

We now come to the last and most important epoch in the life of Mr. Burke,—*The French Revolution*:—that point whence, if he did not really turn back in the orbit in which he had hitherto shone so brightly as the able advocate of popular right and liberty, he certainly appeared, at least to common eyes, to become retrograde. To prepare the reader for the line of conduct which Mr. B. adopted with respect to that great event, Dr. Bisset enters into a very long disquisition on the old government of France, the progress of metaphysical learning, which led to the subversion of that government, the process of the revolution, the violence and injustice with which it was accompanied, and the extravagant notions of liberty entertained by some who approved it: but, more especially, he dwells on the effects which it produced on the mind of Mr. Burke; who, 'from principle and habit, *guided by experience* in his judgments and conduct, considered liberty as a matter of moral enjoyment, and not of metaphysical disquisition; and who, like Livy, did not think a *horde of barbarians* equally fitted for the contests of freedom as men in a more advanced state of knowlege and civilization.' Under the old govnerment of France, the Doctor acknowleges, 'the suggestion of a priest or a prostitute would desolate a province, and drive from the country its most industrious inhabitants; the peasant was, like the ox, the mere property of his superior, and the tyranny of the lord was only suspended and checked by the tyranny of the officers of government, who dragged him from his starving family to work in some *corvée* of public concern, or of absurd magnificence; or to sell him salt, respecting which he was neither permitted to choose the time at which he would purchase, nor the quantity he would take.' The revolution, which delivered twenty-four millions of people from this kind of *established government*, excited in the cautious mind of Mr. Burke only the reflexions that, bad as arbitrary power was, unwise efforts to shake it off might produce still greater evils; that the notions of liberty which prevailed in France were speculative and visionary; that the impetuous character of the French required much *closer restraints* than that of many other states; and that the composition of the National Assembly, the degradation of the nobility, the abolition of orders, and the confiscation of the property of the church, all tended to prove that a compound of anarchy and wickedness would be substituted for the old arbitrary government. Mr. Burke's cautious opinions, however, on this subject, were not those of Englishmen in general. 'The love of liberty, a sentiment in itself so noble and so congenial to their feelings, was so powerful as to conquer every other sentiment, and inspire admiration of the exertions which overthrew despotism.' Even a 'statesman of high rank, and the highest talents, venerating liberty in general, presuming French liberty would render its votaries happy, imputing the aggressions of France on this country and others to the corrupt ambition of the old court, and anticipating tranquillity from her renovated state, rejoiced at a change that foreboded peace to Britain and to Europe.' In this class was Mr. Fox; who, in his speech on the army estimates, in 1790, adverting to the revolution of France, said that he considered that event as a reason for rendering a smaller military establishment advisable on our part. "The new form," he said, "that the government of France was likely to assume, would, he was persuaded, make her a better neighbour and less propense to hostility, than when she was subject to the cabal and intrigues of ambitious and interested statesmen." Burke, who had been waiting for an opportunity of declaring his disapprobation of the principles and the proceedings of the French Revolutionists, delivered his sentiments on this occasion.—In the course of his speech, after having dissented from Mr. Fox, he expressed his fear of this country "being led, through an admiration of successful *fraud* and *violence*, to imitate the excess of an irrational, unprincipled, proscribing, confiscating, plundering, *ferocious, bloody, and tyrannical democracy*." Without inquiring whether this sentiment of Mr. Burke may or may not be reconciled by metaphysical ingenuity with some latent principle extracted from the great mass of his former writings and speeches, it is easy to conceive that the application of the words "ferocious, bloody, and tyrannical democracy," to men who had overthrown the French despotism, by a man who during a long life had been the most bold and zealous member of a popular party, and who had justified and praised America for venturing on all the horrors of a revolution, rather than submit to the imposition of a trivial impost, must have been heard by his old friends with astonishment. Mr. Fox, in his reply, having expressed in very high terms his esteem and veneration for his old coadjutor, declared that he could not agree in his opinion respecting the French Revolution, at which he rejoiced as the triumph of liberty over despotism.—In this reply, all was mild and conciliating: but Mr. Sheridan expressed his disapprobation of Burke's reasoning and opinion in a manner much less complimentary. He thought them, he said, quite inconsistent with the general principles and conduct of so constant and powerful a friend of liberty, and one who valued the British government and revolution. "The National Assembly," he said, "had exerted a firmness and perseverance hitherto unexampled, and which had secured the liberty of France and vindicated the cause of mankind. What action of theirs authorised the appellation of a bloody, ferocious, and tyrannical democracy?"—In answer, Mr. Burke said that his observations had been uncandidly construed, and that from that moment Mr. Sheridan and he were for ever separated in politics! "Mr. Sheridan has sacrificed my friendship in exchange for the applause of clubs and associations; I assure him he will find the acquisition too insignificant to be worth the price at which it is purchased."

Mr. Burke was now the declared enemy of the French Revolution. He had applied himself with much industry to collect information respecting the events which took place at Paris; and he received letters, among others, from Thomas Paine, Mr. Christie, and Baron Cloots. It was in answer to one of these letters, which endeavoured to trick out the Revolution in its most gaudy colouring, that he wrote his celebrated "*Reflexions*." The sentiments declared by Messrs. Fox and Sheridan in the House of Commons, and in Dr. Price's sermon at the Old Jewry, induced him to enlarge the first sketch of that work, until it assumed the form in which it appeared before the public in October 1790. Dr. Bisset enters very largely into the merits and object of this pamphlet.

The first public mark of approbation, with which this extraordinary composition was honoured, was an address from the University of Oxford. It was proposed, by many members of that learned body, that the University should confer the degree of LL.D. on the author: but the proposal was rejected by seven to six, from an apprehension, it is said, that the degree would not have met with the unanimous votes of the members of convocation. The address, which came from the resident graduates, was conceived in terms very flattering to Mr. Burke and his performance. It was conveyed by Mr. Windham, of Norfolk, through whom Mr. Burke returned his answer. The ministry and their friends conceived an opinion not less favourable than that of the University of Oxford, with respect to

Mr. Burke's publication; but several men of the highest talents, the majority of Mr. Burke's former associates, the very ablest of those in the House of Commons, and some of the ablest in the House of Peers, and all those who entertained high speculative notions of liberty, while they admired the execution, condemned the tendency of the "Reflexions." The first answer to this work came from the ready pen of Dr. Priestley; who on this occasion vindicated Dr. Price's opinion concerning the source and tenure of monarchical power in England, and gave a prediction very different from that of Burke as to the effects to be expected from the principles which produced the French Revolution; from which he foreboded "the enlargement of liberty, the melioration of society, and the increase of virtue and of happiness."—This reply was followed by the much more celebrated one of T. Paine, entitled "The Rights of Man;"—'the *plain* perspicuity of whose language, (to use the words of Dr. Bisset,) the force of whose expressions, and the directness of whose efforts, wore so much the *appearance* of clear and strong reasoning, that numbers, borne down by his bold assertions, *supposed themselves* convinced by his arguments.'

The next publication of Mr. Burke was his "Second Letter to a Member of the National Assembly;"—in which, after having re-touched the several topics of the "Reflexions," he now carries his view to the effects of the revolution on private and social happiness, and labours to prove that the plans of education and civil regulations, which the Assembly had formed, sprang from the same source of untried theory, and tended to the same disorder and misery. Knowing that Rousseau was the model held up to the imitation of their youth, he analyses the character of Jean Jaques, along with those of Voltaire and Helvetius.

In 1791, in discussing the bill for forming a constitution for Canada, Burke again introduced the subject of the French Revolution, of which he talked in the same strain as formerly. Mr. Fox replied; and, after having declared his attachment to the constitution of this country, he repeated his praises of the French Revolution, expressed his dissent from Mr. Burke's opinions on that subject, and contended that they were inconsistent with his former principles. Mr. Burke complained that he had been treated by Mr. Fox with "harshness and malignity," denied the charge of inconsistency, defended his opinions relative to the French Revolution, and said that, though Mr. Fox and he had often differed, there had been no breach of friendship: but, he added, "there is something in this *cursed French Constitution* which envenoms every thing."

Mr. Fox whispered, "there is no breach of friendship between us." Burke answered "there is! I know the price of my conduct; our friendship is at an end!" Thus prompt was Mr. Burke to terminate a friendship which had been cemented by so many ties, and had lasted for so many years! It is said that the animosity arising from political differences had been aggravated by some critical observations that Mr. Fox had made on the "*Reflexions*," which he called rather "the effusion of poetic genius, than a philosophical investigation." This difference between Mr. Fox and Mr. Burke was noticed by the Whig Club; who, by a publication in the Morning Chronicle, of May 12, 1791, declared Mr. Fox to have maintained the pure doctrines by which the Whigs of England were bound together.—That publication gave rise to Mr. Burke's "Appeal from the New to the Old Whigs;" in which he defends his reasonings on the French Revolution, and endeavours to prove them to be consistent with the principles that he always professed, and with those which distinguished the old Whigs.

In this summer, (1791,) appeared Mackintosh's *Vindiciæ Gallicæ*; in which that able writer made a most powerful assault on the principles and reasoning of the *Reflexions*. Dr. Bisset, acknowleging the merit of the work, endeavours by general observations to weaken its force.

On the annunciation by the French Ambassador of the acceptance of the new constitution by the King, Burke wrote his "Hints for a Memorial," to be delivered to M. de Montmorin; which went to prove, first, that no revolution is to be expected in France from internal causes solely: secondly, that the longer the present system exists, the greater will be its strength; and thirdly, that, as long as it exists, it would be the interest of the revolutionists to distract and revolutionize other countries.

The process of affairs in France had now greatly increased the violence of those who in this country demanded parliamentary reform. - Burke opposed every idea on that subject which was delivered in parliament, with great vehemence and perseverance; and soon after the retreat of the king of Prussia and the successes of the Republicans, he wrote the "Second Memorial," contained in his posthumous work; in which he exhorts this country to take the lead in forming a general combination for the repression of French power and French principles.

At the commencement of the war, he had sent his son (with the approbation of government) to Coblentz, in order to collect information relative to the disposition of the allied powers; and from him he learned how little was to be expected from them without the interposition of Great Britain. During this period, in which Burke, though now at his grand climacteric, continued to make the most brilliant display of his parliamentary eloquence, he appeared peculiarly desirous of impressing Mr. Fox with his own notions on the French Revolution: but, disappointed in these attempts, he felt the most extreme displeasure: to which he gave vent in his letter to the Duke of Portland "on the Conduct of Domestic Parties." This letter, it is said, was not designed for publication: but a rough draft having been copied by the amanuensis whom he employed, it was printed in the beginning of the year 1797, under the title of "Fifty-four Articles of Impeachment against the Right Hon. Charles James Fox." On hearing of the publication, Burke disclaimed nothing but the intention of giving it to the world; and he said that it was written in consequence of the Whig Club's declaration respecting the difference between him and Mr. Fox, which had induced Mr. Burke, Mr. Windham, and some others, to withdraw their names from the Club. The asperity with which Burke censures the conduct and principles of Mr. Fox, in this pamphlet, cannot possibly be justified. Even Dr. Bisset does not attempt it.

Towards the close of the year 1793, he wrote the third Memorial, entitled "Remarks on the Policy of the Allies with respect to France." In this work, he complains that the object of the allies is private aggrandizement, instead of the support of legitimate government; and he advises, as the only means of restoring order, religion, and property in France, that the chief direction of every thing relative to her internal affairs should be committed to the EMIGRANTS, whom he calls "Moral France!"

Agreeably to the resolution which Mr. Burke had long formed, of retiring from parliament when the trial of Mr. Hastings should be finished, he in this summer resigned his seat:—a sentence having been passed on Mr. Hastings.

On the 2d of August 1794, Mr. Burke lost his son, a gentleman who is said to have given proofs of considerable abilities, and for whom his father entertained the most enthusiastic affection. On the nomination of Lord Fitzwilliam to the Vice-royalty of Ireland, young Mr. B. was appointed his secretary: but his premature death intervened. He had been engaged by the Irish Catholics to manage their affairs respecting the claim of the elective franchise: a privilege which, as appears by his Letter to Sir Hercules Langrishe, Mr. Burke anxiously wished they should obtain. Another Letter from Mr. Burke, defending his conduct and his celebrated "Reflexions," in answer to some observations which had fallen from the Duke of Norfolk in parliament, is the only publication, besides those that we have mentioned, which he gave to the world until royal bounty rewarded his services by a pension settled on him and Mrs. Burke. His acceptance of this mark of favour was said by his enemies to account fully for all his preceding conduct relative to the French Revolution: but Dr. Bisset observes that it is improbable that Burke at any time sacrificed his principles to his interest. The public, no doubt, have long since settled their opinion on this point; if they have not, our author brings no new argument to assist their determination. The Duke of Bedford and Lord Lauderdale, in the beginning of 1796, made some observations on Burke's pension: which called forth a Letter to Lord Fitzwilliam, in which Mr. Burke boldly and confidently asserts his own services, while he takes a retrospect of those by which the Duke's ancestors acquired *their* property. Dr. Bisset candidly acknowleges that this invective on his Grace is the mere ebullition of an angry mind, as the Duke had a right to inquire into the disposal of the public money.

From this period, Mr. Burke's time was spent in the bosom of his family: his hospitality to the emigrants, the establishment, by his influence, of a school for their children; and his promotion of friendly clubs among the poor in his neighbourhood; are the most striking features that distinguish the period of his retirement. His next work was entitled "Thoughts on a Regicide Peace," published when the first overtures were made by government for an accommodation. Of this pamphlet, Dr. Bisset professes to entertain the most favourable opinion.—Mr. Burke's bad state of health now made it necessary for him to visit Bath, whence, however, he returned in the ensuing spring. He then proceeded in the plan of which the "Thoughts on a Regicide Peace" were a part: but he did not live to finish it.

'His health, from the beginning of June, rapidly declined; but his body only, not his mind, was affected. His understanding operated with undiminished force and uncontracted range: his dispositions retained their sweetness and amiableness. He continued regularly and strenuously to perform the duties of religion and benevolence. Although his body was in a state of constant and perceptible decay, yet was it without pain. The week in which he died he conversed with literary and political friends, on various subjects, and especially on the awful posture of affairs. He repeatedly requested their forgiveness, if ever he had offended them, and conjured them to make the same request in his name to those of his friends that were absent. Friday, July the 7th, he spent the morning in a recapitulation of the most important acts of his life, the circumstances in which he acted, and the motives by which he was prompted; shewed that his comprehensive mind retained the whole series of public affairs, and discussed his own conduct in the arduous situations he had had to encounter. He expressed his forgiveness of all who had, either on that subject or for any other cause, endeavoured to injure him. The evening he spent in less agitating conversation, and in listening to the essays of Addison, his favourite author. He frequently had, during his last illness, declared, what his intimates knew well before, his thorough belief of the Christian religion, his veneration for true Christians of all persuasions; but his own preference of the articles of the church of England. In that mode of faith he was educated, and that he preserved through life. He had conversed for some time, with his usual force of thought and expression, on the gloomy state of his country, for the welfare of which his heart was interested to the last beat. His young friend, Mr. Nagle, coming to his bed-side, after much interesting and tender conversation, he expressed a desire to be carried to another apartment. Mr. Nagle, with the assistance of servants, was complying with this request, when Mr. Burke faintly uttering, "God bless you!" fell back, and breathed his last, Saturday July 8th, 1797, in the sixty-eighth year of his age *.

On Saturday the 15th he was interred in Beaconsfield church: his funeral being attended by many noblemen and gentlemen, with whom his latter habits had led him to intimacy. In his will, which is written thoroughly in his own style, he bequeathed all his property to his wife, with the exception of one or two legacies. She was constituted sole executrix; the testator soliciting for her, however, the assistance of Dr. King and Dr. Lawrence.

Thus we have endeavoured to extract a succinct and uninterrupted account of the life of Mr. Burke, from the materials which Dr. Bisset furnishes. We have given barely the facts which lie scattered through an octavo volume of 600 pages. For observations, comments, circumstances, and other *collateral* matter, we must refer to the book.

With respect to the work itself, we shall now offer a few observations.

Of every composition, it is a principal merit that the author observes throughout an *unity* of *design*. In a *certain* sense, we think that Dr. Bisset is eminently entitled to praise in this respect; for in no part of this volume does he forget for a moment what appears to have been his first and great object, namely, "to prove the CONSISTENCY of Edmund Burke." We have attentively considered the various hints, arguments, allusions, and remarks, which occur in almost every page of the Doctor's book, all subsidiary to this great end; and allowing to Dr. Bisset every praise for industry and ingenuity in the accomplishment of his task, we cannot say that he has CONVINCED us. In fact, what has Dr. Bisset done to prove the consistency of Mr. Burke? He has analysed the voluminous productions of this great writer, from his outset in public life until the commencement of the French Revolution,—and he has extracted from the mass a few detached sentences and a few general principles; and because there is an apparent coincidence between these and some of the principles which Mr. Burke avowed and on which he acted in the latter part of his life, the Doctor infers that Mr. Burke was consistent:—but it is not by such arguments that consistency is to be ascertained. Where is the political renegado, whose apostacy could be proved if such evidence were to acquit? Where is the deserter of his party, who might not boast his steadiness and consistency, if so thin a veil were permitted to cover his versatility? The consistency of a great public character is not to be demonstrated by a casual coincidence of expression, by a sameness of phraseology, or by a continued avowal of the same abstract truths: it is the general tenor of conduct, the tendency of measures pursued, and the operating habitudes of a man's mind, that must prove him faithful or recreant, steady or inconsistent. Judged by these criteria, will Mr. Burke be acquitted? Will he, who during forty years of his life attached himself to a party, followed it through all its fortunes, and supported ALL its measures, be called consistent in breaking with that party, and joining himself to the opposite one, without any change in the principles of either? Was it consistent in *him*, who applauded America for dissolving its government, venturing into blood, and hazarding all the horrors of anarchy, in supporting its claim to perhaps one of the most doubtful of the "RIGHTS OF MAN," the right of self-taxation; was it consistent in him to reprobate France for shaking off a despotism which violated all the "rights of man," and perverted the ends of society? Was it consistent in *him*, the tendency of whose writings, speeches, and conduct, for so many years, was to inspire mankind (and particularly his own country) with the warmeſt love of liberty and the highest admiration of revolutionary principles *, to write, speak, and act at last,—we will not say with a view of re-establishing despotism in a country which had rescued itself from that curse, but certainly in such a manner as counteracted the spirit of liberty every where, and tended to perpetuate every establishment of despotism and superstition? In a word, was it consistent in the zealous champion of popular rights, the strenuous—we had almost said the *virulent*—antagonist of Mr. Pitt, to become at last a pensioner on the crown, and an eager supporter of the administration which he had so often and so severely condemned? We charge not Mr. Burke with base or immoral motives: we have been among the most ardent admirers of his extraordinary powers; and we believe that he may have had reasons for every part of his conduct, which justified him *to himself*:—but that he was CONSISTENT, we think Dr. Bisset has not proved; and we doubt whether it be possible to prove it.

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* This extract is somewhat abridged, on account of the unusual length of the article.

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* It is apparent that we speak of the principles on which the Revolution of 1688 was founded.

Considering this work as a literary production, perhaps it does not add much to the character which Dr. Bisset acquired by his last performance: yet it possesses considerable merit. Though what may properly be called the life of Burke is involved in this composition with a great variety of extraneous matter, yet that matter is frequently amusing and instructive; and, taken all together, it affords something like a general idea of our history during the period which it comprehends. Throughout the volume, indeed, we meet with the strongest proofs not only that the Doctor has attentively studied whatever relates to the immediate subject of which he treats, but that he possesses a very considerable fund of general information. The perusal of his book would, however, have been productive of more pleasure, if it displayed less of a studied phraseology.—'*Ephemerous* expedients,' '*terrestrial* superiority,' '*variegated* powers,' &c. &c. are expressions which, if they do not violate the propriety of language, at least offend by their ſemblance of affectation. Dr. B. is likewise too fond of abstraction; such phrases as the 'philosophy of mind,' and 'the knowlege of cause,' force themselves too often on the reader.

Of his learning, and of his *critical* skill, the Doctor also seems too profuse:—the analysis of Cicero's eloquence, and the comparison of it with that of Mr. Burke, might have been spared; and we cannot help thinking that his frequent review of the state of letters, at different periods, seems in a Biographer rather an encroachment on the province of the Historian, and more calculated to display his own knowlege than to illustrate his subject. Without imputing this design to Dr. Bisset, however, we will only farther remark that, were he to appear *less* learned and *more* simple in his compositions, he would probably become a much greater favourite with his readers.

Art. IV. *A Voyage to St. Domingo*, in the Years 1788, 1789, and 1790. By Francis Alexander Stanislaus Baron de Wimpffen. Translated from the original Manuscript, which has never been published. By J. Wright. 8vo. pp. 400. 6s. Boards. Cadell jun. and Davies. 1797.

In a preface to this volume, we are informed by the author that in 1788 he sent to the press "*Letters of a Traveller*," which were merely extracts from a more voluminous work, intended by him to have been printed with his "*Voyage to the Cape of Good Hope*:" but that, being called by particular circumstances to St. Domingo, he saw himself compelled to renounce a publication 'which, in the present situation of affairs, might possibly not have been uninteresting to the reader.'

Of the volume before us, he says that it contains 'a part of his observations during a residence of two years, in the richest and most flourishing of all the colonies ' but that it may perhaps be objected to him, 'that to some details of importance, he has joined others of too minute and trifling a nature, for such as look for nothing in voyages but great political and commercial events.'—In answer to this, however, he observes that travellers are not more exempt than other people, 'from the weakness of attaching a certain value to the honour of occupying for a moment the attention of the public. But exclusive of this consideration, there are many readers more or less pleased with what may be called the dramatic part of a book of travels; and I frankly confess (says he) that I am one of the number.'

> 'The work, however, (continues the author,) is very far from being so complete as it might have been, if unforeseen events had not compelled me to leave, in a *depot* from whence it may never be possible for me to recover them, together with the manuscript of my "*Voyage to the Cape of Good Hope*," a variety of materials, by the assistance of which I proposed some day or other, to give a greater extension to my observations on Saint Domingo.'

The remaining and greatest part of the author's preface consists of observations 'on the manner in which the conquest of St. Domingo has been conducted;' or, as he might have more accurately said, *attempted*.—Of these, however, we shall take no particular notice, since nearly all that Great Britain had acquired in that island, at an enormous expence in men and money, has been lately abandoned; without, as we believe, any intention even of endeavouring to extend our remaining possessions there.

Baron de Wimpffen's account of his voyage to St. Domingo is formed and divided into Letters, which are in general well written; and they are rendered lively and more entertaining, by the frequent introduction of his own sentiments and reflexions on the various objects and events which presented themselves. The occurrences at sea, which our author describes, are in general similar to those that we find in the accounts of modern voyages; and indeed many of his communications from St. Domingo resemble those which have been made by other travellers in different parts of the West Indies, because the circumstances, productions, and modes of life, in all these islands, have a near resemblance.

The true and original name of St. Domingo, according to our author, is involved in obscurity:

'Francis Coreal (says he) informs us that the natives called it Quisquia, Haïti, and Cipanga [*]. It seems to me that these were not so much the name of the whole island, as of the different districts, in which the original inhabitants had formed their establishment. The Spaniards, at first, called it Isabella [†]; afterwards they gave it the name of Hispaniola. In this they were followed by all the commercial people of Europe, except the French, who, confounding the name of the capital, San Domingo [‡], with that of the Island, called, and still continue to call it, Saint Domingo.'—

'The Spanish part of this Island is infinitely more extensive, more fertile, and more abundantly supplied with water than the French; but, on the other hand, there is too little industry to be found in it, and too many monks.'—'The Spanish colonists, naturally indolent, and moderate in their desires, are satisfied with breeding a few head of cattle, on whose milk they subsist; and planting a little tobacco, which they smoke, stretched at their length in a hammock, suspended between two trees. The more active among them carry on a trifling commerce with the French in *tasso* or smoked bacon, and in live stock, of which the horse, known by the name of *Bayh-hondros*, is the most valuable article. They also, I believe, furnish Europe at present with that excellent species of tobacco called Saint Domingo; for the inhabitants of the French part of the island scarcely cultivate enough to supply the home consumption.'—

'As it seems necessary that a certain number of absurd prejudices should imprint the mark of folly on every thing which relates to the human species; it is here the colour of the skin, which, in its different degrees of shade from black to white, takes place of the distinctions of rank, of merit, of birth, of honours, and even of fortune. So that a negro, although he proved his descent in a right line from the Magi who came to adore our Saviour, although he joined to the genius of a celestial intelligence, all the gold "which the profound earth hides," would never be any thing in the eyes of the poorest, the most paltry, the most stupid, the most contemptible of the whites, but the dregs of the human race, a worthless slave, a *black!* "He has relations on the coast!" Such, Sir, is the expression by which they manifest their contempt, on the slightest suspicion that a single drop of African blood has found its way into the veins of a white. And such is the force of prejudice, that it requires an effort of reason and courage to enable you to contract with such an unfortunate being, that kind of familiarity, which a state of equality pre-supposes and demands.'

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[*] "*Relation des Voyages*," &c. Tom. 1. Chap. 1.

[†] '*Correspondence de Fernand Cortez*, &c. Lettre I.

[‡] 'The "*Histoire Generale des Voyages*" concludes the history of the foundation of this city, with a most unpardonable blunder. "It became," says he, "in process of time, under the name of Saint Domingo, one of the most flourishing of the French Settlements."

In opposition to the general outcry against the climate of the West Indies, the Baron puts these questions: 'Can the population of the Whites be only maintained by emigrations from Europe? Is there any law to prevent the women from breeding here? Or was it ever heard or said that the air of this country was prejudicial (insalubrious) to a Creole?'—'Let us, (adds he,) introduce good morals into St. Domingo. Let the planters, instead of attaching themselves to those black, yellow, livid complexioned mistresses, who brutify, and deceive them; marry women of their own colour, and we shall soon see the country assume, in the eyes of the observer, a very different aspect.'

Baron de Wimpffen joins with those writers who so strongly reprobate what he calls 'the infamous traffic we maintain on the coasts of Africa:' but he thinks 'that they have justly merited the reproaches of combating by vain and empty declamation an abuse, whose defects are more than balanced by its advantages. I farther think, that, as every proceeding of this kind ought to have in view the common good, it is dangerous, nay unlawful, to excite a prejudice against an order of things involving the safety and fortune of the public, without producing at the same time a remedy for the necessary evil. We have no need of those officious gentlemen to tell us that slavery is a hateful thing.'

'Your colonies, (he continues) such as they are, cannot exist without slavery. This is a frightful truth, I confess; but the not recognising it is more frightful still, and may produce the most terrible consequences. You must then sanction slavery, or renounce the colonies: and as thirty thousand whites can only controul four hundred and sixty thousand negroes by the force of opinion, (the sole guarantee of their existence) every thing which tends to weaken or destroy that opinion, is a crime against society.'

Of the first settlement made by Europeans in the French part of St. Domingo, the author gives the following account:

'Some Frenchmen, driven from Saint Kitts by the Spaniards, with other adventurers of their nation, together with a few English, found themselves on the western coast of St. Domingo, then uninhabited. They established themselves there in 1627, and were the original stock of the Flebustiers; of those men, whose audacity in undertaking, whose prodigious courage in executing the most difficult enterprises, reduced to the level of children's play, the fabulous exploits of the demi-gods of antiquity; and whose ferocity occasioned one of their chiefs to be called MONBARS the EXTERMINATOR.

'Disgusted with their vagabond and perilous mode of existence, some of these extraordinary men, of whom the greater part were English, betook themselves to the isle of Tortua *, (which they had made their magazine in 1630, after driving away about five and twenty Spaniards) on the coast of Saint Domingo, where they joined themselves to the Buccaneers, a species of hunters, whose wandering and precarious habits of life, served the Flebustiers as an intermediate step in their passage from the state of sailors and soldiers, to that of planters.

'Two things which will always unite men in society closer together, the necessity of order, and of perpetuating themselves, determined these new inhabitants to ask for a chief, and for women. The government sent them at first Duparquet, and soon after Bertrand d'Ogeron de la Bouére, a gentleman of Angers, who arrived on the sixth of June 1636. He was succeeded by Ducasse, and L'Arnage; and the selection of these men, worthy in every respect to command others, proves that governments are not always deceived in the choice of those to whom they delegate a part of their power. "Mild and firm," says a modern historian, speaking of D'Ogeron, "patient and adroit: instructed by misfortune, and the habitude of living with this ferocious people; cherished by them, and respected by those above him, he was still superior to the opinion they had formed, I would not say of his virtues, but of his talents †."

'The choice of women was less difficult to make. France, at that time, abounded with poor, industrious, and modest females, whose sweet and ingenuous dispositions would have softened, nay, purified the morals of men, rather unformed than corrupted. What, Sir, did they do? They sent them prostitutes from the hospitals, abandoned wretches raked up from the mud of the capital, disgusting compounds of filth and impurity of the grossest kind. And it is astonishing to me, that their manners, as dissolute as their language,

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* 'At first occupied by the English in 1638, under the command of Willis. A French engineer of the name of Le Vasseur drove them out; adopted, with the title of prince, the manners of a tyrant, and was assassinated by two of his nephews. Tortua then fell under the command of the Chevalier de Fontenay, who restored it to the Spanish; when a third adventurer, Deschamps du Rausset, took it from them again in 1669, and five years afterwards, sold it to the West India Company. See Labat, *Nouveau Voyage aux Isles Françoises de L'Amérique*. Tom. 5. Chap. 6.

† '*Histoire Générale de l'Asie, de l'Afrique, et de l'Amérique*. Tome 14.'

are not perpetuated in their posterity, to a greater degree than they really appear to be.'

M. de Charmilly, in a work which we lately reviewed, has blamed Mr. Edwards for giving too unfavourable an account of *Port au Prince*, and of the treatment of the slaves in St. Domingo: our readers may therefore not be displeased at seeing what the Baron de Wimpffen writes on these topics.—Of the first, he says,

'When a person has been acquainted in France with colonists, and above all with Creole colonists, he cannot approach Port-au-Prince, now become the residence of the civil and military powers, the capital of the richest country on the face of the globe! the most fertile in delights! the throne of luxury! the center of voluptuousness! without experiencing that secret shivering, that pleasing and vague anxiety, which precedes admiration, and prepares the soul for enthusiasm—To be brief; I entered between two rows of huts, jolting along a dusty track called a street, and searching in vain for Persepolis, amongst a chaotic mass of wooden barracks!

'I defy, Sir, the most volcanic imagination to resist the first effects of such a surprize. In a state of stupefaction, I asked my companion where we were? At Port-au-Prince.—Yes, just as we are at Paris, in the suburbs of Saint Marceau, I suppose?—You will see that to-morrow.

'The next day, although my eagerness to satisfy myself made me get up before the sun, yet ten o'clock surprized me, still seeking the true Port-au-Prince, the *Pot-au-Pince*[*] of the inhabitants, without being able to find it. I discovered, indeed, from time to time, some casas, more large, more ornamented than the rest. An insulated edifice of stone, and of a tolerably regular construction, announced to me the residence of the governor; I saw, also, a market place, which the present intendant, Mons. Barbet de Marbois, has lately decorated with two fountains, in a good taste, but which are absolutely inaccessible from the filth which the negroes, who come for water, never fail to leave behind them. Adjoining this place, on a rising ground which overlooks it, I observed too, a little esplanade, planted with a few rows of young trees, and a bason with a *jet d'eau* in the midst of it, destined to serve for a terrace to the new government offices, which they propose building—but all this, even granting the streets were more regular than they are, would scarcely constitute a city of the third rank with us. Besides, most of this is the work of Mons. de Marbois, and of the last two or three years; and clearly proves that the inhabitants of St. Domingo saw, and still see, the present Port-au-Prince as the Jews are said to see the New Jerusalem in the old one.'

Of the treatment of the negroes, the author gives the following among other instances;

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[*] 'The Creolian method of pronunciation.'

'A lady, whom I have seen, a young lady, and one of the handsomest in the island, gave a grand dinner. Furious at seeing a dish of pastry brought to the table overdone, she ordered her negro cook to be seized, and *thrown into the oven, yet glowing with heat*—And this horrible Megæra, whose name I suppress out of respect to her family; this infernal fiend whom public execration ought to drive with every mark of abhorrence from society; this worthy rival of the *too famous* Chaperon *, is followed, and admired——for she is rich and beautiful!

'So much for what I have heard, and now for what I have seen.

'The day after my return, I was walking before the casa of a planter with one of his neighbours, when we overheard him bid a negro go into the inclosure of this very neighbour, pull up two young trees which he pointed out to him, and re-plant them immediately on a terrace he was then forming.

'The negro went: the neighbour followed him, surprized him in the fact, and brought him to his master, whom I had by this time joined, in the hope of witnessing a scene of confusion which promised to be amusing.

'Conceive, Sir, what passed in my mind, when, on the complaint of the neighbour, I heard the master coldly order another of his negroes to tie the pretended culprit to a ladder, and give him an hundred lashes! We were both of us struck with such astonishment, that, stupified, pale, and shuddering, while the unhappy negro received the barbarous chastisement in silence, we looked at one another without being able to utter a single word—And he who ordered, he who thus punished his own crime on the blind instrument of his will; at once the dastardly perpetrator and the unfeeling witness of the most atrocious injustice, is here one of the first organs of the law, the official protector of innocence! Heavens! if a pitiful respect for decorum forbids me to devote the name of this monster to eternal infamy, let me at least be permitted to hope that Divine Justice will hear the cries of the sufferer, and sooner or later accumulate on the tyrant's head, all the weight of its vengeance!'

In his xxviith letter, the author gives an account of the extent and divisions of the French part of St. Domingo, its population, &c. He makes the surface of it equal to nearly 2000 square leagues; and the inhabitants, as enumerated in 1790, to amount to 38,360 Whites; 8370 people of colour; and 455,000 Blacks; exclusive of the Whites and Blacks of whose residence there was no legal document; and he thinks that, comprehending the garrisons and crews of vessels, the total population of the French part of the island might have been fairly estimated at 506,000 souls; consequently, that, during the five years preceding 1790, there had been an addition of more than 150,000 negroes; their number at the end of 1785 having amounted only to 300,000. He afterward states the average value of sugar, coffee, cotton, indigo, cacao, molasses, rum, hides, dying woods, and tortoise-shell, annually exported, at 205,370,067 livres.

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* 'A planter of Saint Domingo, who, in the same circumstances, seeing the heat shrivel and draw open the lips of the unhappy negro, exclaimed in a fury, "The rascal laughs."

'*Nouveau Voyage aux Isles Françoises de L'Amérique.* Tom. 1, Chap. 1.'

Of the dress, manners, &c. of the white females in the French part of St. Domingo, the author gives the following description.

'If we put off here, Sir, to the epoch when innocence begins to blush at its nakedness, the precaution of giving a veil to the modesty of the daughters; that of the mothers has merely what is necessary to conceal the nudity, without hiding the shape of their limbs. A single petticoat and a loose gown of the finest muslin compose their usual dress—there is no occasion for a long and narrow examination to distinguish across the faint carnation tinge which floats along this airy vesture, the impostures of art from the real treasures of nature! When circumstances require them to be dressed with more care, they add a coloured under-petticoat, and a corset: if there be any who have the folly of attempting to set themselves out with more parade, so much the worse for them—they are certainly not the most handsome; and the art which deprives beauty of some of its charms, can never embellish ugliness. With respect to the face, that must be left at all events as it came out of the hands of nature; for however skilfully the paint may be applied, we should see in a few minutes the charms of the prettiest made-up face melt away with the ceruse and the carmine that composed it.

'A female Creole, who has never been out of Saint Domingo, would be a creature of a particular species, were it not for the conformity which an education, similar almost in every instance, establishes between her and the female mulatto. Let this, however, be a secret between us: for you will easily comprehend that with the prejudices which exist here, such a comparison must be an inexpiable crime in the eyes of those whose dignity it compromises.

'I have no intention to speak of their morals, yet I cannot help observing that the female Creoles have so much the more merit in living chaste, as the example of the males, and the education they receive, leave them absolutely without resource against the influence of the climate, and the dangers of an eternal idleness. They pass their lives either stretched at length, or *chinta,* that is, sitting in the oriental manner on mats, where their supreme delight is to have the soles of their feet tickled by a female slave. With the exception of a little cookery, they never employ themselves in the occupations of their sex: for in all parts of the world, where labour is the lot of the slave, idleness is necessarily an essential prerogative of the master. The only art in which they excel, the only one in which, I am told, their diligence equals their knowledge, is the art which constitutes not the least indifferent part of the *Ars Amandi* of Ovid or of Bernard.'

Our readers will now be able to judge of the general merits of this work.—It must, however, be remembered that the author's accounts and descriptions (with a few exceptions, relating chiefly to immoveable or unchangeable objects) will no longer accord with the state of things in St. Domingo; where all the varieties of desolation, all the modes of destruction and misery which can reach human existence and human industry, have co-operated to sweep away or change almost every thing that was worthy of attention.

Respecting the translator's language, we think that it is generally entitled to commendation, though in some instances it certainly might have been improved;—and we consider it as one of his principal defects that several of the French names, particularly those of vegetable productions in the West Indies, are retained and printed without any attempt towards a translation; though they have been long and generally known by appropriate English names. Such are the 'Mancinillier' (Manchineal tree); 'Papayer' (Papauw tree); 'Calebasier' (Calebash tree); 'Goyavier' (Guava tree); 'Ignama' (the yam); 'Banana' (the Plantain); and a considerable number of others.

Art. V. *A Practical Treatise on Draining Bogs and Swampy Grounds,* illustrated by Figures, with cursory Remarks upon the Originality of Mr. Elkington's Mode of Draining. To which are added, Directions for making a new Kind of strong, cheap, and durable Fence for rich Lands; for erecting, at little Expence, Mill-Dams, or Weirs upon Rivers, that shall be alike firm and durable; for effectually guarding against Encroachments by the Sea upon the Land, and for gradually raising drowned Fens, into sound Grass Lands. As also Disquisitions concerning the different Breeds of Sheep, and other domestic Animals: being the principal Additions that have been made to the Fourth Edition of Essays relating to Agriculture and Rural Affairs, published separately, for the Accommodation of the Purchasers of the former Editions of this Work. By James Anderson, LL. D. F. R. SS. &c. &c. 8vo, pp. 308. 6 s. Boards. Robinsons. 1797.

If Dr. Anderson be not rich, and his motto (*Meo sum pauper in ære*) seems to indicate that he is not, he has been, according to this account, the cause of riches to other men. He "has laboured, and other men have entered into his labour." Mr. Brodie is supposed to have realized, we are here told, a *hundred thousand pounds* by his *patent Bath Stove,* constructed on a principle illustrated by a plate in Dr. A.'s treatise "On Smoky Chimneys;" and Mr. Elkington has obtained a premium from parliament of 1000 *l.* for a mode of draining by what he calls *tapping* of springs, which Dr. A. discovered; practised, and explained many years ago *. Dr. A. does not positively accuse Mr. E. of having taken the hint from his *Essays relating to Agriculture and Rural Affairs:* it may with him have been an original thought: but Dr. A. contends that Mr. E. was not the first inventor.

In two letters to Sir John Sinclair, as president of the Board of Agriculture, the Doctor puts in his claim to a little "empty praise," and is hurt at the oblivious silence in which his name is endeavoured to be buried, and at Sir John's apparently marked partiality. He also complains of Sir John in another respect, with which we will not interfere.

Dr. A. tells us in what manner he was led to the discovery of draining by boring or tapping. It is curious; and we think that our readers will deem it worth insertion:

'I had a field of wet land that lay very flat, but so surrounded by ditches, that no surface water could come to it from higher ground any where, and possessing at the same time such a level as to prevent any water from necessarily stagnating upon it. The field was so wet, that in many places it was a mere hobbling bog, over which a man could scarcely pass during the driest weather in summer. This was a very unprofitable as well as disgustful object; and, in the beginning of the year 1764, I set about seriously to have it drained. On considering the circumstances of the case with attention, I soon perceived that as no *surface* water could come upon it from the higher ground; and as the rain that fell upon the field itself was suffered freely to run off, the water that drowned it must rise up from *below*. But as the weight of the atmosphere acted on this field as well as on those around, the water could not be made to ascend, as in a pump, by means of suction: it must, then, be forced to take that direction in consequence of some powerful pressure from below ground, acting so strongly as to overcome its natural gravity. This pressure, it was evident, could only be in consequence of the water flowing from higher ground, *under the surface*, through a stratum of pervious matter, being pent in near the bottom, by a stratum of clay placed above it, and thus forced to rise to a higher level, than the low ground, in this kind of subterraneous canal, so as, by the natural power of gravity, to be squeezed forcibly through small fissures in the superior stratum of clay. If so, it would necessarily follow, that should a hole be dug through the superincumbent stratum of clay, so as to reach the bed of the reservoir, the water would be allowed to issue freely through that opening, and to run off the ground by its natural level; and thus would the accumulated water, which occasioned the pressure, be gradually discharged, after which, it could no longer be forced up through the small fissures in the clay; and, of course, the wetness, which had arisen solely from that cause, must be gradually removed. On this reasoning, which seemed perfectly conclusive, and which was confirmed by observing that the subsoil of that field was every where a very stiff clay, mixed with small stones, the dry weather was no sooner set in, than I put a man to dig a pit as near to the edge of the swaggle as he could approach, ordering him to penetrate directly downwards, making the pit no larger than was sufficient to allow him to work, and to proceed without interruption, until he should perceive that, on making his strokes, it should sound as if it were somewhat hollow below. On observing this, he was desired immediately to desist, until he called me, and received farther orders. The labourer accordingly fell to work; but he found the ground so hard, that, in the course of two days, he had only penetrated to the depth of about five feet. During that time, I frequently visited the work, to examine appearances. Nothing remarkable occurred, save that little peering springs often were discovered, through which the water issued; but the quantity of water that came from them was not such as to interrupt the work. On the morning of the third day, about breakfast time, the labourer called on me, and said, that as his stroke gave a *douf sound*, (that was his phrase) he had called me, according to my desire. I went immediately with him to the place, and having made him go down into the pit, I desired him to show me in what manner he could come out of it. He then pointed out to me a kind of steps he had made into the clay on one side; and having lent him my hand to assist him, I found he could get out very quickly. I then ordered him to take a kind of sharp-pointed iron crow, with a cross handle and foot to it, which he had found a very useful tool in loosening the clay, and give a stroke of that with all his force upon the bottom, which he did.—On this, to his great surprize, the tool penetrated a thin crust, and then fell down, from one to two feet, as in a vacuity. Through the opening thus made, a strong jet of water rushed instantly with impetuosity; but I being aware of it, and at hand to assist the man in mounting, he got very quickly to the surface, and out of all danger, though not a little terrified at what had happened. The stream was at first so large, as might, I suppose, have filled a pipe of from six to twelve inches diameter; and rose, as a *jet d'eau*, to the height of six feet at least, above the surface of the ground. The labourer, who had no idea of such a phenomenon, looked upon it with an overpowering astonishment, which would have furnished a fine subject for the painter. The stream continued to flow, and to rise above the surface of the ground for about a week; but gradually abated in height, till it arose not above the surfase of the ground, and continued still to flow; but the quantity of water gradually diminished, till it at last settled into a perennial spring, which continues to run till the present day.

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* 'I have often imagined, that the expence of digging these pits might be saved, by boring a hole through the solid stratum of clay, with a large wimble (auger) made on purpose; but as I never experienced this, I cannot say whether or not it would answer the desired end exactly.'

'The consequence of this operation was, that during the course of the ensuing summer, the water gradually drained off from the boggy ground; the swaggle slowly acquired a firm surface, so as to admit of being ploughed at any season; and about twenty acres of ground were thereby drained, which, before that time, had been, in a great measure, useless for every agricultural purpose.'

Some critical remarks are offered by Dr. A. on the account that has been printed of Mr. Elkington's discovery: but, as this appears not to have come from Mr. E. himself, the defects which it may have are not chargeable on him. As far as it has induced Dr. A. to re-consider the matter, it has proved doubly advantageous to the public; his philosophic and investigating mind having penetrated deeply into the subject, and systematized that which to Mr. Elkington was little more than a fortunate accident.

The additions to the Essay on Draining are considerable; in these the author has not only explained the theory of springs and the causes of what is called *spouting land*, and in some places, *springey land*, (thus enabling the practical farmer to apply the properest and cheapest remedy to the disease of superfluous moisture,) but has illustrated the subject of well-digging, and has thrown out hints to which miners will find it their interest to attend. We have read these additions with much satisfaction; and all who are acquainted with the importance of draining, in agriculture, will think that Dr. A., as well as Mr. E., is entitled to some public remuneration. After the sum voted to the latter, there is something like national injustice in letting the former go without his reward.

The second essay points out *the uses of the Balsam Poplar in fencing.* Following the directions here given, a new, strong, cheap, permanent, and beautiful kind of fence for rich land may be obtained. Dr. A. calls it a *deſideratum* in agriculture, that he never hoped to see supplied.

We are next instructed in *the best method of making Mill-dams or Weirs, Heads, or Breasts acroſs rivers.* Here Dr. A. advises to make that side of the breast, which looks down the river, a strong perpendicular wall, instead of an inclined plane;—to ram in a bed of clay on the upper side of the wall;—to slope off gradually with gravel and stones upwards, in order to take off the the pressure of the water against the dam-head; and to surmount the wall with a broad coping of flat stones, inclining downwards, above the weir, and projecting someway over on the other side, so as to carry the water clean over without touching the side of the perpendicular wall. If stones cannot be had, he recommends planks of oak, strongly fastened.—Those who have works of this kind to construct must consult the paper itself for particular directions.

The means of preventing the sea from making encroachments on the land are next detailed. " *Hitherto* (says Dr. A. to the impetuous ocean) *shalt thou go; but no farther.*" This philosopher, however, is not like the courtiers of our Canute, who talked of restraining the tide by a command; nor like Xerxes, who thought of subjugating the sea to his controul by casting iron fetters into it (*Ipsum compedibus qui vinxerat Ennosigæum* *): but he sagely investigates the circumstances under which Neptune becomes not only an *earth-shaker*, but an *earth-devourer*; and he then points out in what manner this hungry God, who often eats up acres of land at a meal, may be disappointed of his prey; which is by a very simple process clearly explained in the essay.

This part is followed by *Cursory hints on the most beneficial method of recovering low lands, in certain cases, from the sea.* These hints resolve themselves into this short advice;—to assist and not to counteract the wise operations of nature.

The volume closes with that paper which the Bath Society has justly termed *excellent*, entitled *Disquisitions on the different varieties of wool-bearing animals*, &c. and which we have noticed in our account of the 8th volume of the Memoirs of that Agricultural Society. If, however, it was *excellent* at its first publication, it is made much more so now by the valuable additions with which it is enriched. We may literally say *enriched*; for not only does the author corroborate the doctrine which he has advanced respecting the farther improvement of the breeds of animals, particularly of sheep, but gives us hopes of actually discovering the GOLDEN FLEECE.

We shall terminate this article by extracting the following account of the *Arnee*, of Hindostan, which is by far the largest of the cattle tribe yet known.

> ‘ Mr. William Haig, while first lieutenant [Mate] on board the Hawkesbury East Indiaman, then in the river of Ganges, about fifty miles below Calcutta, observed an animal in the river, alive, but floating towards the sea, carried down by the current; a boat was immediately put off, and the creature secured by means of a rope thrown over its horns, and towed towards the ship. They were surprized at the largeness of the size of the animal; and being just come into the river, from Europe, it was accounted a glorious prize, and instantly slaughtered, for the sake of fresh provisions. It was found to be a bullock of only two years old, yet when cut up, the four quarters weighed full 1450 pounds. From this datum we cannot suppose, that a beast of this kind, of full stature, and completely fatted, would weigh less than 4500 pounds; for we know that a lean bullock, of two years old, will not amount to one-third part of the weight that the same animal would have attained at nine years of age, when fully fatted; and as this creature must, in all probability, have been carried down the river for, perhaps, a thousand miles, before it was catched

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* Juv. Sat. x. l. 182.

(none of these cattle, that I have heard of, being bred lower than Plassy,) we must suppose that it would be very much emaciated; yet all on board the ſhip thought it excellent eating. As the head, feet, skin, entrails, and tallow of a fatted animal, weigh very little less than the four quarters, we shall see reason to believe that some of these, when alive, may be found, which will not be less than from 80 to 90 cwt. upwards of four ton weight! so that it must be a very stately creature. They are said to be sometimes eleven or twelve feet in height.'

ART. VI. *The Works of the* EARL OF ORFORD.

[*Article continued: See Review for* July, p. 327.]

WE hasten to perform our promise of continuing the description of the merits of this curious and interesting publication; and our observations on the first volume being necessarily short and hasty, we shall take a retrospective view of some of its contents.

The punctuation has been so sparingly performed (we suppose in the author's own copy) as to render it difficult to comprehend some parts of the epistle from Florence: but neither Robespierre nor Marat ever gave a blacker picture of Gallic monarchs, than our noble author has done of the kings of our own country. The poem, indeed, was written during the most furious conflict between Whigs and Tories; when the Pope and the Pretender were the raw-head and bloody-bones which were to frighten all the legitimate children of liberty.

The next piece, *Inscription for the neglected Column in the Place of St. Mark at Florence*, is a most vehement, and, seemingly, unprovoked philippic on a family, some of whom had certainly virtues to compensate for the vices of the rest; and which were the vices of the times in which they lived. Our readers will doubtless recollect the great obligations that literature, arts, and sciences, have had to Lorenzo il Magnifico, Leo the Xth, &c.

The portrait of Lord Granville is spirited, and nicely touched:

Portrait of John Earl Granville. *Written immediately after his Death in* 1763.

' Commanding beauty, smooth'd by cheerful grace,
Sat on each open feature of his face.
Bold was his language, rapid, glowing, strong;
And science flow'd spontaneous from his tongue.
A genius, seizing systems, slighting rules;
And void of gall, with boundless scorn of fools.
Ambition dealt her flambeau to his hand,
And Bacchus sprinkled fuel on the brand.
His wish to counsel monarchs, or controul;
His means—th' impetuous ardour of his soul;

perpetuate his own renown—yet, though the peer in question not only laboured by daily precepts to educate his heir, but drew up for his use a code of institution, in which no secret of his doctrine was withheld, he was not only so unfortunate as to behold a total miscarriage of his lectures, but the system itself appeared so superficial, so trifling, and so illaudable, that mankind began to wonder at what they had admired in the preceptor, and to question whether the dictator of such tinsel injunctions had really possessed those brilliant qualifications which had so long maintained him unrivalled on the throne of wit and fashion. Still will the impartial examiner do justice, and distinguish between the legislator of that little fantastic aristocracy which calls itself *the great world*, and the intrinsic genius of a nobleman who was an ornament to his order, an elegant orator, an useful statesman, a perfect but no servile courtier, and an author whose writings, when separated from his impertinent institutes of education, deserve, for the delicacy of their wit and Horatian irony, to be ranged with the purest classics of the courts of Augustus and Louis quatorze. His papers in Common Sense and The World might have given jealousy to the sensitive Addison; and though they do not rival that original writer's fund of natural humour, they must be allowed to touch with consummate knowledge the affected manners of high life. They are short scenes of genteel comedy, which, when perfect, is the most rare of all productions.

‘ His papers in recommendation of Johnson's Dictionary were models of that polished elegance which the pedagogue was pretending to ascertain, and which his own style was always heaving to overload with tautology and the barbarous confusion of tongues. The friendly patronage was returned with ungrateful rudeness by the proud pedant; and men smiled, without being surprised, at seeing a bear worry his dancing-master.

‘ Even lord Chesterfield's poetical trifles, of which a few specimens remain in some songs and epigrams, were marked by his idolized graces, and with his acknowledged wit. His speeches courted the former, and the latter never forsook him to his latest hours. His entrance into the world was announced by his bon-mots, and his closing lips dropped repartees that sparkled with his juvenile fire.

‘ Such native parts deserved higher application. Lord Chesterfield took no less pains to be the phœnix of fine gentlemen, than Tully did to qualify himself for shining as the first orator, magistrate, and philosopher of Rome. Both succeeded: Tully immortalized his name; lord Chesterfield's reign lasted a little longer than that of a fashionable beauty. His son, like Cromwell's, was content to return to the plough, without authority, and without fame.

‘ Besides his works collected and published by doctor Maty, his lordship had begun “ Memoirs of his own time.”—How far he proceeded on such a work I cannot say; nor whether farther than a few characters of some eminent persons, which have since been printed, and which are no shining proof that lord Chesterfield was an excellent historic painter. From his private familiar letters one should expect much entertainment, if most of those published by Maty did not damp such hopes. Some few at the end of his correspondence with his son justly deserve admiration.

'Lord Chesterfield's writings that are known, were,

"Miscellaneous works, with memoirs of his life, by M. Maty, M.D." published in two large volumes in quarto, 1777. In those volumes are omitted the following journals, which may be found in the several original publications: "Common Sense, for May 21, and 28; October 15; Nov. 5; 1737: and January 21; 1738." The last was probably omitted in the edition of his lordship's works for its indecency. Lady Hervey, an intimate friend of lord Chesterfield, allowed me to mark lord Chesterfield's papers from her copy of Common Sense.

"His Letters to his natural son Philip Stanhope;" published in two large volumes in quarto, 1774.

"A Supplement" of some letters that were wanting to that correspondence, was published in quarto, by Dodfley, 1787.

"The art of pleasing;" being letters to his successor in the title; published in The Edinburgh magazine, 1774, N° 4, 5, 6, 7.

"Letters from lord Chesterfield to alderman George Faulkener, doctor Madden, Mr. Sexton, Mr. Derrick, and the earl of Arran." London, quarto, 1777.

'Other works of lord Chesterfield, not included in Maty's edition:

"Characters of eminent personages of his own time." Duod. printed by W. Flexney, 1777.

"A petition of humour to the king for a pension;" 1757: reprinted with his letters.

"Letter to marshal Belleisle, on his letter to marshal Contades ordering him to lay waste the electorate of Hanover;" 1759: published in English and French.

"A letter signed Bayes, on the marriage of the king and queen;" published in The London Chronicle, August 25, 1761.

'POETRY.—In Dodsley's Collection of miscellaneous poems, 2d edition, "the five last poems" in vol. i. are by lord Chesterfield.

'Epigrams, "on Esau and Jacob," published in The sports of the Muses; "on lord Hervey, *As nature Hervey's clay, &c.*" "on lady Thanet, *Physic and cards, &c.*" in The foundling-hospital for wit, and other miscellanies: and in the third part of The foundling-hospital, "Verses on Sarah duchess of Richmond going to supper;" commonly, but wrongly, entitled, On the duchess of Rutland.

"Truth at Court," in the name of a dean, published in The London Chronicle for April 1761, and in The annual register for the same year.

"Some lines, to be placed in the parlour of his brother sir William Stanhope, in the house that was Mr. Pope's at Twickenham.

"A dialogue, in prose, on his own going to court, 1762;" MS.'

We cannot pass unnoticed the contemptuous harshness of the author's expressions in speaking of the greatest moral writer, critic, and philologer, combined, that existed in this, or perhaps in any age or nation. '*Pedagogue*—always heaving to overload with *tautology* and the *most barbarous confusion of tongues* the polished eloquence which he pretended to ascertain—*ungrateful rudeness of the proud pedant*—the *Bear* worrying his *dancing-master.*' Yet much as we dislike the parallel of Johnson and the Bear, we readily allow that the late Lord Chesterfield's Code of Education may be aptly and happily compared to that of a *dancing master*.

The noble author, however, was not satisfied by these severe strokes at the great lexicographer, as we perceive by a glance at the third vol.—of which more hereafter: but with respect to the present attack, we must remind those of our readers who had no personal acquaintance with the late Earl of Orford, nor with Dr. Johnson, that the Peer hated Johnson because he was rough in manners and conversation, unwieldy and uncouth in his figure, a Jacobite, and a Christian. Johnson had a natural antipathy to the noble Lord as being a Whig, the son of a Whig minister, effeminate and unmanly in his appearance, dainty and affected in his taste, a Cantabridgian, and a philosopher *à la Voltaire*. The elements of fire and water cannot be more hostile to each other than this pair. Yet such was the intrinsic merit of both, in different ways, that all who lean towards manly pursuits and eloquence, refined morality, and deep thinking, will bow to the shrine of the one;—while the votaries of lively and quaint wit, fancy, and knowlege of the world, who delight in the records of Gothic manners and antiquities, and in the relation of curious and queer incidents before unnoticed, will be captivated by the writings of the other. Few readers perhaps will be found so just as to allow a due portion of merit to both: yet there is something worthy of admiration by the candid of all parties, in the works of each, however dissimilar.

Among the additional Irish peers, the articles concerning Lord Barrington, the second Earl of Egmont, Lord Clive, and Earl Nugent, are piquant, and written with peculiar attention.

In the POSTSCRIPT to "Noble Authors," the writer discusses, in his best strain, the validity of claims to poetical merit set up from the authority of Christina de Pisan, by Mademoiselle de Keralio, editor of *Bibliothèque des Romans*, in favour of JOHN MONTACUTE, Earl of SALISBURY, in the XIVth century.

After this we are presented with an entertaining appendix to the Royal and Noble Authors, in which we have the history of Charles Duke of Orleans, who was taken prisoner at the battle of Agincourt, and detained during 25 years. He was nephew of Charles VI. of France, and soothed his heavy hours of captivity by the study of our language and poetry, of which a specimen is inserted.—The first vol. of the work before us concludes with the following period:

'N. B. This addition was written before the revolution in France in 1789; since when the follies * of that nation have soured and plunged into the most execrable barbarity, immorality, injustice, usurpation, and tyranny; have rejected God himself and deified human monsters, and have dared to call this mass of unheard-of crimes "giving liberty to mankind"—by atheism and massacres!'

VOL. II.

The first article in this volume is the CASTLE OF OTRANTO; an old acquaintance, and for which we had formed a friendship long before we knew whence it came, or were certain that the title did not speak truth, when it pretended that the story was *translated by William Marshal*, Gent. from the original Italian of Onufrio Muralto, canon of the church of St. Nicholas, at Otranto †. To the 2d edition, in the same year, with the initials of the real author's name, we were not quite so civil; as we could not but lament that a writer "of a refined and polished genius should be an advocate for re-establishing the barbarous superstitions of Gothic devilism! *Incredulus odi* is, or ought to be, a charm against all such infatuation." In 1791, this romance had the honour of being re-printed, at the beautiful press of Bodoni, at Parma; not in an Italian translation, but in its mother tongue.

The next production in this volume is a piece of pleasantry on the marvellous accounts in circulation (1766) concerning the gigantic stature of the inhabitants of Patagonia, under the title of *An Account of the Giants lately discovered.* These have since so much degenerated, that, from 9 to 11 feet, which Commodore Biron's people made them, late voyagers have cut them down to 5 feet 11, and 6 feet. There are many strokes of humour in this piece, and allusions to the state of Europe and the absurdities of the times.

This playful tract is followed by one more serious and important: *Historic Doubts on the Life and Reign of King Richard the Third.* We have already paid our tribute of praise to the acuteness of these Doubts, and to the able manner in which they were supported. The ingenious author had indeed the address to teach us how to doubt, and to disturb the public mind on the occasion: but, as he did not pretend to tell us how to solve these doubts satisfactorily, the ideas of men seem to have gradually crept into their former channel; and Shakspeare's character of Richard, founded on the information of the virtuous and conscientious Sir Thomas More, who sacrificed his own life for conscience sake, together with the testimony of the generality of historians, (though flatterers of the Lancaster party,) fortified by tradition, soon reconciled mankind to the old established opinions, from the belief of which neither good nor harm could accrue to the present age; and indolence, perhaps indifference, has contributed to prevent further inquiry concerning the comeliness of Richard's person, or the goodness of his heart. He is now an established stage tyrant, and the frequenters of our theatres would be equally unwilling to part with the deformity of his person, or the atrocity of his crimes.

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* A very gentle term.

† See Vol. xxxii. of our Review, for 1765.

During the discussion of these Doubts, an open war broke out between our author and Guthrie, Hume, and other writers. Thrown out at first in seeming sport and indifference, the *Doubts*, when opposed, instantly became *certainties* in the opinion of the author; and it must be owned that the contempt with which he treats every one who thinks differently from himself, on a speculative question of little consequence to any of the great interests of society, is very aristocratic. The Rev. Dr. Miller, Dean of Exeter, and President of the Society of Antiquaries, and the Rev. Mr. Masters, are treated with peculiar asperity. Neatness and wit, but still more *ſpite* and petulance, are displayed in the defence made by the noble peer; more, indeed, than could be expected by those who latterly partook of his general urbanity.

All interest concerning this controversy being superseded by more recent subjects, the author's defence seems long and tedious; and after all this heavy coil in "fending and proving" for nearly 30 years, the noble author, in February 1793, for the honour of his heart, wrote the following POSTSCRIPT to his *Historic Doubts.*

'It is afflictive to have lived to find, in an age called not only civilized but enlightened, in this eighteenth century, that such horrors, such unparalleled crimes have been displayed on the most conspicuous theatre in Europe, in Paris the rival of Athens and Rome, that I am forced to allow that a multiplicity of crimes, which I had weakly supposed were too manifold and too absurd to have been perpetrated even in a very dark age, and in a northern island not only not commencing to be polished, but enured to barbarous manners, and hardened by long and barbarous civil wars amongst princes and nobility strictly related—Yes, I must *now* believe that any atrocity may have been attempted or practised by an ambitious prince of the blood aiming at the crown in the fifteenth century. I *can* believe (I do not say I do) that Richard duke of Gloucester dipped his hand in the blood of the saint-like Henry the sixth, though so revolting and injudicious an act as to excite the indignation of mankind against him. I can now believe that he contrived the death of his own brother Clarence—and I can think it possible, inconceivable as it was, that he aspersed the chastity of his own mother, in order to bastardize the offspring of his eldest brother; for all these extravagant excesses have been exhibited in the compass of five years by a monster, by a royal duke, who has actually surpassed all the guilt imputed to Richard the third, and who, devoid of Richard's courage, has acted his enormities openly, and will leave it impossible to any future writer, however disposed to candour, to entertain one *historic doubt* on the abominable actions of Philip duke of Orleans.

' After long plotting the death of his sovereign, a victim as holy as, and infinitely superior in sense and many virtues to, Henry VI. Orleans has dragged that sovereign to the block, and purchased his execution in public, as in public he voted for it.

' If to the assassination of a brother (like the supposed complicity of Gloucester to that of Clarence) Orleans has not yet concurred; still, when early in the revolution he was plotting the murder of the king, being warned by an associate that he would be detected, he said, " No; for I will have my (natural) brother the abbé St. Far stabbed too, and then nobody will suspect *me* of being concerned in the murder of my own brother."—So ably can the assassins of an enlightened age refine on and surpass the atrocious deeds of Goths and Barbarians!

' Shade of Richard of Gloucester! if my weak pen has been able to wash one bloody speck, one incredible charge from *your* character, can I but acknowledge that Philip of Orleans has sullied my varnish, and at least has weakened all the arguments that I drew from the improbability of *your* having waded so deeply into wickedness and impudence that recoiled on yourself, as to calumniate your own mother with adultery. If *you* did, it was to injure the children of your brother—still *you* had not the senseless, shameless effrontery to shake your own legitimacy.—Philip of Orleans mocks your pitiful self-partiality—He in person, and not by proxy, has declared his own mother a strumpet, has bastardized himself, and for ever degraded his children as progeny descended from a coachman——For what glory, for what object, far be it from me to conjecture!—Who would have a mind congenial enough to that of such a monster, as to be able to guess at his motives?'

The next production of our author, which appears in this volume, is entitled ÆDES WALPOLIANÆ; or, a Description of the Collection of Pictures at Houghton Hall, in Norfolk, the seat of the Right Honorable Sir Robert Walpole, Earl of Orford: to whom it was dedicated when first printed in 1743. Every English lover of painting, or of his country, must lament the loss of so valuable an assemblage of pictures, equal if not superior to any private collection in Europe. It is but too well known that the debts of the first Earl of Orford, which were saddled on his estates by the second, obliged the third (George) to sell this admirable collection of pictures to the late Empress of Russia.

The introduction to the catalogue of these pictures, by the late Lord, is an elegant epitome of the history of painting, enriched with a discriminating character of all the principal artists of the several schools of Italy, France, and the Netherlands.

We find many additions and new illustrations to this catalogue since it first appeared. The description of these pictures forms a kind of *catalogue raisonné*, which, now that our country is bereaved of the several great works of which it consisted, affords an enthusiastic reader that kind of melancholy pleasure which is felt on visiting the tombs in Westminster Abbey; or would-be experienced in perusing an enumeration of the books in the Alexandrian library.

This edition of the catalogue is embellished with splendid portraits of the first Lord and Lady Orford, and with views and ground-plans of Houghton Hall, which we do not remember to have before seen, when visiting the pictures with that catalogue in hand. *A sermon on painting*, preached before the Earl of Orford, at Houghton, 1742, has always been printed with this Description. It is, however, but a profane piece of pleasantry, in a bad taste.

Nature will prevail, a moral entertainment in one act. The dialogue of this little piece is lively and comic: but it ends abruptly, and is too short for any public use.

There is much good sense in the author's *Thoughts on Tragedy*: but his politeness to Mr. Jephson borders on flattery, as much as, in defending his *Historic Doubts*, his resentment approaches towards rudeness and scurrility.

'*Thoughts on Comedy*' are ingenious and spirited. The author, like Fontenelle, had certainly more humour than feeling; and therefore, in these discussions, he manifests more resources in speaking of Comedy than Tragedy.

'Detection of a forgery, called "*Testament politique du Chevalier Walpole*;" or, "Political Testament of Sir Robert Walpole."'

This *will*, which seems to have been known only when mentioned by our author, was too absurd and insignificant to merit an answer. It seems, however, to have been piously seized by the son of that great minister, as a vehicle of panegyric on his father; and though it affords us no new and perhaps no impartial information, it has furnished the detector with an opportunity of giving to the public an outline of the political life of his illustrious sire, and an account of the manner in which he spent his ex-ministerial leisure, during the last years of his existence; which, had they not been superseded by the more ample memoirs of his life and administration, lately* published, would have been gratifying to posterity.

'The life of the Rev. Mr. Thomas Baker, of St. John's College, Cambridge, written 1778.' The exordium to this biographical essay is not very flattering to authors; and yet our noble scribe seemed always ambitious of being enrolled in their corps. After a very common observation on the few events in the life of a man of letters that can be worth recording, he adds:

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* See M. Rev. for June, Art. iii.

'Nor are authors such benefactors to the world, that the trifling incidents of their lives deserve to be recorded. The most ſhining of the class have not been the most useful members of the community. If Newton unravelled some arcana of nature, and exalted our ideas of the Divinity by the investigation of his works; what benefactions has Homer or Virgil conferred on mankind but a fund of harmonious amusement? Barren literati, who produce nothing, are innocent drones, whom the world has been so kind as to agree to respect for having entertained themselves gravely in the manner most agreeable to their taste. When they have devoured libraries, they are supposed to be prodigies of knowledge, though they are but walking or temporary dictionaries. Yet the republic of letters, confining its own honours to its own corporation, fondly decrees the distinction of biography to most of its active, and to some of its mute members.'

There is too much of party in this life of Mr. Baker;—and there is too much egotism in the author's subsequent account of his 'own conduct,' to be amusing to our readers or his own. In his correspondence with ministers, however, a letter to the first Mr. Pitt is so spirited, yet so ingeniously civil, that we shall insert it here.

'To the Rt. Hon. WILLIAM PITT.

'SIR,

'ON my coming to town I did myself the honour of waiting on you and lady Hesther Pitt, and though I think myself extremely distinguished by your obliging note, I should be sorry for having given you the trouble of writing it, if it did not *lend* me a very pardonable opportunity of saying what I much wished to express, but thought myself too private a person, and of too little consequence, to take the liberty to say. In short, Sir, I was eager to congratulate you on the lustre you have thrown on this country; I wished to thank you for the security you have fixed to me of enjoying the happiness I do enjoy. You have placed England in a situation in which it never saw itself—a task the more difficult, as you had not to improve, but to recover. In a trifling book written two or three years ago, I said (speaking of the name in the world the most venerable to me), "Sixteen unfortunate and inglorious years since his removal have already written his eulogium *." It is but justice to you, Sir, to add, that that period ended when your administration began. Sir, don't take this for flattery; there is nothing in your power to give that I would accept—nay, there is nothing I could envy, but what I believe you would scarce offer me, your glory. This may sound very vain and insolent, but consider, Sir, what a monarch is a man who wants nothing; consider how he looks down on one who is only

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'* Royal and noble authors, account of Sir Robert Walpole.'

the most illustrious man in Britain.—But, Sir, freedoms apart, insignificant as I am, probably it must be some satisfaction to a great mind like yours, to receive incense when you are sure there is no flattery blended with it: and what must any Englishman be that could give you a minute's satisfaction, and would hesitate!

'Adieu, Sir,—I am unambitious, I am disinterested—but I am vain. You have by your notice, uncanvassed, unexpected, and at the period when you certainly could have the least temptation to stoop down to me, flattered me in the most agreeable manner. If there could arrive the moment, when you could be nobody and I anybody, you cannot imagine how grateful I would be. In the mean time permit me to be, as I have been ever since I had the honour of knowing you, Sir,

'Your most obedient humble servant,

'Nov. 19, 1759.' 'HOR. WALPOLE.'

Lord Orford seems to have been on good terms with the first Lord Chatham's successor, Lord Bute; not as a politician, but as a man of letters, and a judge and patron of the fine arts. *Ex. gr.*

'To the Earl of Bute.

'MY LORD,

'Having heard that his Majesty was curious about his pictures, I recollected some catalogues of the royal collections which I had a little share in publishing a few years ago. I dare not presume to offer them to his Majesty myself; but I take the liberty of sending them to your Lordship, that, if you should think they may contribute to his Majesty's information or amusement, they may come to his hand more properly from your Lordſhip than they could do from me. I have added some notes that illustrate a few particulars.

'Having dabbled a good deal in this kind of things, if there is any point in which I could be of use to your Lordship for his Majesty's satisfaction, I should be very ready and happy to employ my little knowledge or pains. And permit me to say, my Lord, your Lordship cannot command any body who will execute your orders more cheerfully or more disinterestedly, or that will trouble you less with any solicitations: an explanation which even esteem and sincerity are forced to make to one in your Lordship's situation. The mere love of the arts, and the joy of seeing on the throne a Prince of taste, are my only inducements for offering my slender services. I know myself too well to think I can ever be of any use but as a virtuoso and antiquarian; a character I should formerly have called very insignificant; though now my pride, since his Majesty vouchsafes to patronize the arts, and your Lordship has the honour to countenance genius, a rank of which at most I can be but an admirer.

'I have the honour to be, &c.

'HOR. WALPOLE.'

'To Mr. Walpole.

'SIR,

'I have presented the book sent me to his Majesty, and mentioned the very polite and respectful manner you expressed yourself is with regard to him. The catalogue came very opportunely, for the King had just given orders to the duke of Devonshire to make out exact lists of all the pictures in the royal palaces. His majesty's great fondness for the arts will, I hope, soon have a striking effect in this country. I with gratitude acknowledge the assistance they have been of to me during many years of absolute solitude: other matters much less agreeable now demand my whole attention; depend upon it, therefore, I shall presume on your generosity, and use the freedom you give me, without remorse or hesitation; fully satisfied, that whatever you shall please to undertake, will be executed in a much superior manner to any attempts of mine, even in the days of liberty and quiet. I am sorry before I finish this scrawl to be forced to enter my protest against an expression in yours. Men of your character and ability are by no means confined to any one study: quick parts and superior talents become useful in every occupation they are applied to; with these, according to marshal Saxe, little things amaze, and great ones do not surprise. I am, Sir,

'Your obedient humble servant,

'Dec. 17, 1760.' 'BUTE.'

'To Mr. WALPOLE.

'LORD BUTE presents his compliments to Mr. Walpole, and returns him a thousand thanks for the very agreeable present he has made him. In looking over it, Lord Bute observes Mr. Walpole has mixed several curious remarks on the customs, &c. of the times he treats of; a thing much wanted, and that has never yet been executed, except in parts by Peck, &c. Such a general work would be not only very agreeable, but instructive:—the French have attempted it; the Russians are about it; and Lord Bute has been informed, Mr. Walpole is well furnished with materials for such a noble work.

'Saturday.'

'To the EARL of BUTE.

'MY LORD,

'I AM sensible how little time your Lordship can have to throw away on reading idle letters or letters of compliment; yet as it would be too great want of respect to your Lordship not to make some sort of reply to the note you have done me the honour to send me, I thought I could couch what I have to say in fewer words by writing, than in troubling you with a visit, which might come unseasonably, and a letter you may read at any moment when you are most idle. I have already, my Lord, detained you too long by sending you a book, which I could not flatter myself you would turn over in such a season of business: by the manner in which you have considered it, you have shown me that your very minutes of amusement you try to turn to the advantage of your country. It was this pleasing prospect of patronage to the arts that tempted me to offer you my pebble towards the new structure. I am flattered that you have taken notice of the only ambition I have: I should be more flattered if I could contribute to the smallest of your Lordship's designs for illustrating Britain.

‘ The hint your Lordship is so good as to give me for a work like Montfaucon’s Monuments de la Monarchie Françoise, has long been a subject that I have wiſhed to see executed, nor in point of materials do I think it would be a very difficult one. The chief impediment was the expence, too great for a private fortune. The extravagant prices extorted by English artists is a discouragement to all public undertakings. Drawings from paintings, tombs, &c. would be very dear. To have them engraved as they ought to be, would exceed the compass of a much ampler income than mine, which, though equal to my largest wish, cannot measure itself with the rapacity of our performers

‘ But, my Lord, if his Majesty was pleased to command such a work, on so laudable an idea as your Lordship’s, nobody would be more ready than myself to give his assistance. I own, I think I could be of use in it, in collecting or pointing out materials, and I would readily take any trouble in aiding, supervising, or directing such a plan. Pardon me, my Lord, if I offer no more; I mean, that I do not undertake the part of composition. I have already trespassed too much upon the indulgence of the public; I wish not to disgust them with hearing of me, and reading me. It is time for me to have done; and when I shall have completed, as I almost have, the history of the Arts, on which I am now engaged, I did not purpose to tempt again the patience of mankind. But the case is very different with regard to my trouble. My whole fortune is from the bounty of the crown, and from the public; it would ill become me to spare any pains for the King’s glory, or for the honour and satisfaction of my country; and give me leave to add, my Lord, it would be an ungrateful return for the distinction with which your Lordship has condescended to honour me, if I withheld such trifling aid as mine, when it might in the least tend to adorn your Lordship’s administration. From me, my Lord, permit me to say, these are not words of course, or of compliment, this is not the language of flattery; your Lordship knows I have no views, perhaps knows that, insignificant as it is, my praise is never detached from my esteem: and when your have raised, as I trust you will, real monuments of glory, the most contemptible characters in the inscription dedicated by your country, may not be the testimony of, my Lord,

‘ Your Lordship’s most obedient humble servant,

‘ Feb. 15, 1762.’ ‘ HOR. WALPOLE.’

After having explained whence his income was derived, and its amount, our author has given the public the satisfaction of informing them how the savings from his establishment were expended, by “ *a Deſcription of his Villa at Strawberry Hill near Twickenham*;” with a minute inventory of the furniture, pictures, curiosities, &c. 1784; including a list of the books printed at the Strawberry Hill press, with interior representations, exterior views, and ground-plans of the building, very neatly engraved.

We were tempted to copy the preface to this description: but the article is already extended to a sufficient length; and besides, the place and its curious contents are too well known to render an extract necessary.

Mr. Walpole seems through life to have wished for notice as a connoisseur in painting and architecture, as well as in literature; and as the building on Strawberry Hill and its furniture form an *unique* among villas, he could not have obtained fame on so small a scale at a less expence, by any similar draft on public notice. Gothic architecture, so appropriate to sacred purposes on account of its *gloomy grandeur*, lost its secular favour at the same period as that which abridged the Barons of their feudal rights and military splendour. It is not likely now that more churches will be built in the Gothic style; and if it were possible to embalm specimens of the most beautiful and fantastic members of that order, for the inspection of our descendants who may survive churches, it would be a curious legacy to posterity:—but of whatever utility this Gothic miniature may be to future times, it has certainly contributed not a little to its founder's celebrity. Imitations are numerous, not only in his neighbourhood, but throughout the kingdom.

The perusal of this catalogue, even without a view of the objects which it describes, is amusing and instructive to those who wish to form an idea of the taste and *costume* of our ancestors. We certainly deem ourselves more wise and enlightened than them, in having simplified state and grandeur; the mere sight of which, however, formerly gave infinitely more pleasure, than can be derived from ideal equality at present. Mr. Walpole's collection consisted not only of "rags of popery," but of rags of nobility and aristocracy. The minute catalogue of cups and saucers, and saucers without cups, will perhaps seem frivolous, and impress some readers with no magnificent idea of the noble collector's magnitude of mind; and if, in his defence, we should say that the most trifling parts of the collection are links of a chain, we shall, perhaps, be told that it is a hair-chain to fetter fleas. The great number of portraits of our princes, antient nobility, gentry, poets, and eminent artists, composes a very interesting part of our history, while the collection remains entire; and the furniture, in the revolutions of fashion, may save the trouble of invention, by inducing the renewal of antient forms and patterns.

'*On modern Gardening.*' This historical tract on the origin, cultivation, and embellishments of garden-ground, is full of sound sense and good taste. No whim, daintiness, nor singularity, appears; and all that the author praises, and proposes to practice, flashes conviction, and seems indisputable. There are a selection and force in the expression of his ideas, which not only manifest him to be a master of the subject, but of our language. He is never more agreeable than in his serious productions.

His *Counter Addreſs to the Public*, in defence of his friend General Conway, now firſt acknowleged, is composed on a subject that has been long since superseded by more novel and consequently more interesting events. Such zeal and warmth of affection, as plainly appear in this tract, never fail to do honour to the author's heart, though they may not succeed in convincing the public. General Conway, an able, an amiable, and honourable man, though constantly in the service of government, was seldom a cordial friend to administration. It would be of no use now to revive old complaints, and party animosities: but how seldom is it that the blame attaches only to one side in politics! In all discussions of this kind, the public has its prejudices as well as the antagonists; the servants of the crown are as sure of being defended by one party, as those who have offended administration are of being defended by opposition. There is no character, however heroic, able, and seraphic, that can please the whole nation; nor any so defective, blameable, and politically atrocious, that they will not find advocates to defend their cause. The times were turbulent and factious:—the expediency of general warrants was the question; and ministry were too unwilling to part with them, not to treat as an enemy to government every servant of the crown who joined Wilkes's friends in wresting these instruments from their hands: yet the gratitude of the country is due to those, by whose exertions this despotic power was abolished.

[*To be continued.*]

Art. VII. *A Series of Plays*: in which it is attempted to delineate the stronger Passions of the Mind. Each Passion being the Subject of a Tragedy and a Comedy. 8vo. pp. 411. 6s. Boards. Cadell jun. and Davies. 1798.

In the present fallen state of the drama, when rant is pathos, and a pun is wit, and when pasteboard pageantries and German spectres have almost driven Shakspeare and Congreve from the stage, we cannot but applaud any attempt to "hold the mirror up to Nature," and to exhibit a faithful picture of manners and life.

The author of this volume has more than the merit of good intention. Though his versification is sometimes rugged and inharmonious, and his style has an antientry of phrase which often savours of affectation, yet his characters are in general strongly discriminated, and his scenes abound in beautiful passages.

In the first play, where love is the passion under review, he has thus described it in its birth:

'*Basil.* O! it is admirable!
Rosinberg. How runs thy fancy? what is admirable?
Bas. Her form, her face, her motion, ev'ry thing!'—
'She came again upon my wond'ring sight—
O! didst thou mark her when she first appear'd?
Still distant, slowly moving with her train;
Her robe, and tresses floating on the wind,
Like some light figure in a morning cloud?'—
'I felt my roused soul within me start,
Like something wak'd from sleep.'

The first tumults soon subside into tenderness and melancholy:

'Oft in the watchful post, or weary march,
Oft in the nightly silence of my tent,
My fixed mind shall gaze upon it still;
But it will pass before my fancy's eye,
Like some delightful vision of the soul,
To soothe, not trouble it.'

His hero has all the extravagancies of the passion; and all its gloomy imaginations:

'For ever lost! what art thou now to me?
Shall the departed gaze on thee again?
Shall I glide past thee in the midnight hour,
Whilst thou perceiv'st it not, and thinkst perhaps
'Tis but the mournful breeze that passes by?
(Pauses again, and gazes at the window, till the light disappears.)
'Tis gone, 'tis gone! these eyes have seen their last!
The last impression of her heavenly form!
The last sight of those walls wherein she lives,
The last blest ray of light from human dwelling!
I am no more a being of this world,
Farewell! farewell! all now is dark for me!'

In the fourth act, the dazzling brightness of a summer cloud is strikingly illustrated:

'As tho' an angel, in his upward flight,
Had left his mantle floating in mid-air.'

The following brief description of a beautiful boy, in the arms of his nurse, deserves notice:

'How steadfastly he fix'd his looks upon me,
His dark eyes shining through forgotten tears!'

Every reader will on this occasion remember that line of Gray,

The tear forgot as soon as shed—

but the sentiment is here wrought into a picture.

The playfulness of childhood is not less happily pourtrayed:

'*Basil.* Thou art her fav'rite then?
Mirando. They say I am;
And now, between ourselves, I'll tell thee, soldier,
I think in very truth she loves me well.
Such merry little songs she teaches me—
Sly riddles too, and when I'm laid to rest
Oft times on tip-toe near my couch she steals,
And lifts the cov'ring so, to look upon me.
And often times I feign as tho' I slept;
For then her warm lips to my cheek she lays,
And pats me softly with her fair white hands;
And then I laugh, and thro' mine eye-lids peep,
And then she tickles me, and calls me cheat;
And then we do so laugh, ha, ha, ha!'

The subject of the last play is hatred; though hatred cannot surely be classed among the passions. It is forcibly written; and the following scene, in which a reconciliation is attempted, may serve as a fair specimen of the whole.

' *Enter* REZENVELT.
(De Monfort *goes up to receive* Rezenvelt, *who meets him with a cheerful countenance.)*
De Mon. to Rez. I am, my lord, beholden to you greatly.
This ready visit makes me much your debtor.
Rez. Then may such debts between us, noble marquis,
Be oft incurr'd, and often paid again.
To Jane. Madam, I am devoted to your service,
And ev'ry wish of yours commands my will.
To Countess. Lady, good morning. (*To Freberg.*)
Well, my gentle friend,
You see I have not linger'd long behind.
Freb. No, thou art sooner than I look'd for thee.
Rez. A willing heart adds feather to the heel,
And makes the clown a winged mercury.
De Mon. Then let me say, that with a grateful mind
I do receive these tokens of good will;
And must regret that, in my wayward moods,
I have too oft forgot the due regard
Your rank and talents claim.
Rez. No, no, De Monfort,
You have but rightly curb'd a wanton spirit,
Which makes me too neglectful of respect.
Let us be friends, and think of this no more.
Freb. Ay, let it rest with the departed shades
Of things which are no more; whilst lovely concord,
Follow'd by friendship sweet, and firm esteem,
Your future days enrich. O heavenly friendship!
Thou dost exalt the sluggish souls of men,
By thee conjoin'd, to great and glorious deeds;

As two dark clouds, when mix'd in middle air,
The vivid lightning's flash, and roar sublime.
Talk not of what is past, but future love.
De Mon. *(With dignity.)* No, Freberg, no, it must not. *(To* Rezenvelt.) No, my lord.
I will not offer you an hand of concord
And poorly hide the motives which constrain me.
I would that, not alone these present friends,
But every soul in Amberg were assembled,
That I, before them all, might here declare
I owe my spared life to your forbearance.
(Holding out his hand.) Take this from one who boasts no feeling warmth,
But never will deceive.
(Jane *smiles upon* De Monfort *with great approbation, and* Rezenvelt *runs up to him with open arms.)*
Rez. Away with hands! I'll have thee to my breast.
Thou art, upon my faith, a noble spirit!
De Mon. *(Shrinking back from him.)* Nay, if you please, I am not so prepar'd—
My nature is of temp'rature too cold—
I pray you pardon me. (Jane's *countenance changes.)*
But take this hand, the token of respect;
The token of a will inclin'd to concord:
The token of a mind that bears within
A sense impressive of the debt it owes you;
And cursed be its power, unnerv'd its strength,
If e'er again it shall be lifted up
To do you any harm.
Rez. Well, be it so, De Monfort, I'm contented;
I'll take thy hand since I can have no more.
(Carelessly.) I take of worthy men whate'er they give.
Their heart I gladly take; if not, their hand:
If that too is withheld, a courteous word,
Or the civility of placid looks;
And, if e'en these are too great favours deem'd,
'Faith, I can set me down contentedly
With plain and homely greeting, or, God save ye!
(De Monfort *aside, starting away from him some paces.)*
By the good light, he makes a jest of it!'

The volume is prefaced with some very sensible observations on the several provinces of the drama, which we have perused with attention and pleasure: but we have not room to make extracts from them, and can only recommend them to the notice of the reader.

Art. VIII. *Philosophical Transactions of the Royal Society of London, Part I. for* 1798.

[*Article concluded from Rev. for August, p.* 422.]

Mathematical *and* Philosophical Papers continued.

Account of some Endeavours to ascertain a Standard of Weight and Measure. By Sir George Shuckburgh Evelyn, *Bart.* F.R.S.

In this elaborate paper, consisting of 50 quarto pages, we have a minute account of the speculations and experiments of the ingenious author, on the subject of an universal and perpetual standard of weight and measure. A pendulum has been proposed as a very convenient instrument for this purpose; but many difficulties occurred in determining the actual centre of motion and of oscillation. In order to avoid these, Sir George, so long ago as the year 1780, conceived the idea of 'a pendulum with a moveable centre of suspension, capable of such adjustments as to be made to vibrate any number of times in a given interval; and, by comparison of the *difference* of the vibrations with the *difference* of the lengths of the pendulum, (which difference alone might be the standard measure,) to determine its positive length, if that should be thought preferable, under any given circumstances.' While he was deliberating how such a pendulum might be connected with a piece of mechanism, so as to number the vibrations without affecting them, he learnt that Mr. Whitehurst had accomplished the object. He therefore directed his subsequent attention towards verifying and completing the experiments of that ingenious philosopher; and with this view, he procured an excellent apparatus adapted to his purpose. Besides the machine with which Mr. Whitehurst had made his observations, (of which he obtained a temporary use,) his other instruments were a beam-compass, or divided scale, made by Mr. Troughton, and furnished with microscopes and micrometer, for the most exact observations of longitudinal measure, and also a very nice beam or hydrostatic balance, sensible with the $\frac{1}{100}$ of a grain, when loaded with 6 lb. Troy at each end; an admirable time-keeper constructed by Mr. Arnold; a solid cube of brass, whose sides were 5 inches, a cylinder of the same metal, 4 inches in diameter and 6 inches high, and a sphere of brass, 6 inches in diameter.

After having described, with the assistance of figures, the several parts of his apparatus, Sir George proceeds to give a particular account of the experiments which he made with them, and of the various circumstances to which his attention was directed, that he might avoid the minutest error in his conclusions. He began with ascertaining the difference of the length of Mr. Whitehurst's pendulums, vibrating 42 and 84 times in a minute, by Mr. Troughton's divided scale. He then investigated the weight of a cubic inch of distilled water, in a known state of the atmosphere. His next object was to determine the proportion of these weights and measures to those that have been usually considered as the standard of this kingdom. The chief authoritative standards of longitudinal measure are those preserved in the Exchequer, in the House of Commons, at the Royal Society, and in the Tower. Of these several standards, the author has given a very particular account. He observes that the first alone bear legal authority, and have been in use for more than 200 years; the last are considered as a copy of them. The two others are of modern date, and bear no statuteable authority:—but, as they were made by Mr. G. Graham and Mr. J. Bird, artists of acknowleged reputation, they are held in high respect. The mean length of Mr. Graham's standard made in 1742, compared with the scale divided by Mr. Troughton, was found to be 35,9973 inches. The standard of Mr. Bird made in 1758, compared with Mr. Troughton's divisions, was = 36,00023 inches, the thermometer being at 64°. From a table exhibiting a comparative view of the Exchequer standard of 1588 and of Mr. Troughton's scale, it appears ‘that the antient standards of the realm differ very little from those that have been made by Mr. Bird, or Mr. Troughton, and consequently, even in a finance view, (if one might look so far forward,) nothing need be apprehended, of loss in the customs, or excise duties, by the adoption of the latter.’

The author proceeds to shew the proportion of the weights which he used, compared with the standards that were made by Mr. Harris, assay-master of the Mint, under the orders of the House of Commons, in the year 1758. The mean weight of the Troy pound, which was the standard adopted by Mr. Harris, appeared to be 5763,715 grains by Mr. Troughton's weights, the barometer being at 29,72 inches and thermometer 67°; and the mean weight of the 2 lb. Troy, the thermometer being 68°, was 11527,70 grains, and 1 lb = 5763,85 grains; consequently the mean weight of 1 lb. is deduced from all the trials to be 5763,78 grains: so that Mr. Troughton's weights are too light by *1* in 1523,92 grains. On the whole, our author concludes that the difference of the length of two pendulums, such as Mr. Whitehurst used, vibrating 42 and 84 times in a minute of mean time, in the latitude of London, at 113 feet above the level of the sea, in the temperature of 60°, and the barometer being at 30 inches, is = 59,89358 inches of the parliamentary standard; whence all the measures of superficies

and

and capacity are deducible. He has also determined that, agreeably to the same scale of inches, a cubic inch of pure distilled water, when the barometer is 29,74 inches, and the thermometer is at 66°, weighs 252,587 grains by Mr. Troughton's weights; or, on account of the correction above stated to be necessary of 1 in 1523,92 grains, 252,422 parliamentary grains; whence all the other weights may be derived. The three objects which the author has accomplished, by the elaborate investigation contained in this paper, are briefly as follow:

> 'First an invariable, and at all times communicable, measure of Mr. Bird's scale of length, now preserved in the House of Commons; which is the same, or agrees within an insensible quantity, with the antient standards of the realm. 2dly, A standard weight of the same character, with reference to Mr. Harris's Troy pound. 3dly, Besides the quality of their being invariable, (without detection,) and at all times communicable, these standards will have the additional property of introducing the least possible deviation from antient practice, or inconvenience in modern use.'

Sir George closes this curious paper with a table exhibiting the prices of various necessaries of life, together with that of day-labour, in sterling money, and also in decimals, at different periods from the Conquest to the present time, derived from respectable authorities; with the depreciation of the value of money inferred from them:—To which is added, the mean appreciation of money, according to a series of intervals of 50 years, for the first 600 years, and during the present century, at shorter periods, deduced by interpolation. This table is the result of judgment and labour, and contains, in a small compass, much curious and interesting information.

In an appendix, we have an account of 3 other scales, divided into inches or equal parts, and executed by the late Mr. Bird; one was the property of General Roy, the second belonged to Mr. Harris of the Tower, and is now in the possession of Alex. Aubert, Esq. and the third was presented by Mr. Bird's executors to the Royal Society. These are compared with Mr. Troughton's scale. We have also an examination of the standard rod of Henry VII. constructed about the year 1490, and a comparative view of the lengths of 8 several standards and scales, reduced to one and the same measure, viz. that of Mr. Troughton.

To the class of Philosophical Papers we may refer the usual *Abstract of a Register of the Barometer, Thermometer, and Rain, at* Lyndon, *in* Rutland, *for the Year* 1796; *by* Thomas Barker, Esq. and the *Meteorological Journal of the Royal Society for* 1797.

ANATOMICAL *and* CHEMICAL PAPERS.

Observations on the Foramina Thebesii of the Heart. By Mr. John Abernethy, F. R. S. By adverting to the circumstances under which the principal coronary vein terminates in the right auricle of the heart, we shall readily perceive that the flow of blood through that vessel must be occasionally impeded; and that the difficulty will be much increased, when the right side of the heart is more than ordinarily distended, in consequence of any obstruction to the pulmonary circulation. Such an obstruction, by distending the right side of the heart and hindering the circulation in its nutrient vessels, must probably produce disease in it, if it were not prevented by that structure of the animal œconomy which the author explains in this paper. On eight comparative trials, made by injecting the vessels of hearts taken from subjects whose lungs were either much diseased, or in a perfectly sound state, he found that, in the former, common coarse waxen injection readily flowed into all the cavities of the heart, but principally into the left ventricle; while, in many of the latter, he could not impel the least quantity of such injection into that cavity. When the left ventricle was opened, and the injection removed, the *foramina Thebesii* appeared both numerous and large, and distended with the different coloured wax, which had been impelled into the coronary arteries and veins. In a natural state of the heart, the principal *foramina Thebesii* are to be found in the *right* cavities of that organ: but these cavities, even in a state of health, being liable to an uncommon distention in consequence of muscular exertion, which sometimes forces the venous blood into the heart faster than it can be transmitted through the lungs, similar openings on the left side become necessary; which openings, in their natural state, are capable of emitting blood, and of relieving the plethora of the coronary vessels, and yet are not of sufficient size to give passage to common waxen injections:—but, in a distended state of the right cavities of the heart, which is almost certainly occasioned by a diseased condition of the lungs, these foramina, leading into the left cavities, become enlarged; and thus the plethoric state of the nutrient vessels of the heart, and the consequent disease of that important organ, are prevented. Thus the ingenious author accounts for the variety that occurs in the size and situation of these foramina, which appear to belong both to the arteries and veins. The injection which was employed was too coarse to pass from one set of vessels to the other, and yet the different coloured injections passed into the cavities of the heart unmixed.

In the sequel of this paper, the author explains another circumstance relating to the animal œconomy, which serves to prevent diseases of the heart, that would otherwise inevitably succeed obstruction in the pulmonary vessels. In subjects who had been afflicted with pulmonary consumption for some time previous to their disease, the *foramen ovale* was found to be open; and, in several instances, the aperture was sufficiently large to admit the passage of a finger.

> 'As the *septum auricularum* is almost constantly perfect in subjects whose lungs are healthy, (says Mr. A.) I cannot but conclude that the renewal of the *foramen ovale* is the effect of disease; nor will the opinion appear, on reflection, improbable: for the opening becomes closed by the membranous fold growing from one edge of it, till it overleaps the other, and their smooth surfaces, being kept in close contact, by the pressure of the blood in the left auricle, they gradually grow together. But, should there be a deficiency of blood in the left auricle, and a redundance in the right, the pressure of the latter on this membranous partition will so stretch and irritate the uniting medium, as to occasion its removal; and thus a renewal of the communication between the auricles will again take place.'

Hence the author concludes 'that, in those men, or animals, who are accustomed to remain long under water, this opening will be either maintained or renewed:' but the continuance of life does not depend on this circumstance alone; for, if the blood be not oxygenated in the lungs, it is not fit for supporting the animal powers. Mr. Abernethy (in our opinion) very justly controverts the truth of an experiment related by Buffon; who says that he caused a bitch to bring forth her puppies under warm water, and then suddenly removed them into warm milk, in which state he kept them for more than half an hour, and then took them out alive; and that the submersion was repeated without injury. Questioning the truth of the fact, Mr. Abernethy immersed a puppy, soon after its birth, under water of the animal temperature. In 60 seconds, the animal lost all power of supporting itself, and would shortly have perished, if it had not been removed into the air. The experiment was repeated, but the animal could not maintain its existence by the circulation of unoxygenated blood. 'Animals, accustomed to remain long under water, probably first fill their lungs with air, which may, in a partial manner, oxygenate their blood during their submersion. The true statement of this subject may probably be, that the circulation of venous blood will destroy most animals in a very short space of time; but that custom may enable others to endure it, with very little change, for a longer period.'

Experiments

Experiments and Observations, tending to shew the Composition and Properties of Urinary Concretions. By George Pearson, M. D. F.R.S.

These experiments and observations are introduced by a brief historical account of the progress of discoveries in this part of science. Hence we learn that the experiments, which have been hitherto made, however considerable in the aggregate, rather afford indications of what remains to be done than demonstrations of the nature of animal concretions. Nevertheless, the subject is important; and the investigation of it, both as it is connected with chemical philosophy, and as it may lead to more efficacious and innocent practice in diseases that proceed from these concretions, cannot fail of being useful. The substance to which Dr. P.'s observations principally relate is that which he finds, by his experiments, to be very generally a constituent of both urinary and arthritic concretions. 'It is a substance obtained by dissolving it out of these concretions, by lye of caustic fixed alkali, and precipitating it from the solution by acids. In this way, Scheele separated this matter; but he did not consider its importance, nor of course at all investigate its properties.' Without reciting any of the numerous and well-conducted experiments, which the author made in the course of his inquiries, we shall satisfy ourselves with giving an abstract of the principal conclusions which he deduced from them.

'It appears that at least one half of the matter of the urinary concretions subjected to the above experiments united to caustic soda, and was percipitated from it by acids. This precipitate does not indicate acidity to the most delicate tests; and, as it is inodorous, tasteless, scarcely soluble in cold water, does not unite to the alkali of carbonate, of potash, of soda, or of ammoniac, nor to oxide of mercury, nor to the lime of lime-water, nor decompound soap, or prussiate of iron, and, as its combination with caustic soda resembles soap, more than any double salt known to consist of an acid and alkali, this precipitate does not belong to the genus *acids*. As this precipitate could not be sublimed, without being decompounded, like animal matter, and also for the reasons mentioned in the last paragraph, it cannot be the same thing as the *acid sublimate* of Scheele, or the succinic acid. As it does not appear to be putrescible, nor form a viscid solution with water, it cannot be referred to the *animal mucilages*. On account of its manner of burning in the air, under the blowpipe, and its yielding, on exposure to fire in close vessels, the distinguishing products of animal matter, (especially ammoniac and prussic acid,) as well as an account of its affording a soap-like matter with caustic soda, this precipitate may be considered as a species of animal matter; and from its composition being analogous to that of the substances called, in the new system of chemistry, *animal oxides*, it belongs to that genus. Its peculiar and specific distinguishing properties are, *imputrescibility*, *facility of crystallization*, *insolubility in cold water*, and, that most remarkable property of all others, *producing a pink or red matter, on evaporation of its solution in nitric acid.*'

In his fruitless endeavours to acidify this animal oxide, the author made a discovery of the change of the most common basis of urinary concretions, (the animal oxide,) into ammoniac and carbonic acid, by the oxygen of the above acids; which discovery is curious and important, as it enables us to interpret many phænomena in a variety of cases besides the present. The 300 grains of urinary concretions, examined by the Doctor, appeared to contain 175 grains of peculiar animal oxide, 96 grains of phosphate of lime, and 29 grains of ammoniac, (and most probably phosphoric acid united to the ammoniac,) water, and common mucilage of urine.—From other experiments related by Dr. Pearson, which were made in order to obtain the acid sublimate of Scheele, or lithic acid of the new system of chemistry, he infers that there is a wide difference between this acid sublimate and the animal oxide. Accordingly, he gives to it the name, not of the *lithic oxide*, (agreeably to the principles of the new chemical nomenclature,) but that of *euric* or *uric oxide*; which he conceives to be more perfectly appropriate.

For other experiments on the urinary concretions of a dog, horse, and rabbit, we must refer to the paper; and we shall conclude with observing, that the author has not found the uric oxide in the urinary concretions of any phytivorous animal.

An Analysis of the earthy Substance from New South Wales, called Sydneia, or *Terra Australis.* By Charles Hatchett, Esq. F.R.S.

In consequence of the experiments of the late Mr. Wedgwood and others, this substance has been considered as a primitive earth, and has been arranged as a distinct genus in all the systematical works in mineralogy. M. Klaproth, however, in a memoir on this subject, gives his opinion that the existence of this primitive earth may be much doubted; and he apprehends that siliceous earth, alumine, and iron, are the only ingredients of which it consists. Mr. Hatchett infers, from the experiments recited in this paper, that it is composed of siliceous earth, alumine, oxide of iron, and black lead or graphite; and he does not hesitate to assert that it does not contain any primitive earth, nor any substance possessing the properties ascribed to it, and consequently that the Sydneian genus, in future, must be omitted in the mineral system. Mr. H. imagines that Mr. Wedgwood was led into an erroneous opinion of some of its properties by analysing it with impure acids.

ART. IX. *Dissertation on the best Means of Maintaining and Employing the Poor in Parish Work-Houses.* Published at the Request of the Society for the Encouragement of Arts, Manufactures, and Commerce: having obtained the Premium offered by the Society for the best Treatise on this Subject. By John Mason Good, Author of "The Prize Dissertation on the Diseases of Prisons and Poor-Houses;" published at the Request of the Medical Society of London; and of "The History of Medicine, &c." published at the Request of the General Pharmaceutic Association of Great Britain. 12mo. pp. 151. 3s. Boards. Morton, Holywell-Street, Strand.

IN a country in which millions of money are annually levied on the community for the support of its poor, an inquiry into the best means of maintaining and employing paupers becomes extremely important. It is interesting indeed in a double view; for improvement in the system of employing and supporting them not only immediately reduces the expence, which falls so heavily on the public, but does that at which humanity feels more gratified,—it meliorates the condition of the poor themselves, and tends to render poverty less productive of vice and wretchedness. For these reasons, the dissertation before us claims a considerable share of attention;—and it is not less entitled to notice on its own account, since it treats this very important subject in a sensible, plain, and practical manner.

In the first section of his work, the author takes a general view of the origin of parochial establishments for the support of the poor. After having glanced at the different modes adopted by the nations of antiquity, in order to provide for the indigent, he mentions the first institutions of this kind which were known in England, and which he supposes to have been the three royal hospitals founded by Edward VI. in and about the metropolis, viz. Christ's and Thomas's for the relief of the old and impotent, and Bridewell for the punishment and employment of the idle and vigorous. These being found insufficient for the care of the poor throughout the kingdom, the statute of the 43 Eliz. c. 2. was enacted, which appointed overseers of the poor in every parish. - From this statute, has arisen the present system of poor laws.

Mr. Good is not one of those who think that the existing poor laws are in themselves impolitic and mischievous; it is rather the manner in which those laws are executed that he conceives to be chargeable with the evils so frequently reprobated. His observations on this subject deserve attention:

> 'It has been said that, as the present system of laws will not permit any one to be starved, be his conduct what it may, a spirit of idleness is hereby engendered; and the man who *will* work is burdened with the expence and maintenance of the man who *will not*. That this is too frequently a fact I well know: but I know likewise that it is not the fault of the law, but of the administrators of the law. So far as relates to parochial assistance the law is addressed to the impotent alone; and it authorises the overseer to compel those who are indisposed to work to labour for their own subsistence: And were this authority exercised as it ought to be; were the means of labour regularly sought after and enforced, and the impotent alone allowed relief without labour, one quarter of the two millions and half of pounds sterling, which are, at present, expended annually in support of the poor throughout this kingdom, would be amply adequate to every demand, and the poor themselves would be as much benefited as the public. But to produce this salutary alteration requires the regular attention, and unremitted assistance of the well-informed inhabitants in every parish. It requires that vestry meetings should be frequently held, and numerously attended: that the overseers, for the time being, should be selected from the most active, and the most able: that the industrious should be encouraged, the idle punished; and that one third of the public houses now existing throughout the kingdom should be prohibited.
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> 'Were exertions like these to be made in every parish, and upon the basis of the poor laws as they at present stand, we should not be perpetually hearing of their numerous defects and general irrelevancy. But while, in every parish, the present torpid conduct is exhibited by those whom it chiefly concerns, for their own interest, to be active and vigilant; while some are too rich, and some are too idle, and some are too busy to engage in parochial offices: and the important duty is hereby devolved upon the hands of those who have neither comprehension nor discrimination to perform it—it is not to be wondered at, that every species of profusion, imposition, and error, should daily take place, and be daily suffered to pass without notice. It matters not what laws, or what systems of laws are invented in a case of this kind; if those to whom the execution of those laws is entrusted, and who are deeply interested in that execution, are thus remiss, and inattentive on their part.'

Though the writer allows that the present system *of poor laws* is adequate to its object if rightly administered, yet he much doubts whether the prevailing mode of collecting the poor together in parish work-houses tends to any good purpose. Whenever it can be avoided, he deems the establishment of them impolitic; and therefore in villages consisting entirely of farms, and where the only inhabitants are the occupiers of those farms and their husbandmen, he believes it to be generally better that the overseers should attend to the poor in their separate habitations.—In large cities, however, where the poor are extremely numerous, he allows that it would not be so easy to dispense with work-houses: but even here he thinks it possible that the poor might be more beneficially relieved than by the alms of a work-house. The mode adopted in Vienna, Munich, and many other cities of Germany, for preventing mendicity by the establishment of public work-shops, in which all persons who want employment may be daily accommodated with labour, he thinks, might be introduced with the best effects into our larger manufacturing towns. An establishment for the impotent, he grants, would be necessary along with a public work-shop: but the expence of both, compared with the burden of the present institution, would be inconsiderable.

Section 2d, treats of the general construction of a Parish Work-house, its offices, furniture, and regulations. The wretched substitutes, too commonly used for this purpose in the country parts of England, are justly reprobated by the author. Frequently, he says, two or three contiguous hovels are united together in the most aukward and unworkman-like manner; with a clay floor and thatched roof, pervious in many places; the windows broken, and blocked up with old ballads or other papers pasted together, &c. In larger towns, some old ruinous and desolate mansion-house is generally appropriated to the same purpose, and forms a still more extensive theatre of wretchedness.—From this ill-judged parsimony, the worst evils result. The benevolent are deterred from entering to inspect scenes like these. The business relating to the establishment is transacted at a distance, and with the most imprudent extravagance; and even many who are conscious of the various evils endured, and are able to alleviate them, think them too numerous and complicated for any attempt of the kind to be successful. In many parts of the country, however, there occur honourable exceptions to this general description: among these, the work-houses of Leeds, Nantwich, and Shrewsbury, rank in the first place.

The general directions given in this section, for buildings of this kind, contain little else than common-place matter:—for instance, that a healthful site should be chosen, on elevated ground, and where water is abundant and pure;—that there should be a large garden annexed to the house;—that the rooms should be lofty, and the windows large and opposite to each other; &c.—There is something more appropriate in the advice to form the elevation of the building in a straight line, without the projection of wings, which, as is too common, make the building constitute three sides of a square court; by which means the free current of air is prevented;—and that its height should be limited to a ground and chamber floor.

The important article of Diet occupies the *third section.*—After some general observations on this subject, the author gives the dietary of the Leeds work-house, that of the convicts at Portsmouth, of the French and English prisoners during the last war, that of the house of industry at Shrewsbury, and that projected by Mr. Howard for prisoners in houses of correction — They are calculated for twenty persons.—That of Leeds is lowest in point of expence, amounting weekly to 2l. 10s. 6d.; that of the French and English prisoners is highest, rising to 4l. 4s. 3½d.—Of these various plans of diet, Mr. G. recommends that of *Leeds.*—It labours, however, in common with the rest (except that of *Shrewsbury*) under the disadvantage of not containing *fresh vegetables*:—a defect which prompts the author to suggest a new plan of diet, differing from all the former, as well by the plentiful introduction of vegetables, as by that of *baked* meat pies instead of stewed or boiled meat. This plan he introduces with the following remarks:

'I don't think, therefore, that the potatoe forms, by any means, a sufficient part of the diet in any of the tables I have drawn out, and animadverted upon above. In several of them it is not at all introduced; and in none of them as a substantial part of the regimen, but only as a wholesome and antiputrescent vegetable. I shall take the liberty, therefore, of exhibiting a new dietary formed upon the doctrine I have thus endeavoured to establish respecting the low price, and substantial nutriment of the potatoe, and interspersed with other alterations which appear to me to be of equal necessity, as constituting both a cheaper and more commodious arrangement. Among these alterations, one of the principal will be found to consist in the frequent use of meat baked in pies, instead of being constantly given either boiled or stewed. Every domestic economist knows how much smaller a quantity of this diet will satisfy the most voracious appetite, than of any other dish whatever.—"Four pounds of mutton," says an ingenious writer, "were made into a pie with one pound and a half of wheat flour; this pie, with eight ounces and a quarter of bread, dined eight persons fully; whilst three pounds three quarters of mutton roasted, with two pounds one ounce of bread, dined only five of the same persons*."

'In the following table, meat pies are, therefore, introduced twice a week; as Sunday, and Wednesday, for example; and the crust is made of potatoes entirely, being first boiled and meshed up with milk; from which kind of dish I have frequently dined myself with no small luxury.

'The breakfast consists of milk porridge formed from oatmeal; and the supper alternately of potatoes meshed with milk, and of broth and bread, with due allowance of beer when necessary.

'* Lettsom's Hints concerning the Distresses of the Poor.'

BREAK-

BREAKFAST.

One gallon of milk with an equal quantity of water, being an allowance for 20, each day 2d—per week,	-	1s 2d
Five pints of oatmeal, each day 8d—per week,	-	4s 8d
Total	- -	5s 10d

DINNER.

	Meat.	*Potatoes.*	*Peas.*	*Milk.*	*Beer.*	*Bread.*	*Rice.*
Sunday	10lb.	15lb.	—	—	1½ gal.	—	—
Monday	—	—	—	1 gal.	ditto	7½lb.	1lb. with sugar.*
Tuesday	15lb. bullocks heads	15lb.	10lb.	—	—	—	—
Wednesday	10lb.	ditto	—	—	ditto	—	—
Thursday	15lb. boiled	ditto	—	—	ditto	—	—
Friday	—	—	—	ditto	ditto	ditto	ditto *
Saturday	15lb. bullocks heads	ditto	ditto	—	—	—	—
	19s 2d	1s 8d	3s 4d	4d	1s 8d	2s 6d	10d

Total £. 1 9 6

SUPPER.

	Potatoes.	*Broth.*	*Milk.*	*Beer.*	*Bread.*	
Sunday	20lb.	———	2 pints	—	—	
Monday	—	20 pints of Saturday's	—	—	7½lb.	
Tuesday	ditto	———	ditto	—	—	
Wednesday	—	ditto of Tuesday's	—	—	ditto	
Thursday	ditto	———	ditto	—	—	
Friday	—	ditto of Thursday's	—	—	ditto	
Saturday	ditto	———	ditto	—	—	
	1s 10d	0s 0d	2d	0s 0d	3s 9d....	5 9

Total expence for 20 persons per week £. 2 1 1

This section, which appears well worth the attention of those who are engaged in the management of the poor, concludes with a table stating the comparative quantity of food produced by an acre of good ground under different crops, particularly potatoes and wheat, and the respective expences of the

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'* The rice on these days is designed for rice-milk, of which a gallon is ordered for twenty, and is supposed to have an equal quantity of water mixed with it.'

acre when occupied by each kind. The result from the whole is, that an acre of potatoes will produce 16,875 meals—an acre of wheat only 2745. The total expence of cultivating an acre of wheat is 11l. 15s.; that of an acre of potatoes 12l. 13s.

The author proceeds to the consideration of a work-house infirmary, and the care of the sick. Little that is worthy of particular observation occurs under this head. He merely urges the obvious necessity of having the edifice designed for this use distinct, if possible, from the work-house; that it should be airy and kept clean; and that, as ultimately most œconomical, a liberal compensation should be given for medical attendance.

The *fourth section* treats of 'Employment and labour:' a subject of the first moment in the œconomy of a work-house. Mr. Good suggests that great care should be taken to employ the poor in a manner adapted to their situation, and that it should be such as may afford them, when discharged from the work-house, the means of comfortable subsistence. Hence he prefers for their employment those manufactures which are generally cultivated in the neighbourhood; and hence, too, he excludes the finer needle-works and tambour, on which the females in Scotch work-houses are employed.—For the old and infirm, he recommends the picking of oakum, of horse-hair, and of wool: but, as these modes of employment are not very lucrative, he would provide them for the old and infirm only:

> 'The rest,' he says, 'especially on the male side, should be accustomed to hardier, and more useful engagements. If there be a garden of any considerable extent, and, for the growth of potatoes, and other vegetables there certainly should be, it will employ the labour of a few for the greater part of most days. And if cows are kept, and pigs bred, and fattened, both which may be done very advantageously, and which actually are done at the poor-house in SHREWSBURY, and many other places, the care of these will occupy the unemployed hours which remain from gardening.
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> 'For the rest, the simpler branches of the woollen manufactory, as scribbling, carding, and spinning, or the making of lint from old linen; by proper, and simple machines, may be introduced advantageously, and with no small profit.
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> 'If it be found desirable from the number of paupers, and the extent of the institution, to introduce more regular, and elaborate trades; looms, of a variety of kinds, as those for stockings, crapes, broad cloth, or shalloons, according to the general trade of the adjoining country, should, then, be erected; and a master engaged, and allowed for his trouble in the instruction, and necessary attendance, a due proportion of the common profits. By means like these might be manufactured at home all the woollen articles necessary for clothing, as linsey-woolsey, serge-stuffs, flannels, and baizes. And, if the spinning of flax were, likewise, to be introduced among the

the children of both sexes, they would not only be employing their time to future advantage, but there is scarcely any article of cloathing of any kind they could stand in need of, that might not be manufactured in the house itself: and it might be said of them with literal truth that

‘ The russet cloathing o'er their shoulders thrown,
With decent dress to fence the evening air,
This simple russet cloathing was their own;
'Twas their own country bred the flock so fair,
'Twas their own labours did the fleece prepare *.

‘ The late Mr. Barton of Carlisle invented a very useful and ingenious instrument for the spinning of hemp, wool, or flax. It is a horizontal wheel at which twelve little children can spin at one time; and without interfering with each others work. Its expence is about five guineas; and no poor-house, where there are children, should be without it.

‘ Much of what I have here advanced will apply to females as well as males. The former, as well as the latter, may be engaged in the different branches of the linen or woollen manufactory, which it may be judged expedient to introduce into a work-house: still sedulously attending to a constant separation of the sexes. But as the younger children should all of them be fitted for servants, and domestic occupations, they should early be instructed in plain needle-work: and, by turns, attend to the cleaning, washing, and cooking, which must necessarily take place, every day. A sufficient knowledge of the latter, therefore, may be easily acquired from the necessary occurrences at home. And, I am persuaded, if the overseers, or directors, were to use a small quantity of exertion and research, they might easily obtain, from wholesale salesmen, and regimental clothiers, sufficient orders, upon terms of moderate gain, to keep the female department in a constant supply of work.’

Section fifth, on ‘ Moral and religious œconomics,’ concludes the work, and contains several hints well worth attention, for exciting the industry and promoting the instruction and morality of paupers. Indeed, on a consideration of the whole of this tract, we think that it deserves the attentive perusal of every man who is engaged in the superintendence of parochial institutions.

Art. X. *A View of Agricultural Oppressions:* and of their Effects upon Society. By Thomas Marsters, jun. 8vo. 2s. Printed at Lynn Regis; and sold by Robinsons, London. 1798.

We perused the introductory part of this performance with much satisfaction; and indeed a vein of benevolence runs through the whole, which cannot fail to interest the reader: but, viewing it in a general light, there is an evident want of *data* to support the argument, or declamation.

‘ * Shenston.’

Had the author confined his assertions to the north-west parts of Norfolk, whence he dates his pamphlet, and where his only knowlege of the subject evidently lies, they might have had some weight with the land proprietors of that part of the kingdom, who have doubtless carried the aggregation of farm lands to an extreme:—but, applied to the north and the west of England, they are perfectly irrelevant: even taking the kingdom at large, they have, as yet, little foundation;—and we hope that what has lately been said on this subject will stop the farther enlargement of such farms as are at present of a sufficient size.

We have already delivered our opinion with respect to the proper sizes of farms; and it is probable that, if Mr. M. had read what has, within these few years, been published in the Monthly Review on this subject, he would have spared himself the pains of composing his present pamphlet: at least so much of it as relates to the 'vast principle of landed accumulation' and 'landed monopoly,' of which he speaks without having well considered the subject. Even in his own neighbourhood, (and in that most particularly,) farming on a large scale has produced the most happy effect. It has not only rendered the country of threefold its former rental value, but, we believe, if our young author will consult the elders of his parish, he will be told that it has, for some time past, sent twice the quantity of produce to market, that it yielded half a century ago. We speak of the higher lands of the north-west quarter of Norfolk, which have been improved by men of capital and exertion, through the help of marl, and what may be termed modern husbandry.—Political œconomy is a dangerous subject for Inexperience to discuss: Goldsmith's Deserted Village (under the impression of which our author seems to have composed his pamphlet) is admirable as a poem, but forms too airy a basis for a treatise on a practical and difficult subject.

Mr. Marsters's observations on the state of the poor are, like the former part, little more than general assertion.

As a favourable specimen of his performance, we give the following passage; which certainly contains *some* truth:

'Amidst all our pretensions to refinement and benevolence, yet, in many instances, reason shudders, and humanity revolts, at the calamities to which the poorer classes are exposed. These much injured people, bred up in misery, and without moral instruction, are liable to fall into the extreme of vice and depravity, which frequently brings them to an untimely end; and hence we find in our courts of justice, that nearly all those who are the objects of legal condemnation, are of the poorer classes. Society, too often, by rendering men wretched, first gives the stimulus to guilt, and then enforces rigid laws for the

> punishment of that guilt which its own injustice has occasioned.—— Whilst, therefore, the poor are kept in ignorance, and exposed to every species of oppression and misery, it is no wonder that they should lose all regard for their country's welfare; it is no wonder that, when they break loose into wild disorder, they should perpetrate enormous excesses. Society may chiefly blame itself for those convulsions which frequently shake it to its centre.
>
> 'Another great stain upon the character of this country, is its inhuman treatment of the aged poor. The venerable labourer, after being quite exhausted by the united pressure of years and infirmity, ought, in remembrance of his past services, to be preserved and cherished by the hand of tenderness. But, instead of this, he is relentlessly dragged to a workhouse, and immured in the dreary receptacle of woe. There he is left to languish in mournful despondency, the victim of disease, want, and every wretchedness; breathing his plaintive sighs to the solitary walls of his disgraceful prison, unheard, unpitied, and unknown. In vain he wishes for the friendly hand, to administer some cordial relief to his affliction—the friendly hand cannot be found. No heart vibrates with sympathy for his sufferings; no hope is left to mitigate his sorrows; and, to render his situation still more insupportable, he must be a slave to the arbitrary caprice, or churlish disposition, of the petty despot, who, with all the disgusting authority of narrow-minded self-importance, superintends the gloomy mansion of his wretched degradation. Thus he mourns dejected and forlorn—without freedom, without help, without comfort, and without a friend. Under these circumstances, life becomes disgusting, and the prospect of death is his only consolation. This—this is the ungrateful—the inhospitable reward, which *polished society* gives to its benefactors!!!'

The subject of the poor-laws few men are completely qualified to treat. It cannot be taken up in a cursory way, or by piecemeal, with good effect. Fully to comprehend it, and still more to write profitably concerning it, would require a general knowlege of the kingdom at large, and the most minute information with respect to parts of it; together with an extensive acquaintance with human nature, and a maturity of judgment which few men possess.

On the topic of universal education, which closes the pamphlet before us, we agree in many things with the author; and in none more than in the following position:

> 'As to the opinion, that were all men enlightened, none would labour, it is an hypothesis founded in the grossest error. For, to suppose that a well-informed society would neglect the means of support, would be to suppose, that, in proportion as men increased in wisdom, their conduct became more irrational and absurd.'

Our own island furnishes a striking proof of the converse of that arbitrary, not to say inhuman doctrine, which has of late been propagated, that universal education will render the lower class unfit for labour and servitude; for it may, we believe, with truth be said that the lower orders of society in Scotland are the best educated, and at the same time the most diligent, servants in the world.

Art. XI. *The History of the Reign of Shah Aulum, the present Emperor of Hindostam*; containing the Transactions of the Court of Delhi, and the neighbouring States, during a Period of thirty-ſix Years; interspersed with geographical and topographical Observations on several of the principal Cities of Hindostaun. With an Appendix, containing the following Tracts, viz. 1ſt, An Account of Modern Delhi. 2d, A Narrative of the late Revolution at Rampore, in Rohilcund, in 1794. 3d, Translation of a Letter, written in the Persian Language, from the Prince Mirza Jewaun Bukht Jehaundar Shah, eldest Son of the King of Delhi, to His Majeſty George III., King of Great Britain, in the Year 1785; with a Copy of the Original. 4th, Translation, in Verſe, of an Elegy, written by the King of Delhi after the Loſs of his Sight. By W. Francklin, Captain in the Hon. East-India Company's Service, Bengal Establishment; Member of the Asiatic Society, and Author of a Tour to Persia. 4to. pp. 254. 1l. 1s. in Boards. Faulder. Cadell jun. and Davies, &c. 1798.

In the Year 1759, Ali Gawher, the present titular sovereign of Hindûstan, was engaged in hostility with the English East-India Company and their newly-elected Subadar. Supplied by the Vizier Shujaeddawla with scanty resources, and inheriting by birth an incontestible title to the dominion of the fair provinces recently occupied by the English, he had advanced to Sasseram, when the tragical fate of his father, the second Alumghir, was announced from the capital. His acknowleged succession, by the name of Shah Alum, did not put a period to the hostile operations already commenced, which occasionally threatened the northern frontier of Behar, though with little success. Subsequently to the expulsion of Casim Ali, when his forces, united with those of the Vizier, menaced the destruction of the English authority in Hindûstan, the presence of the titular sovereign in the camp of the confederates vainly sanctioned an enterprise which was opposed by military science and disciplined valor. The generosity of the conquerors proved a more efficient support than the interested loyalty of the Mogul nobles, and the provinces of Alahabad and Cora, together with an annual tribute of 26 lacs of rupees, conferred on the Emperor in 1765 by the English, promised to revive the fading splendor of the Imperial throne.

From this period to the end of 1771, the court of Shah Alum was stationary at the city of Alahabad; from which, the imprudent solicitations of a credulous minister, and the insidious promises of the Mahrattas, fatally prevailed on him to withdraw it. On the 25th December, the Sultan entered Delhi with much pomp, amid the acclamations of his subjects. In 1772, a successful expedition against Zabita Khan, a refractory Jaghirdar, evinced in strong colours the rapacity which too frequently disgraces the Mahratta arms: but these mercenary allies retired before the formidable confederacy which the Vizier and the Rohillas had formed, to resist their destructive progress; and in 1773 the Subas of Delhi and Agra were again emancipated from their controul. Mirza Nujif Khan now directed the Imperial councils, and displayed, in his double capacity of minister and commander in chief, a degree of loyalty and valour which his unworthy successors praised, without attempting to imitate it. The predatory incursions of the Jauts were repressed, and several of their fortresses captured: but the intrigues of the court diminished the influence of the minister; and in 1776, when a second rebellion of Zabita Khan called for the exertion of his abilities, the Imperial forces were entrusted to a less skilful or a less fortunate commander, and a signal defeat too late evinced the error. The year 1779 was distinguished by an inglorious, though not unprofitable invasion of the country of the Rajpûts. In 1780, an incursion of the Sikhs having called the Imperial forces to the northern frontier, the command was entrusted to Mujdedawla; and a second defeat betraying his incapacity, Nujif Khan was restored to the undivided confidence of his master, which he enjoyed till his death in 1782. The expulsion of the Sikhs had justly acquired for Mirza Shuffi the reputation of a ſkilful commander; and the unpopular conduct of his rival, Afrasiab Khan, paved the way for Mirza's elevation to the office of prime minister. The unparalleled treachery which distinguished and disgraced the period of their administration, and to which each in his turn fell a victim, invited the Mahrattas to reassume the authority which they had been forced for a time to relinquish. In January 1785, Madhagi Sindia was invested, as representative of the Peshwa, with the office of director-general: he reduced the places which still held out for Afrasiab Khan; and, had a sordid parsimony admitted of his conciliating the affections of the Mogul troops and their leaders, his power might have been uninterrupted. Far otherwise was the event: dissatisfied with the resumption of their military tenures, those troops deserted on the field of battle to the Rajah of Jypûr; and, after a bloody but unsuccessful contest, Sindia was again compelled in 1787 to recross the Chumbul.

We now approach the unhappy catastrophe of this eventful history. Golam Cader, who had lately succeeded his father Zabita Khan in the Jaghir of Seharunpur, availing himself of the absence of Sindia, advanced to the capital with a considerable force, and with the secret connivance of a treacherous though confidential minister of the unfortunate Sultan. He had laid siege to Delhi, when the approach of an army led by the Prince Mirza Juanbukht obliged the Rohilla to withdraw his troops and retire precipitately to his own territories. After an unsuccessful attempt to restore some portion of energy to the royal councils, the prince finally returned to the protection of the English government; and soon afterward ended his days at Benares. In 1783, the Mahrattas, having recovered from their former defeat, began again to appear in considerable force to the north of the Chumbul. Shah Alum took the field, in order to reduce some refractory chiefs: but his disorderly troops being suddenly attacked by the garrison of Gocul-ghor, while besieging that fortress, he owed his safety and ultimate victory to the heroic valor and military skill of a *female*, who commanded a division of the royal army. After the Sultan's return to Delhi, the arms of Sindia gained an important advantage over Ismael Beg, who had been deserted by his unprincipled associate, Golam Cader, in the hour of danger: but, the Mahrattas unaccountably neglecting to secure the capital, the barbarous Rohilla unexpectedly attacked and carried it. After having ransacked the palace, and loaded the unhappy monarch with every indignity, he deprived him of sight. The approach of the Mahrattas put a period to these horrors; Golam Cader retired to Mirat, sustained a siege, and, attended by 500 horse, cut his way through the besieging army: but, gradually deserted by his followers, he was seized and carried to the Mahratta camp. The severity of his punishment exhibited, and his previous atrocities justified, a remarkable deviation from the characteristic mildness of Hindu manners.

From this period, the authority of Sindia suffered no diminution. The Rajput chiefs were reduced to submission. Three brigades of infantry disciplined by European officers, and 130 pieces of artillery, gave stability to his acquisitions, and hope already beheld his future triumphs over the Sikhs, in the plains of Lahor, when death put a period to his career in 1793, at the age of 67. He was succeeded in his paternal dominions by his own nephew, Dawler Raw, who has not yet attained any pre-eminence among the princes in the Mahratta states.

Such are the principal events, which occupy the attention of Capt. Francklin; in the course of a brief but perspicuous narrative; in which he had been recently anticipated by Capt. Scott. The importance of the publication before us, however, is considerably enhanced by a paper (Appendix II.) containing a luminous, and (as we believe) the only account hitherto published, of the causes which, in 1794, involved the East-India Company in a war with the Rohillas. By those who know with what obstinacy the field was disputed, how long victory hung dubious, and with what loss it was ultimately atchieved, the narrative will be perused with no common interest.

Fyzulla Khan, the respectable Jaghirdar of Rampûr, ended his days in 1794. The eldest son, Mahomed Ali, a man of unpopular manners, was treacherously put to death by his brother Golam Mahomed; who applied to the Vizier to be confirmed in the succession, offering to pay a considerable tribute in return. Asofeddawla was disposed to accede to this disgraceful proposal: but the English government determined to dispossess the fratricide. On the 26th October, a bloody engagement terminated in the defeat of the Rohillas, 'whilst the British had to regret a dear-bought victory, in the loss of 600 men and 14 officers, men of tried reputation in their profession, and who had fought under the banners of Coote and Cornwallis.' By the terms of pacification, the treasures of Fyzulla Khan were delivered up to the Vizier, who presented the English army with 11 lacs of rupees. Ahmed Ali, the infant son of the deceased Nuab, was invested with a Jaghir of 10 lacs, of which Rampûr is the capital

To Capt. Francklin, as a writer, we wish to recommend more attention to correctness of expression, and more to discrimination of facts. A few examples will elucidate the propriety of our advice. 'They met the Mahrattas, were defeated, and fled to Jypur.' Who would imagine from this expression that it was the Mahrattas who were defeated? 'By them were *exported* into Cuttair,' &c.—'This province (Seharunpûr) commences under the Sevalic hills, and is bounded (defended) on the north by the fortress of Ghos-ghor.' In all the maps that we have had an opportunity of examining, (including Capt. F.'s own,) Ghos-ghor is situated to the south of Seharunpûr.

A more important subject of animadversion occurs in the statements of the revenues of various districts incidentally mentioned, and of which a moment's reflection would have discovered the fallacy. 1st, 'The revenues of Cuttair are stated in the Imperial register at Delhi, to be five millions sterling, though now yielding only 400,000l.' We have an authenticated copy of that register, for the reigns of Shah-gehan and of Mohammed Shah: in which the Circars of Sumbul and Budaun, which constituted Cuttair, are valued at 76 lacs of rupees, or 760,000 l. They were included in the Suba Shah-gehanabad, the whole of which yielded, on a medium of ten years, during the former period, 2,85,79,424 rupees, or less than 3 millions sterling; and during the latter reign 3,78,21,232 rupees, or less than 4 millions sterling.

2d, 'While the empire flourished, the revenues of the Agimere province were estimated at 26 millions.' We know not whether pounds sterling, or rupees, are here meant: but we have the most perfect conviction that even in the latter case the sum is greatly over-rated. This Suba yielded in the reign of Shah-gohan 82,85,495 rupees on a medium of ten years, or 830,000 l.

3d, 'The revenues (of Jypûr) are estimated at 5 millions sterling.' Col. Dow had stated them at 80 lacs, or 800,000l., and even this sum exceeds the truth: but can Captain Francklin seriously imagine that this small, and comparatively unfertile, tract of mountainous country yields a revenue greatly exceeding, in amount, that which the Company derive from all their territorial possessions in Bengal, Behar, and Orissa?

This work, however, does farther credit to the industry and talents formerly manifested by Captain F. and is an acceptable present to those who interest themselves in Oriental affairs.

Art. XII. *The Satires of Persius.* Translated by Wm. Drummond, Esq. M. P. Small 8vo. pp. 150. 4s. Boards. Wright.

The Greeks are generally allowed to have excelled in epic, dramatic, and lyric poetry: but in satire, considered as a species of the poetic art, they must yield the palm to the Romans. For this superiority perhaps we might easily account, were this a proper place for such an investigation: but, at present, it may suffice to observe that the three great Roman satirists, Horace, Juvenal, and Persius, have been regarded as models worthy of the imitation of all succeeding poets, who have made the follies and vices of mankind the objects of their attention and censure. The first excelled in the delicacy and poignancy of his wit, and in an easy politeness and urbanity, almost peculiar to himself, united with the keenest discernment and most accurate observation:—the second is not less remarkable for the vigour of his thoughts and expressions; and for his ardent love of virtue, and detestation of vice, bursting forth in strains of indignant declamation against the horrid crimes that disgraced the age in which he lived.

Much has been written on the comparative merits of these two great poets;—and yet it might be observed, without giving offence to the partisan of either, that the artful ridicule and elegant raillery of Horace, by exposing to just contempt those incongruities, absurdities, and follies, which generally originate in vanity and are rather troublesome than mischievous, could not but have the happiest effects in regulating the manners and improving the conversation of the polite court of Augustus:—but vice, when it appeared in all its deformity in the reign of Nero and Domitian, demanded different chastisement, and called forth the bold invective of Juvenal; who is moral, grave, splendid, and declamatory,—and to the wicked inexorably severe.

Persius, as a poet, is very inferior to Horace and Juvenal: he has been justly censured for his obscurity, his coarse metaphors, his extravagant hyperboles, and, in a word, for his total ignorance of elegant composition; yet, if Dr. Johnson said truly that the great use of books is to make us wiser and better, Persius is entitled to no small share of praise. The excellent moral and religious sentiments with which he abounds,—the effusions of a heart formed by the best philosophy,—deserve the applause of men of all ages and conditions; and surely no apology is necessary for introducing to the English reader a poet of whom the celebrated Mr. Harris* (of Salisbury) said, that "he was the only difficult Latin author that would reward the reader for the pains which he must take to understand him."

Mr. Drummond is not the first who has given an English version of Persius. Dryden, as is very well known, translated the whole of the six satires, with his usual ease, spirit, and carelessness;—and they were published with his Juvenal. It may be worthy of remark that the third satire was performed as an exercise at Westminster-school, and met with the approbation of the famous Dr. Busby.—Dr. Brews er likewise published a translation of Persius, which, we believe, appeared before the commencement of our Review: but we are not strangers to its excellencies. The Doctor possessed considerable learning and ingenuity, and perfectly understood the genius, style, and manner of his author; which he very happily copied.—Like some other translations, this has been too much neglected.

In speaking of the merits of Mr. Drummond's performance, we ought not to pass over his preface; which is extremely well written, and reflects great honour on his learning and taste.

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* Author of *Hermes*, &c.

The versification here presented to us is strong, flowing, and harmonious; and Mr. D., generally speaking, clearly expresses the meaning of the original: but it may be questioned whether he is not defective in that ease and vivacity, which seem to be the essence of satire, and in which Dryden particularly excelled. The following passage from the 5th satire will be read with pleasure, on account of the excellent instruction which it conveys; and it will also afford a fair specimen of the translation:

'Imagine not, while passions keep their sway,
That you no master but yourself obey.
What though you've knelt beneath the prætor's wand,
And in your turn submissive slaves command:
Are there not tyrants which usurp your soul,
Divide your bosom, and your will control?
But hark, a voice;—'tis Avarice that cries,
"The day advances fast, for shame, arise."
Back on his bed the drowsy sluggard falls;
Again he sleeps, again his tyrant calls.
"Arise, I say, arise." But what to do?
"Wealth through the world at every risk pursue.
Bring luscious wines from Coa's fruitful shores;
Transport from Asia half its vaunted stores;
Dare the wild wastes of Afric's sterile soil:
Thy camels load with Oriental spoil;
Defraud, deceive, make money if you can,
Nor think that Jove will disapprove the plan:
He who on earth for heaven alone shall live,
Will know full soon how much the gods can give."
Awhile the voice of Avarice prevails;
Already in your thoughts you spread the sails;
The famed Egean in your mind explore,
And brave the stormy Euxine's barbarous shore.
But still as on your downy bed you lie,
You hear the voice of Luxury reply.
"Whither, O madman, whither wouldst thou run;
Across what seas, beneath what sultry sun?
Is then thy bile so hot as to require
Whole urns of hemlock to assuage the fire;
A sparing supper canst thou stoop to eat,
Bad wine thy beverage, and a rope thy seat:
And this, to add a trifle to thy store,
And swell the sum, which was enough before?
Ah think, vain schemer, how the moments fly;
The instant now observed is time gone by.
Seize then the hour; thy way with roses strew;
Thy days make happy, for they must be few.
Enjoy the world ere yet oblivion be,
And dust and ashes all that rest of thee."
Thus in their turns your masters you obey,
Pursue now one, and now another way.

Between two baits have liberty to choose,
That you may take, and that you may refuse.
But think not long your freedom to retain;
The dog broke loose still drags the galling chain.
Who has not heard the lover in the play,
In frenzy raving, to his servant say?—
" Shall I then, Davus, long my parent's care,
Waste all the wealth of which they made me heir;
For Chrysea, live the shame of all my race,
By them consider'd as their worst disgrace?
Shall I on her with midnight music wait,
And hold late revels at a harlot's gate?"
Spoke like yourself;" cries Davus, " haste, and kill
A lambkin to the gods averting ill.
But should she weep?" " And dost thou tremble, boy,
Lest her correcting slipper she employ?"
He who commands himself, is only free.
If any wear not chains, this—this—is he.
His freedom comes not through the prætor's hand,
Nor owes its being to a lictor's wand.'

We cannot conclude our remarks on this work without applauding Mr. D. for devoting his leisure hours to classical learning, and to those elegant studies which are useful and ornamental to persons in every situation of life; which add a lustre to the greatest talents; and which ought particularly to be cultivated by those who are placed in elevated stations, and to whom any part of the legislative power in a great nation is entrusted.

MONTHLY CATALOGUE,

For SEPTEMBER, 1798.

EDUCATION, &c.

Art. 13. *Truth and filial Love*, a little Drama, in Three Acts. 12mo. 1s. Lee and Hurst.

THE author of this performance, in order to impress his young readers with a just sense of the importance of secrecy and truth, has composed a little drama, in which Telemachus is the chief character. The fable is very simple, and not greatly interesting: but it contains good maxims, and useful advice, suitable to the capacities of children.

Art. 14. *Lectures graduées pour les Enfans.* Graduated Lessons for Children. By the Abbé Gaultier. Small 12mo. 3 Vols. Elmsley, &c.

The Abbé Gaultier has long since attained a distinguished rank among the genteeler priests of public instruction; and his works have received from many fashionable mothers the flattering incense of a grateful smile: while his portrait probably hangs in the lalarium of the nursery, with the other household gods of infancy. His grammar and spelling-book, or, as the grandiloquent philosophers of Paris term them, his analytical and synthetical tables of the French language, received on the 27th April 1787 the formal approbation of the Academy of Inscriptions and Belles Lettres. They were accompanied with a bag of playthings, serving to teach the elements of discourse to children, in the manner of a game.—He still continues to pursue this career of amiable utility, and has dedicated to Lady Auckland three volumes of Graduated Lessons for Children, which begin with ab, eb, ib, ob, ub, and terminate with various sheets of coloured circles; which, at first, we supposed to be intended to teach the theory of the prismatic colours, but which only serve to inclose the different words of a motley sentence. The child is to be provided with a rabbit's hair pencil, and a box of paints; he is to colour *blue* the circles which surround an adjective, and *red* the circumference of a verb; a *yellow* glory is to crown a conjunction; and an interjection is to exhale in viewless *white*. Such is the character of his arts or artifices of tuition.

We do not think the subject-matter of the dialogues well-chosen; they are dialogues with children, to be sure: but are they not such as tend to foster a frivolous taste?

NOVELS.

Art. 15. *Clara Dupleſſis and Clairant:* the History of a Family of French Emigrants. Translated from the German. 12mo. 3 Vols. 10s. 6d. Boards. Longman.

In our 22d volume, p. 570, we spoke with much praise of this original novel of Augustus Lafontaine (author of "Family Stories," see vol. xxiv. p. 565), of which these three volumes contain a flowing and sufficiently correct translation, but made apparently through the medium of the French version. The story preserves its nature and its interest.

Art. 16. *Count Donamar*, or Errors of Sensibility. From the German. 12mo. 3 Vols. 10s. 6d. sewed. Johnson.

This work contains all the bloated magnificence of diction, extravagance of imagination, and wild eccentricity of adventure, by which many of the German novels are distinguished; and we fear, also, that its tendency is unfavourable to the cause of religion and virtue. The hero, though set up as a pattern of all that is great and excellent, is a strange composition of pride and presumption; impatient of controul, a slave to his passions, (which he frequently mistakes for virtues,) inflated with false notions of honour, a sceptic in religion, and a quack in politics:—his friend St. Julian, though less headstrong and ungoverned, is equally visionary and romantic: other characters are alike objectionable, on different grounds; and the sentiments are frequently immoral, and highly favourable to the criminal indulgence of our passions. The countenance given to self-murder is particularly reprehensible.

AFFAIRS OF IRELAND.

Art. 17. *The Causes of the Rebellion in Ireland disclosed*, in an Address to the People of England; in which it is proved by incontrovertible Facts, that the System for some Years pursued in that Country has driven it into its present dreadful Situation. By an Irish Emigrant. 8vo. 1s. 6d. Jordan. 1798.

The recent situation of Ireland has been, as this vehement 'emigrant' calls it, 'dreadful' indeed; and whatever tends to elucidate the causes which led to that unhappy situation must be highly interesting on either side of the water. The present publication on that subject appears to be the composition of a person who is conversant in Irish politics, but we know not what credit is due to it. We are indeed persuaded that the writer was not in *the secret*, with respect to the party which he has espoused.

Of the system by which Ireland has been governed since the year 1783, when the independence of her legislature was established, a history is here given; which represents the administration of Ireland as being uniformly actuated by the one great principle, of substituting a corrupt influence in the legislature of that country, instead of that supremacy by means of which the British cabinet had formerly governed it, but which they had been obliged in 1783 to give up. The discontents which have agitated Ireland, from that period downwards, are alledged to have had their origin in the overbearing and corrupt character of the Irish ministers; while the various concessions of constitutional measures, which had taken place, are asserted to have been made reluctantly and late; and therefore to have produced neither conciliation nor gratitude.

Tracing the workings of British influence in the parliament and cabinet of Ireland through its opposition to the volunteers, to the volunteer convention, to parliamentary reform, and to the attempts of the catholics to obtain the elective franchise, the author comes to state the origin of that body so singular in its formation, and so fertile, in the result, of mischief to Ireland,—the UNITED IRISHMEN.

'Among other modes which had been devised for giving greater efficacy to the public will on this subject, was that of forming societies which should have for their sole object to animate, to direct, to concentrate, the exertions of the people in the pursuit of this favourite and vital measure. Of these societies the first was formed in Dublin, of a few men whose talents, principles, and character, moral and political, gave such weight and popularity to their union, as soon swelled its numbers to a magnitude, which, while it gave hope to the friends of the popular cause, excited in the administration very lively alarm. But it was yet more the principles of this body than its numbers which alarmed administration. The original members of the society, men of minds not only firmly attached to the political interests of this country, but superior to the influence of bigotry, which had been the most powerful instrument in the hands of the Court faction for dividing and weakening the people, made it a radical principle of their union to promote an abolition of all religious distinction, and to procure for *all* the freemen of the state, whatever might be their religious sentiments, a participation in *all* the privileges of the British constitution. A reform in parliament, accompanied by such a principle as this, became a measure in which every man in the country was interested: and the catholics, who constitute the great majority of the people, more interested than others. The consequence was, that men of every description of religion, men of every rank in life, not immediately under the controul or influence of the Castle, adopted the principles of the society, or solicited admission into the ranks. The fear and the hatred of administration was soon manifested. Every art was used to blacken the principles of the society—its principal members were pointed out as the agitators of sedition—the enemies of social order—and men who aimed at nothing less than a subversion of the constitution and separation from Great Britain, under the pretext of reform and emancipation. The prints which were in the pay of the Castle vomited out daily the most gross, the most malignant, and irritating calumnies; and even the senate itself, now really forgetting its dignity, condescended to become the scurrilous aggressor not merely of the society at large, but of particular, and, in many instances, inconsiderable members of it.'

This 'despicable conduct' [we quote the writer's language] in the prevailing faction in Ireland, the author reckons among the prime causes of the popular discontents. There were other measures, he says, to which administration resorted to prop their power, and to form a substitute for that legitimate strength which is only to be found in the cheerful support of a contented people. Among these, we are told, were wanton prosecutions of innocent and respectable men for libels, which all publications were construed to be that dared to talk of reform, or of constitutional rights as things to be desired.

Another of the causes stated to have led to the present crisis was the Convention-bill;—a measure proposed by administration, and adopted by parliament for the avowed purpose of preventing the Catholics from collecting the sense of their body on a petition to parliament, or to the throne, for the elective franchise. The Gunpowder-bill, which deprived the Irish subject in a great measure of the constitutional power of self-defence, was prior to the Convention-act, and had prepared the minds of the people for receiving its full impression.

'The attempt to annihilate the independence of the country, by insisting on the right of Britain to choose a regent for Ireland, and the subsequent attempt of the same kind in 1785 to substitute a commercial boon for the right of self-government, had already gone far toward producing a tendency to irritation in the people, which these more vital attacks completed.

'Nor did even these measures produce so much discontent as the tone and the spirit in which they were carried into execution. The most insulting imputations on the loyalty, and even on the intellect of the nation, were daily made by the needy adventurers, whom chance, or perhaps infamous services, had raised to a place in the administration. The public prints were polluted with the foulest calumny against every man who had the virtue and the courage to oppose a system which he foresaw must eventually terminate in the ruin of the country. Some of the basest of mankind, distinguished, however, by more than usual talents for perversion and invective, were appointed to conduct those publications which were paid by the public money for abusing the national character. The Whig Club, consisting of noblemen and gentlemen who, by possessing large property and extensive connections in the country, felt themselves bound to oppose the mad measures of men who, as they were mostly foreigners, had no interest but to turn the present moment to most advantage, were held up to the public, both in and out of parliament, as enemies to the tranquillity of the state, and anxious only, at all events, to raise themselves to power.'

Having dwelt at some length on these predisposing causes of the national discontent, the author comes to that which he considers as the more immediate cause of the recent disturbances: beginning with the religious feuds in the county of Armagh; and proceeding to details of spreading and growing mischief,—for which we refer to the pamphlet itself:—having already quoted from it enough to give our readers an idea of the spirit and style of the author. In many parts of his statement, and particularly in his *invectives*, he has rather the air of a declamatory advocate than of an impartial narrator.

MILITARY AFFAIRS.

Art. 18. *The Art of Defence on Foot with the Broad Sword and Sabre*, uniting the Scotch and Austrian Methods into one regular System. To which are added Remarks on the Spadroon. With Plates. 8vo. pp. 108. 6s. Boards. Egerton. 1798.

This is an excellent little work; fully containing every thing that the title-page promises, and calculated to be of service to the proficient, as well as to the beginner.

The instructions are clear, minute, and comprehensive, without being at all diffuse or tiresome; and the more difficult positions are farther illustrated by several correct plates.

A kind of paper target is given with the work, with directions for practising at it; by which any gentleman may, in a considerable degree, instruct himself without a master, or even an opponent.

Art. 19. *The Proceedings of a General Court-Martial*, held on Major General Maurice Wemyss, at the Marine Barracks, January 4, 1798. 8vo. 2s. Seeley, &c.

General Wemyss was tried on a charge of 'disobedience of orders, neglect of duty, and unofficerlike and ungentlemanlike conduct, &c.' On conviction of some parts of the charge, his sentence was,—a reduction to half-pay.

The General has printed these proceedings as an appeal to the public; in order to 'rescue his character from the stigma which has been thrown upon it,' &c. &c.

This is a curious publication; in which much light seems to be thrown on the proceedings of the Court-Martial by the editor's *observations*, and by the *letters* and papers relative to the circumstances that are brought forwards in the charges against the General, &c. noticed in his *Defence*: which he was allowed to read in court; and which we consider as an animated, eloquent composition.

MEDICAL, &c.

Art. 20. *Practical Observations on the Disease of the Joints, commonly called White Swellings*; with some Remarks on scrofulous abscesses. By Bryan Crowther, Surgeon to Bridewell and Bethlem Hospitals. 8vo. pp. 128. 3s. sewed. Robinsons. 1797.

The principal intent of this pamphlet is to recommend, in cases of white swelling, the application of a blister over the diseased joint; and the subsequent dressing of the sore, occasioned by its action, with a cerate * in which savine is the principal ingredient. This cerate the author has found to be the best adapted to keep up a large and long-continued discharge from the ulcerated part:—on the quantity and duration of which discharge, and not on the irritation produced, he imagines the cure to depend.

The success of this practice is illustrated by some useful cases.

Art. 21. *A Treatise on the Disorders of Childhood*, and Management of Infants from the Birth; adapted to domestic Use. By Michael Underwood, M.D. Licentiate in Midwifery of the Royal College of Physicians in London, Physician to her Royal Highness the Princess of Wales, and senior Physician to the British Lying-in Hospital. New Edition. 3 Vols. 12mo. 10s. 6d. sewed. Mathews.

We have already taken two opportunities of bearing our testimony to the merit of this useful work, in its former editions. The first (which was comprised in one volume) was noticed in the lxxist vol. of the M. Rev *O. S.* p. 477. The second edition of Dr. Underwood's very successful publication, enlarged to two volumes, was reviewed in our Number for March 1790; and now we have the pleasure of seeing it farther augmented to three volumes. The *alterations* and *additions* are very considerable. On the whole, this Library for the Nursery appears to be a very useful, and, indeed, a very *important* present to the public.

Art. 22. *An Entire New Treatise on Leeches*, wherein the Nature, Properties, and Use of that most singular and valuable Reptile is most clearly set forth. By George Horn, Apothecary, &c. 8vo. pp. 29. 1s. 6d. Symonds. 1798.

We need add nothing to the information conveyed in this title-page, respecting the contents of the pamphlet; except a hint which (in gratitude to the "wonderful reptile" of which it treats) we wish to make known to the useful community of nurses. It is, that 'to sprinkle salt on leeches which have drawn is truly absurd, and oftentimes kills them;'—and, says our author, 'I would ask such inconsiderate persons (the sprinklers) how they would feel themselves, if, immediately after eating a hearty dinner, any person was to give them a violent emetic.'—Sick—we suppose.

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* The formula recommended is as follows:

℞ *Sabinæ, recentis contusæ.*
Ceræ flavæ, singularum, libram unam.
Adipis suillæ, libras quatuor.
Adipe, & cerâ liquefactis incoque sabinam, et cola.

POLITICAL,

POLITICAL, &c.

Art. 23. *Considerations upon the State of Public Affairs in the Year* 1798. Part 3d.—The Domestic State and General Policy of Great Britain. 8vo. 2s. Rivingtons, &c.

The introductory pages of this pamphlet are occupied in congratulating the country on its deliverance from the Negotiation at Lisle; which the author, in the language of triumph, represents 'as a prosperous defeat, a happy calamity, a fortunate disgrace;' since which 'our affairs have assumed another aspect, every sun has shone out brighter, and a warmer glow has gilded our horizon.' In the same elaborate but animated style which distinguished the preceding parts of these considerations, the writer then proceeds to shew that the only enemy which England has to dread is *expenditure*, and that the only allies in whom we ought to confide are *œconomy* and *time*. He argues (in our apprehension) with force, and with great propriety, on the wisdom and prudence of a war altogether defensive, and a total freedom from all foreign alliances and continental connections. He insists, too, that peace must not again be attempted 'till the enemy, so far from having power to impose or to grant it, shall be spent, and prostrate at our feet, and under the visible necessity of receiving it, such as we will grant.' When we consider what that conjuncture is, which in the opinion of our author is the only proper period for closing the scene of war; that, in his opinion too, our future safety lies in œconomy alone; and that he is aware how prodigal and lavish ministers have been, and that in all probability and appearance it is their system still so to be; we cannot but wonder at the high tone of exultation and triumph in which he speaks of the prospect of continued warfare. In such a view of things, we see little to lift us above despondency: for we fear that the warning voice which calls aloud for œconomy will not be heard. That frugality should engraft itself on profusion; and that ministers, after a long career of prodigality, should suddenly become in the last act of the political tragedy the frugal guardians of the public purse; is a scene too exclusively dramatic for us to expect its appearance in the living annals of this or any other country. Though œconomy in the disposition of our revenues be the great sheet-anchor, by the aid of which we are to weather all the storms that may assail our finances, the author conceives flattering hopes from the land-tax; the sale of which he calls 'the omen of a great and comprehensive policy,' to which 'we may confidently look forwards, which will soon be demanded by the general voice of the country, and which is the certain means and epocha of our financial relief.'

According to the present author, the middle class is the only one which has suffered by the war. In the following sentence, we conceive, there is more of flattery than truth:—'The poor and industrious of every name have been indemnified by augmented wages for every tax that reaches them, and ministers have taken the most laudable and exemplary care that these should be very few; our rich do not know what taxation is. We take from their heap but not from them; from their banker, and not their use.' p. 64.

The writer expresses rapture at the spirit shewn by the people, in forwarding the scheme of voluntary contributions: but we doubt not that the terms in which he speaks of the check which that spirit received from the avarice and penury of some highly distinguished characters; as well as his language respecting the late negotiation at Lisle; will call forth the censure of those readers who, from a purchased devotion (or in some instances, perhaps, from a disinterested zealotry) to the powers that be, cannot tolerate any supposition of error on the part of the present administration.

Art. 24. *An Alarm to Land-Holders*; or the Consequences of the Bill for the Redemption of the Land-tax. By Sir John Sinclair, Bart. President of the Board of Agriculture, as delivered in the House of Commons. Containing in Substance, all the Arguments which have been urged by Lord Sheffield, Mr. Sheridan, Sir Francis Burdet, and other Gentlemen, against the Measure. 8vo. 1s. Vernor and Hood.

The public are already tolerably well acquainted with the various arguments which have been urged against the bill for the redemption of the land-tax; those who are yet ignorant of them may here find the principal points on which the opponents of that measure have dwelt, expressed in a very neat, easy, and impressive style. There are, however, several other publications on this subject, which must wait till our next Review.

Art. 25. *A Letter on Finance, and on National Defence*; addressed to those who are inclined to despond at the present Posture of Public Affairs. By John Charnock jun. 8vo. 1s. 6d. Faulder, &c. 1798.

The "voluntary contributions" *of advice*, on the subject of finance, have lately been very liberal. This is Mr. Charnock's *quota*; and if it be deficient in some of those qualities which are the result of a comprehensive view of the subject to which it relates, and of long experience, it at least abounds in boldness and novelty.—To enable our readers to judge of Mr. C.'s financial talents, it will be necessary to state only one or two of his opinions;—for instance, he thinks that no nation can be in a state of bankruptcy, while the permanent and immoveable property, (by which he means the land of the country, the timber growing on it, and the buildings erected on it,) and all the moveable and cattle property, are more than equal in value to the public debt.—Great Britain of course is in no danger of bankruptcy, because the whole saleable value of the land and moveable property of the country amounts, in his calculation, to 5000,000,000l. while the national debt in only 400,000,000.—Again; Mr. C. is of opinion that it is of little consequence to a country, to what extent taxation is carried; provided only that the quantum of circulating medium (no matter whether that be *specie* or *paper*) always keeps due pace with the state necessity.—Thus the minister may, without injury to the country, raise the present taxes an hundred fold, provided he sends into circulation a proportional quantity of Bank-paper or Government securities. This fact Mr. C. thinks so firm, absolute, and incontrovertible, that he boldly challenges the united wisdom of republicanism to attempt its disproval; and he rests extremely certain that, in twenty lines, and on most positive evidence, he shall be able fully to answer any thing that may be advanced in the attempt to controvert it! There is nothing wanted to make this discovery of

Mr. C. very *comfortable*, both to the people and the minister, but to make it *credible*. We, however, have some doubt whether *this* be possible.

A French invasion, the author thinks it probable, will be attempted; if it were only for the purpose of enabling the Directory to get rid of the army. Should the enemy's troops, contrary to all probability, effect a landing, he is of opinion that the numerous military levies and the *ditches* of the country will afford means of the most effective defence.

Art. 26. *Peace in our Power, upon Terms not unreasonable.* By Charles Baring, Esq. 8vo. 1s. Cadell jun. and Davies. 1798.

Mr. Baring professes, and indeed appears, to be no party-man. He declares himself to have originally disapproved the war, but yet thinks that the indiscriminate opposition of Mr. Fox and his party was far from commendable, and that it tended rather to protract than to terminate the unhappy contest. From a continuance of this contest, the great danger to be feared is, in Mr. B.'s apprehension, the annihilation of our public credit, by the immense expence to which France may put us in maintaining an enormous military and marine establishment. To obtain peace, therefore, appears to him of the last necessity; and peace, if properly sought, he believes to be within our own power. The means by which it should be pursued are, first,—'the formal renunciation by his Britannic Majesty of the title of King of France,' which the author thinks would give a decisive blow to the ruling powers in France, as it would furnish an unequivocal proof of the sincere desire of England for peace; the second step is to enter into immediate treaty with Denmark or Sweden, or Russia, or America, proposing that in future *neutral ships should constitute neutral property*, except in particular cases of contraband trade. The right claimed by England of seizing the property of enemies on board neutral ships, he says, has given general disgust; though the law of retaliation has made other nations adopt it, it is no more authorized by the law of nature than the right of breaking open the house of a stranger to seize the goods of an enemy; and the renunciation of it by England would considerably advance that perpetual peace which, we are told, is one day to take place. When his Majesty shall have consented to discontinue the title of '*King of France*,' and when it shall have been agreed or proposed to agree that '*neutral ships constitute neutral property*,' then, and not till then, the author would offer terms of peace to France, on the principle of resigning both to herself and her allies all our conquests, without reserve; which proposal should be transmitted by a *common messenger*, rather than through the hands of the Lords Auckland or Malmesbury. Such are the means by which Mr. B. thinks that peace may *now* be obtained; and some such means probably must be ultimately used to obtain it.

Art. 27. *A Plan for raising the Supplies during the War*, humbly submitted to the Two Houses of Parliament, the Landed and Monied Interest, and to all Ranks and Conditions of People capable of contributing to the Expences of the State. 8vo. 1s. Elmsly and Bremner. 1798.

The plan here proposed is, "That under the authority of Parliament, A GENERAL ASSOCIATION should be entered into for the defence of these kingdoms, and for the maintenance of our religion, laws, liberties, and the constitution of our government, in church and state; and that to this end, we should undertake TO RAISE THE SUPPLIES for the service of the current year, by a subscription, suppose of twenty millions in a three per cent. fund to be taken at fifty per cent. SUCH FUND NOT TO BE TRANSFERABLE DURING THE WAR; and that we should engage to hold ourselves in readiness to subscribe annually for the service of government upon the same terms, or terms more beneficial to the public, if the times will admit of it, as long as the war shall continue." It is proposed that the interest of the money to be thus borrowed should be raised by a per centage on all such taxes, as may be increased with the least possible inconvenience to the public, and by taxing such new subjects of taxation, as in the judgment of those who understand this business, will bear a tax; perhaps also by taking off parts of taxes where the article has been found to be so overloaded, as materially to lessen the consumption, and consequently the accumulative produce of such taxes.'

The principal difference between the loan to be thus raised, and the "loyalty loan," (which the writer acknowleges to have now become 'a term of reproach,') is that here the securities are not transferable;—by which, he thinks, the maximum of the subscription will be fixed at its true point, as men will not in this case subscribe a larger sum than they can well afford to pay into the exchequer. The success of such a plan, it is obvious, must depend on the hearty concurrence of the great body of the people; and so sanguine is the writer in his opinion of their patriotism, that he thinks it cannot be supposed that there will be found, in these kingdoms, any considerable number of men so little affected by the arduous situation of affairs, as to 'canvass with the greedy attention of a money-jobber the terms of a supply upon which depends perhaps the fate of their country;' he ſuppoſes that they will come in by thousands and tens of thousands to *lend* their money in this way, though they might not be disposed to *give* it.

We *hope* that there may be yet existing this spirit of patriotism: but we cannot help saying that recent facts, in both countries, have made it rather doubtful. In Ireland, during the last year, a loan for the small sum of 400,000l. was opened, at legal interest, without *douceur* or *bonus*, when only a few thousands were subscribed; and can it be supposed that, in England, the "loyalty loan" became a 'bye-word and term of reproach' *only* because the securities were transferable?

Art. 28. *The Free-Man's Vade-Mecum; or, an intended Oration on Liberty*, &c. With a Dedication to every Englishman who loves his Country. By Phileleutheros, a Pioneer in the Army of Reason. 8vo. 2s. 6d. Jordan.

In this *intended* oration, the current politics of the times are rehearsed, with no small degree of censure on one side of the question, and many hints for the remedy of what is amiss. As the author is by no means an advocate for "things as they are," he will in course be ranked, by our violent ministerialsts, with the '*democrats*:' but we do not mean to bestow on him this appellation: to us he appears to be a harmless retailer of such political wares as are in common circulation.

Art. 29. *An Address to the British Forces* by Sea and Land, armed to resist the French Invasion. 8vo. 2d. Yarmouth, printed by Bush.

A high-flown declamation against the Gallic foe; intended to rouse and animate us not merely to *defeat* but to *exterminate* the daring and desperate invaders. 'No recreant survivor,' says the author, 'shall carry the sad tidings home!'—Criticism would be ill employed in noting little defects in the *execution* of such a *design* as the present. At all events, it is to be hoped that we shall have no occasion for these incentives.

Art. 30. *An Alarm to the Public*, and a Bounty promised to every Loyal Subject who shall come forward to repel the Enemy. Arms and Accoutrements provided for every Man, *Gratis*. By J. Brown. 8vo. 2d. Yarmouth, Bush, &c. 1798.

This appears to be the production of the same pen, as well as the same press, to which the public is obliged for the preceding Addreſs. By a note at the bottom of the title-page, well disposed people are informed that the two tracts may be purchased for 10s. 6d. *per* hundred copies, to give away.

Art. 31. *Libellus*; or a brief Sketch of the Kingdom of Gotham. Containing Observations respecting its King, Princes, Nobles, Bishops, and inferior Senators; its Mode of Election; the Duration of its Parliaments; its Ministers of State, Judges and other Professors of the Law; Customs of the People, their Dress, and Amusements; their Agricultural Regulations, Commercial Pursuits, and the Natural Productions of their Country; their well-managed Police; their Ecclesiastical Polity and their System of Politics. To which is added an admirable Essay on Titles. 12mo. 1s. Jordan.

An attempt at *irony*.—When will another SWIFT appear!

POETRY.

Art. 32. *A Poem on the Escape of Sir Sidney Smith from France*, and his happy Arrival in England. 4to. 2s. Hatchard, &c. 1798.

In perusing this publication, the reader will learn, from a few rapid allusions to the adventures and exploits of Sir Sidney Smith, that, when a midshipman on board the Sandwich, under Lord Rodney, he displayed an extraordinary calmness and presence of mind, when the ship was in a critical situation in consequence of sustaining, for a length of time, the fire of five of the enemy's line of battle ships; that he took a chart of the Danube, and was charged by the Ottoman Porte with the repair and restoration of the fortress of Ismael;—that he saved the Swedish fleet off Wyburg and Biorko from a superior force of the Russians, and was created Knight of the Swedish order of the Sword; —that he was one of the first founders of "The society for the improvement of naval architecture;"—that he volunteered the enterprise of burning the enemy's ships at Toulon;—and that he took, in

1795, the islands of St. Marcou. The subsequent capture, confinement, and escape of Sir Sidney, occupy a considerable portion of the poem. The versification is in general harmonious; and though we could discover nothing new in either the imagery or the sentiments, yet it would certainly not disgrace the pen of any person of a liberal and classical education. Whether the merits of Sir Sidney be only duly appreciated, or whether the Muse of Friendship has not heaped her honours too lavishly on his head, we leave others, who are better acquainted with the circumstances, to determine. We think, however, that it is introducing confusion into the language, and disturbing the scale of panegyric, to apply the same terms of eulogy to the able and enterprising partisan, (for such and such only we conceive the hero of this poem to have been,) as would become the commander whose comprehensive and determined mind is capable of conceiving and executing the great design, and the complicated details, of an extensive campaign.

Art. 33. *Comus*, a Mask, presented at Ludlow Castle 1634, before the Earl of Bridgewater, then President of Wales. By John Milton. With Notes critical and explanatory by various Commentators, and with preliminary Illustrations; to which is added a Copy of the Mask from a MS. belonging to his Grace the Duke of Bridgewater. By Henry John Todd, M. A. Minor Canon of Canterbury, &c. 8vo. pp. 280. 6 s. Boards. Rivingtons, &c. 1798.

This edition of Milton's Comus introduces, for the first time, to the public, a copy of the Mask conformable to a manuscript preserved in the Duke of Bridgewater's library at Ashridge, which often varies from the established text. A fuller account than has yet appeared is given of Ludlow Castle, and of the Earl of Bridgewater and his family; the place and persons more peculiarly connected with this dramatic poem. To Warton's memoir of Henry Lawes, who set the songs to music, some information is also added. From Newton, Warton, and the more celebrated commentators, the most valuable notes are selected:—a collation of various readings is added; and many new and elegant illustrations are furnished by the editor, who adduces from the Italian poets several parallel passages hitherto unobserved: but who could no doubt have gleaned many others, had he consulted the classics of Italy with less discrimination.

Art. 34. *Blank Verse*, by Charles Lloyd, and Charles Lamb. 12mo. 2s. 6d. Boards. Arch. 1798.

Dr. Johnson, speaking of blank verse, seemed to have adopted the opinion of some great man,—we forget whom,—that it is only "*poetry to the eye*." On perusing the works of several modern bards of our own country, we have sometimes rather inclined to the same idea, but the recollection of Milton and Thomson presently banished it.

We have more than once delivered our sentiments respecting the poetry of Mr. Charles Lloyd. To what we have formerly remarked, in general, on this head, we have little to add on the present occasion; except that we begin to grow weary of his continued melancholy strains. Why is this ingenious writer so uncomfortably constant to the *mournful* Muse? If he has any taste for variety, he has little to fear from *jealousy* in the sacred sisterhood.—Then why not sometimes make his bow to THALIA?

Mr. Lamb, the joint author of this little volume, seems to be very properly associated with his plaintive companion.

Art. 35. *The Warning*, a Poetical Address to Britons. To which is added a Report of the Proceedings of the Whig Club at their Meeting May 1st, 1798, in a Poetical Epistle from Henry Bumpkin in Town to his Brother in the Country. 8vo. 1s. 6d. Hatchard.

These politico-poetical effusions are perfectly ministerial and antigallican, and, we believe, will be found to possess much more political zeal than poetical merit.

Art. 36. *Poems on various Subjects.* By Eliza Daye. 8vo. pp. 270. 7s Boards. Johnson.

The moral and religious tendency of these poems we are ready to acknowlege in the fullest extent,—and sorry are we that we cannot highly compliment the writer on her poetical talents. The following verses, written on seeing Mrs. Siddons in the character of Belvidera, we consider as some of the best in the volume:

'Queen of expression! on whose potent aid,
Dramatic genius waits to be display'd,
For tho' presiding o'er that awful cell *,
Where radiant angels or dread demons dwell;
Of thee she asks, to draw them forth to light,
To win the ear, and fascinate the sight;
The drooping heart shall here its griefs resign,
And lose awhile its tragic scenes for thine;
The spell which now pervades the weeping hours,
Is Otway's genius, shewn by Siddons' pow'rs;
Ah! could he loose the icy bonds of death,
And catch of fame, this hour, a living breath;
Would he his Belvidera now forego,
Nor think she paid for years of want and woe;
So shall the bards who hear these matchless strains,
By hope reviv'd, forget their present pains,
Tho' cold neglect now blasts their rising bays,
Otways and Savages of present days;
Some future Siddons shall redeem their fame,
And stamp IMMORTAL their neglected name;
On thee with fame, deserved fortune wait,
The actor's—different to the poet's fate!'

Art. 37. *Windermere*, a Poem. By Joseph Budworth, Esq. Author of a Fortnight's Ramble to the Lakes. 8vo. 1s. Cadell jun. and Davies.

In order to excel in descriptive poetry, accuracy of observation and great powers of discrimination and selection, joined to a frame of mind peculiarly susceptible of the beauties of nature, are essentially requisite; and even these qualifications are insufficient without a perfect knowlege of the language in which the author writes, and a taste for the harmony of numbers. Few men are so insensible as not to feel some emotion on beholding a prospect remarkable either for its high degree of cultivation, or for those more wild and magnificent beauties which nature exhibits in mountainous and barren countries; but to analyse this emotion, and to communicate it in terms clear, intelligible, and appropriate, is a task of more difficulty than is generally imagined. To this cause we may ascribe the ill success of most adventurers in this province of poetry. The following extract will serve as a specimen of the present attempt;

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* 'The Passions.'

> ' Then let your thoughts to other prospects bend,
> Where Storr's sharp beak, with sightless Naiads blend;
> Toil now aloft, now mentally retire,
> For new-seen features fan the poet's fire.
> Do, mark! reflected by the glorious sun,
> Those oozing streams, o'er rockey smoothness run.
> Not all the blaze of lustrous diamonds rare
> Can with these nat'ral brilliancies compare.
> The heath's dun shade, the lately-wither'd fern,
> The woods, all fancy, and the mountains stern,
> Display the aqueous gems in such a light,
> The orb which forms them only is more bright.'

Capt. Budworth was introduced to our readers in vol. xiii. N. S. p. 117.

MISCELLANEOUS.

Art. 38. *A Narrative of the Particulars which took place on an Application of the Author* to the Right Rev. the Lord Bishop of Norwich, to be admitted a Candidate for Holy Orders. Containing original Copies of Letters, and his Lordship's Answers. By John White, *of the City of Norwich, Gentleman*. 8vo. 1 s. 6 d. Ridgway, &c. 1798.

Mr. White's case seems to be not unworthy of the notice of the public. He was bred to a branch of the Law, by serving a five years clerkship: but, disliking the profession, he turned his thoughts to the church, and applied to the Bishop of Norwich as a candidate for ordination. The Bishop, however, excused himself from complying with this request,—1st, because Mr. White had not "been educated for the church;" next, as "a large portion of Mr. W.'s time had been dedicated to another profession;" and, lastly—because Mr. W. "did not belong to either of the universities."

Not satisfied with these reasons, nor disheartened by this repulse, Mr. W. often repeated his application, by letter, to his Lordship of Norwich, and even personally. Every motive and every persuasive were urged, and even compassion was invoked, (on account of some family distresses,)—but in vain: he found the Bishop immoveable.

In this narrative of his case, among other arguments brought to prove the reasonableness of his application to the Bishop of Norwich, he endeavours to shew that there *are* qualifications * for the sacred office, of a nature paramount to those on which the Bishop grounded his refusal of the author's request; and on his avowed possession of these superior endowments, Mr. W. founds his pretensions to being admitted a candidate for holy orders.—In a word, he appears determined, if possible, to push his way to the pulpit.—Yet, on the whole, we still think the Bishop of Norwich very justifiable. The character of the clergy for learning, and for respectability as rational and good Christians, with the possession of popular talents and useful adjuncts, ought certainly to be maintained, with the utmost care and circumspection.

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* Particularly alluding to 'moral character;' and having the faculty of being "a good reader," &c. &c.

Art. 39. *Sketch of a Voyage of Discovery*, undertaken by Mons. de la Pérouse, under the Auspices of the French Government. Drawn from the Original, lately published at Paris. 8vo. 1s. 6d. Allen. 1798.

This sketch may serve to gratify, in some measure, the eager curiosity of such English readers as may not have an opportunity of consulting the original detail of the voyage of M. Pérouse, and may not choose to be at the expence of purchasing the translation at large. Our account of this very interesting work will be found in the Appendix (just published) to the 26th volume of our Review.

Art. 40. *An Inquiry into the Feasibility of the supposed Expedition of Buonaparté to the East*. By Eyles Irwin, Esq. 8vo. 1s. Nicol. 1798.

Mr. Irwin's personal acquaintance with the East Indies, joined to his known abilities, must have peculiarly qualified him for the investigation here offered to the attention of the public; and he has reduced the various floating conjectures relative to the object and design of Buonaparte's mysterious expedition, to three generally *supposed* schemes, so far as it seems to point towards the East: but he does not presume to determine, nor even to conjecture, *which* of the assigned plans * is the most likely to be the real object of the grand equipment.

Mr. Irwin's design, in this publication, appears to have been to evince the impracticability of every surmised plan that has been reported in the news-papers and pamphlets of the times,—the almost certain failure of every possible attempt of the kind,—and the consequent destruction of the whole armament employed in this romantic undertaking. The pamphlet is well-written; as might be expected from the former specimens of Mr. Irwin's literary abilities which have been given to the public, and duly noticed in our Review: see, particularly, "Adventures in a Voyage up the Red-Sea, &c." Rev. vol. lxiii. p. 401. and vol. lxxix. p. 518. *O. S.* also "Occasional Epistles, a Journey from London to Busrah," Rev. vol. lxxi. *O. S.* p. 193.

Art. 41. *A Letter to Sir John Scott, His Majesty's Attorney-General*, on the Subject of a late Trial at Guildhall. By Gilbert Wakefield, B. A. 8vo. 1s. Sold by the Author.

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* For the plans themselves, as noticed by Mr. Irwin, we refer to his pamphlet.

Nescit irasci—is, according to Juvenal, one of the discriminating qualities of a wise man: but Mr. Wakefield, with all his knowlege of antient and modern literature, does not appear to have attained this characteristic of true wisdom. His Study, instead of being propitious to mental tranquillity, is a region of storms; and he gives us the idea of loving to be angry, or at least of loving to give vent to anger. We acknowlege his genius and literary industry: but we do not hesitate to repeat our opinion of the intemperance of his late pamphlet, and our censure of the improper spirit with which some parts of it were written. Could Mr. W. learn to reason with calmness, and to "speak the truth in love," his discussions of all subjects might be acceptable, and his decisions might carry considerable weight: but if, on all occasions, he be disposed to substitute abuse in the place of argument, and to pronounce those persons stupid and *bungling* who do not give to all and every part of his writings an indiscriminate applause, he is very little qualified to reform the world; and we, in the faithful discharge of our duty, would rather be thought to invite than to deprecate his condemnation. Not that we ever wish to irritate Mr. W. for we have no desire to excite his wrath, and to have "*the sun go down upon it*;" we would rather "administer to his mind diseased" in this respect; and, since he makes so great a profession of superlative reverence for Christ, we would remind him that it is recorded of the Saviour of the world that—"*when he was reviled, he reviled not again.*"

It may not be amiss farther to remark, in general, that an adherence to the old maxim of *soft words and hard arguments* was never more necessary than at present. When the prejudices and passions of men are brought into violent action, when fear and suspicion are roused, the intemperate declaimer cannot expect to obtain a patient hearing. Let him reason with the utmost weight on his side, ſtill he will reason almost entirely in vain.

Mr. W. may ſay, perhaps, that these hints should be addressed to his opponents, and not to himself:—he may think Sir John Scott guilty of most intemperate temerity in accusing him of 'a *scandalous, malicious*, and *seditious* libel against the peace of the king and country:' but he did not see that Sir John may with equal justice charge him with intemperate temerity, when he roundly accuses the party to which Sir John is attached, of *an impious conspiracy against the welfare and even the very existence of the whole human race* (p. 33). After this, it cannot be said that his opponents think worse of him than he speaks of them.

The trial to which this letter refers was that of Mr. Joseph Johnson, for vending some copies of Mr. Wakefield's late Answer to the Bishop of Landaff's Address. Mr. W. here declares that, though he considers *Paine's Age of Reason* 'as a most detestable publication, a most infamous compound of arrogance, effrontery, and wickedness, he would not forcibly suppress this book, much less would he *punish* by fine or imprisonment, from any possible consideration, the publisher, or author, of those pages;' and the following are the reasons which he gives for such a determination:

'*Prudentia,*

'*Prudential motives* would prevent me: because such interdiction serves only to excite the restless curiosity of mankind; and the restraints of law give fresh vigour to circulation.

'*Motives of philosophy* would prevent me: because enquiry and discussion are hereby provoked; and sparks of truth, which would otherwise have been concealed for ever, are elicited by the collision of debate; to the unspeakable emolument and illumination of mankind, in the promotion of mutual forbearance and esteem, in the furtherance of valuable knowledge, and in the consequent propagation of all happiness and virtue. Truth can never suffer from argument and enquiry; but may be essentially injured by the tyrannous interference of her pretended advocates. Impede her energies by the pains and penalties of law; and, like the FAME of Virgil, she will creep along the ground, diminutive in stature, and shrunk with apprehension: give free scope to all her tendencies; and she will soon collect her might, dilate herself to the fullness of her dimensions, and reach the stars.

> 'Parva metu primo; mox sese attollit in auras,
> Ingrediturque solo, et caput inter nubila condit.

'*Motives of justice* would deter me. Why should I refuse another that privilege of thinking and writing, which I claim and exercise myself?

'*Motives of humanity* would deter me. I should think with horror on the punishment of any man for his *belief*: in which he has no discretionary power, but is necessarily swayed by the controlling despotism of arguments and reasons: and at what licence or patent shop shall I purchase a *gag* to silence him? Or what shall hinder him from forming the same unfavourable judgement of my opinions, and pursuing in his turn the same measures of intimidation and coercion with myself?

> '——— Heu! heu!
> Quam temere in nosmet legem sancimus iniquam!

'Thus the fair and goodly creation of the Almighty is to be converted into a howling wilderness of savage beasts, alternately hunting and worrying each other.

'Lastly, MOTIVES OF RELIGION would deter me from molesting any writer for the publication of his sentiments. No proposition in nature is more luminously depicted on the pages of the Gospel by the sun-beam of Revelation, than this before us. When the servants of the householder came to inform their master that *tares* were sprung up among the wheat; and enquired, whether they should go and pluck them up: he replied in these memorable words; words of intelligible purport and indisputable application: NAY; *lest, while ye gather up the tares,* YE ROOT UP ALSO THE WHEAT WITH THEM.—LET BOTH GROW TOGETHER UNTILL THE HARVEST: *and, in the time of harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.*'

Mr. Wakefield proceeds to give other reasons for a perfectly unrestrained liberty of the press, on all possible topics of investigation and debate; and he concludes with observing that

'By the late decision at Guildhall, [Mr. Johnson was found guilty,] I have become, alas! the involuntary accessory to a complete annihilation of the liberty of the press in this country, as far as an opposition to the measures of the present administration is concerned; because your object is accomplished; and no bookseller of established fame and fortune well choose to interfere in future with publications of this complexion; nor indeed can a writer of humanity solicit such interference with satisfaction to himself. Our rulers must now be consigned, in silent hope or expectation, to the gradual, but unfailing, process of dissolution from innate radical depravity; a dissolution as sure, as the tendencies of vice and virtue to terminate reciprocally in prosperity or ruin under a divine administration of the universe. What I most cordially lament, as an evil for which compensation lies beyond my power, is the serious inconveniences, too probably impendent over those, who are totally guiltless of this ill-starred transaction in all its relations and dependencies.

> '*Me, me! adsum qui feci; in me convertite ferrum,*
> *O! Rutuli! Mea fraus omnis :—nihil iste nec ausus,*
> *Nec potuit—.*'

From these specimens, the reader will be enabled to form a competent idea of the nature and contents of this publication.

Art. 42. *Cary's New Itinerary*; or an accurate Delineation of the Great Roads, both Direct and Cross, throughout England and Wales; with many of the Principal Roads in Scotland. From an actual Admeasurement made by Command of his Majesty's Postmaster General, for Official Purposes; under the Direction and Inspection of Thomas Hasker, Esq. Surveyor and Superintendant of the Mail-Coaches. By John Cary, Surveyor of the Roads to the General Post-Office. To which are added, at the End of each Route, the Names of those Inns which supply Post-Horses and Carriages; accompanied with a most extensive Selection of Noblemen's and Gentlemen's Seats; a List of the Packet-Boats, and their Times of sailing; copious Indexes, &c. &c. 8vo. 8s. Cary, No. 181, Strand, 1798.

The utility to travellers, of publications of this nature, is universally acknowleged; and the peculiar circumstances of accuracy and authenticity, which recommend Mr. Cary's new Itinerary, are sufficiently made known in the title-page. The names of inns, and lists of the packet-boats, are (we believe) additions to be found only in this book; and the distances from town to town are computed to the accuracy of furlongs over a mile: but of this we do not see the use to the traveller, as *different parts of the town or village* will sometimes make the alteration of a furlong or more. Another deviation from the usual computation of distances is, that all the roads from London are measured from the General Post-office in Lombard-Street: but when the traveller bears this circumstance in mind, it cannot be of any inconvenience; and as *some* standard must be taken, from which to compute the distances of roads leading from the metropolis, it is better to take *one* as a centre for all, than to reckon from various stations.

The volume is neatly printed, and has the farther illustration of a small general map of England; on which the mail-coach roads throughout the kingdom are seen at once distinct from others, by being marked with double lines. It appears to us that the book will be found eminently serviceable to those who employ their time in travelling, whether for the purposes of business, health, or pleasure; although, in such a multiplicity of statements, room for future corrections and additions will doubtless be observed; and in every such case, the observer would do well in transmitting his corrections to Mr. Cary, in order to render the work as perfect as its nature will admit.

Art. 43. *Estelle, Pastorale*. Par M. de Florian. 12mo. pp. 244. Dulau. 1798.

Of this pleasing and moral production, Mr. Dulau has here given a neat edition. It has already appeared in an English translation, by a young lady of *eighteen*; whose performance was duly noticed in our Review for February, p. 213.

Art. 44. *Eleonora. Novella Morale scritta sulla traccia d'un Poemetto Inglese tradotto dal Tedesco. Trattenimento Italico di* Mrs. Taylor. 12mo. Clarke, Edwards, &c.

Of Mr. Spencer's version of Bürger's Lenore *, this is an Italian *Prose* translation by an English lady; whom we cannot better praise than in the words of Dante:

> " *Io non ho lodi onde il tuo nome fregi:*
> *Basta che a pochi, e non al volgo piaci;*
> *Che pochi intendon i tuoi veri pregi,*
> *E i bei lumi del dire, e quelle faci*
> *Onde l'ingegno uman s'avviva e accende;*
> *Di sublime virtu semi veraci.*"

Art. 45. *Thoughts on the Necessity of Moral Discipline in Prisons*, as preliminary to the religious Instruction of Offenders, &c. &c. By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct. 8vo. 1s. Rivingtons. 1798.

Among the many charities which reflect honour on the present age, the attention paid to the distresses and sufferings of those unhappy persons who are confined in our prisons is not the least meritorious. The name of Howard is never mentioned but with respect and admiration; and many have been led, by his example, to pursue the same course of active benevolence. Much has been done for the regulation of our prisons, and the amelioration of the condition and morals of the prisoners: but every abuse is not yet rectified; and the great art of rendering criminals, by salutary punishment, useful members of society, is not yet discovered. At the same time, no one will deny that the reformation of the offender is the object of the greater part of our penal laws. We may, therefore, consider every person, who offers any new thoughts on this subject, as a friend to his country.

The author of the tract now before us, whose situation must render him well acquainted with the misery which he compassionates, and wishes to mitigate, recommends a strict observance of religious duties in our prisons; and he is of opinion that a peculiar form of prayer, appropriate to the situation and circumstances of the prisoners, might have a striking and salutary effect.

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* See M. Rev. N. S. vol. xx. p. 451.

Idleness he conceives to be the source of numberless evils in our prisons, particularly as it frequently disqualifies a man, on his entering again into society, from procuring a subsistence by his labour. He likewise thinks that it would contribute to the reformation of manners, if discharged convicts of a particular class should be banished from the metropolis; which he terms the source and sink of corruption.

These and several other opinions here advanced are deserving of consideration; and we cannot but applaud the good intentions of the benevolent author, the justice of his observations, and the modesty with which he delivers his sentiments.

Art. 46. *Sentimental and Humorous Essays*, conducive to Economy and Happiness. Drawn from Common Sayings and Subjects, which are full of Common Sense, the best Sense in the World. By Noah Webster, Author of *The Effects of Slavery*[*], &c. In the Manner of Dr. Franklin. 12mo. 1s. Half bound. Arch. 1798.

As the shadow resembles the substance which creates it, so does the *manner* of Mr. Webster resemble that of Dr. Franklin: there is something of the form, but nothing of the substance.

In our Review for July 1797, p. 356, we announced two miscellaneous volumes of Mr. Webster's productions. The collection of Observations and Maxims now before us, by the same author, (as well as the *Effects of Slavery* mentioned in the above title-page,) were originally printed at New-York, and are now reprinted for more general circulation: but, we apprehend, the wise and the prudential counsels which they contain are more happily adapted to American circumstances and manners, than to those of the common people of this country. We need not enlarge on the present article, as we gave a character of the original edition in our Number for September 1795, p. 105.

Art. 47. *Moral Contrasts*; or the Power of Religion exemplified under different Characters. By William Gilpin, Prebendary of Salisbury, and Vicar of Boldre, in New Forest. Small 8vo. pp. 234. 3s. 6d. stitched. Cadell jun. and Davies. 1798.

Mr. Gilpin is well known to the public by several ingenious and useful works: among others, his small tracts, such as the histories of John Trueman and Richard Atkins, and his funeral sermon for a day labourer of the name of Baker, &c. &c. all intended chiefly for the lower ranks of society, have been well accepted, and have probably proved not the least valuable. The present little volume takes a different line, and is intended principally for those in higher stations, though all persons may derive benefit from it. The memoirs of Mr. Willoughby and Sir James Leigh, both young men of rank and fortune,

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[*] See M. R. vol. xxiv. N. S. p. 444.

tune, are happily contrasted. The latter is educated according to the more prevalent mode; going first to a public school, thence to the university, and thence to travel abroad. The former is trained more directly under the eye of a wise and religious father, seconded by the tuition of a pious and learned clergyman; who, excepting the care of a parish, has no other charge. Impiety, profusion, immorality, and ruin, attend Sir James; while Willoughby appears, amid affluence, with honour and usefulness of the truest kind: integrity, benevolence, and virtue adorn his life, and accompany him with satisfaction and enjoyment to the end of his days.

To the above, which are *fictitious* characters, two others are added taken from *real life*. One of them is that of the Earl of Rochester, well remembered for the wicked course which he ran in the licentious court of Charles the Second, and also for the bitter compunction and horror which signalized his latter days. The accounts formerly published by Mr. Parsons and the Bishop of Salisbury are abridged, and they are improved by Mr. Gilpin's language and manner.—The last narrative in the book is very interesting and very extraordinary. Naimbanna, an African prince, was (with the consent and at the desire of his father) brought over to England by the Sierra Leone company. The treatment which he received, and the assistance and instruction which he obtained, reflect great honour on that respectable body: being made acquainted with the Christian doctrine, he heartily embraced it; not according to those farcical conversions which a mercenary policy has sometimes dictated and proclaimed: but, persuaded of the truth of Christianity, he in an edifying and distinguished manner made it the rule of his practice. This promising young man died just as he had again reached his native shore.—For other particulars, we must refer the reader to the volume; which we close with that hearty approbation, and those good wishes for its success, which it so justly merits.

We shall conclude this article by quoting the apology, which Mr. Gilpin supposes may be due for *mixing fiction* and *reality* in the same work:

'In *real* characters (says Mr. G.) we cannot always procure the several circumstances and positions in life we wish to exhibit. And as to the impropriety of mixing them, (*here*) in fact, I am inclined to consider them all of the same species. The two first of these memoirs do not mean to recommend themselves under the idea of *fiction*, but as *pictures drawn from the life*. If indeed they had been embellished with romantic or unnatural circumstances, they could not certainly have united with real life. In that case

——Nec pes nec caput uni
Reddatur formæ.——

But I suppose there is not a single incident in these fictions which hath not been exemplified at different times in a thousand instances in real life: though perhaps they never all met together in any two persons. They differ therefore, I conceive, from real life no otherwise, than as a landscape composed from selected parts of various countries differs from the portrait of some real scene. Both are equally copies from nature. Nay, perhaps, the *fictitious* character the more natural one. The deep repentance of Lord Rochester, an the ingenuous mind of Naimbanna, which these pages present, are ci cumstances full as much, I fear, out of the common road of nature, a any which occur in the two former of these memoirs.'

Art. 48. *The Insufficiency of the Light of Nature:* exemplified in th Vices and Depravity of the Heathen World. Including som Strictures on Paine's "Age of Reason." 8vo. pp. 85. 1s. 6d Arch. 1797.

Though Nature, or, to speak more properly, the Visible Creation is a book of knowlege, it must be conceded by the ingenuous deist, that the entire evidence of antient history proves that mankind did not, in any age or country, ever make any proficiency in religious knowlege, while they enjoyed no higher source of information. Whenever, therefore, popular declamation on the all-sufficiency of the light of nature subsides, and the appeal shall be fairly made to matter of fact, the Christian will be found to have the best side of the argument. Dr. Leland, and many others, have adduced a mass of evidence in confirmation of this position; and the judicious author of the pamphlet before us, pursuing the same plan, has brought together and condensed, for the information and conviction of the general reader, a variety of extracts and observations which shew the real state of the Heathen world. When revelation is discarded as an unnecessary intruder, it is but fair to ask what religious or moral system can be traced, in all the admired writings of antiquity, which is comparable to that which the New Testament exhibits? Did the wise men of Chaldea and Egypt, or the sages of Greece and Rome, deliver such just sentiments of God, or inculcate so pure a morality? Did not the little nation of the Jews, previously to the Christian æra, stand single in the acknowlegement of the Unity of God, and in the renunciation of idol worship? On a fair comparison of the world *without* revelation, with the world *with* it, as to the state of religious knowlege subsisting in each, the Christian may venture to rest the important question at issue between him and the unbeliever. The present pamphlet is valuable, as it will assist those, who have neither leisure nor learning to consult original authors, in making the comparison; and surely no man of "a sound mind" can wish for the return of *such* an age of reason as existed before the birth of Christ.

May it not be also presumed that the knowlege of the Deity, by means of his revelation, has been instrumental to the introduction of a purer and nobler philosophy than existed in antecedent periods? Mr. Paine, however, tells us that he does not recollect a single passage in the books of the N. T. which conveys an idea of what God is. The author of this pamphlet properly remarks that Paine must have read them very superficially, and only in order to cavil at them, since he does not recollect Paul's excellent address to the Athenian philosophers. After having compared this address with the universal language of the Heathens respecting the gods, Mr. P.'s assertion in the "Age of Reason" falls to the ground when he says that "The age of ignorance commenced with the Christian system." It is contrary to the FACT.

This pamphlet contains, in addition to its view of the Heathen World, some observations on the fulfilment of the Scripture prophecies, which are well worthy of attention. We have perused the whole, indeed, with pleasure: but it would have been more valuable, had the author marked in the margin the places whence he made his quotations.

RELIGIOUS *and* POLEMICAL.

Art. 49. *A Defence of the late National Fast*, on Principles of true Religion and sound Policy. By Thomas Wood. 8vo. 1s. Law. 1798.

A former work by this author was noticed in our Review for March 1798, p. 353. In the present performance, he writes in a manner becoming a man of sense, and of classical and biblical knowledge. We will not dispute with him the lawfulness of *defensive* war: under this head he notices the respectful manner in which some soldiers are mentioned in the scriptures, whence he proceeds to relate an instance or two of Englishmen who, animated by religion, behaved with uncommon bravery and intrepidity. Certainly, no consideration is so well fitted to sustain and inspire a man, in the season of danger, as a consciousness that he is in the path of his duty: but, respecting common soldiers, it is not generally supposed that they are much acquainted with the rectitude or justice of the cause in which they fight; their business is obedience to orders. Those who are here specified appear to have been of the methodistical cast.

The arguments here offered in support of seasons for public humiliation are of the usual kind, but pertinent and forcible; without inquiring into the political views with which they may be appointed.

Art. 50. *An Answer to some Passages in a Letter from the Bishop of Rochester to the Clergy*, upon the Lawfulness of Defensive War. By a Clergyman of the Church of England. 8vo. 6d. Darton and Harvey.

Mr. J. Bradley Rhys, whose name appears at the close of this pamphlet, considers the encouragement given to those clergymen who have taken up arms, by the Bishop of Rochester, in his pastoral letter, as an offence against the spirit of Christianity. The Bishop asserts, "as a notorious fact," that some of the early Christians were soldiers: but against the authenticity of this fact Mr. R. strenuously contends. He says that it might be maintained, with equal appearance of truth, that St. Matthew continued to be a publican and Mary Magdalene a harlot, as that Cornelius pursued his profession as a soldier, after having been severally converted to the Christian faith. Mr. R. is frequently vehement in his language; and he urges, as decisive proofs of the decline of Christianity,

'That, in a Christian senate one voice, (eternal Author of Peace!) and more than one, was heard to approve the damnable traffic in the human species, and, where Christian bishops sat, men unreproved declared their sentiments against the deeds of mercy, pleading for the necessity of trepanning the injured negro from his quiet home; that Christian senators, men high in the estimation of their country, met each other for the direct purpose of assassination, in defiance of every law, divine or human, even on the Sabbath day; that a Christian bishop exhorted his clergy to "gird themselves without scruple for the battle!" that *gospel* ministers, men who publicly pray for "unity, peace, and concord to all nations," mounted their pulpits, sounded the alarm of war, and in the name of *the Lord and* [illegible] *Christ*, consecrated the banners of the martial host.'

Art. 51. *The Integrity and Excellence of Scripture.* A Vindication of the much-controverted Passages, Deut. vii. 2. 5. and xx. 16, [illegible]; whereby the *Justness* of the Commands they enjoin are incontrovertibly proved, and, consequently, the Objections of Thomas Paine and Dr. Geddes completely refuted. By George Benj[illegible] of Jesus College, Cambridge. 8vo. 2s. Rivingtons, &c.

We recollect to have somewhere seen, in proof of the consequence which every man assumes to himself, among other instances, that [illegible] a footman meeting another and accosting him with, "What d[illegible]o the world say about my intention to marry our Betty?" and Dean Swift's cook-maid telling her cousin: "It is all over Dublin th[illegible]t am going to leave my master." In like manner, Mr. Benjoin informs us that he presents the world with this pamphlet, to rec[illegible] the notions that have been in circulation for several ages past, respecting those passages of scripture of which he treats. We can only say, with a sigh, that the world must be in a desperate state indeed, if it can relish such a crude morsel as this, such a compound of vanity, sophistry, misrepresentation, ignorance, and impertinence. Of the first of these several ingredients, no particular instance needs to be cited: it forms a scum on the whole surface. In p. 10, 11. is one of the vilest sophisms that ever was made, and in p. 16, another as bad. In p. 17. Mr. B. seems to forget that Solomon disobeyed the law of Moses in more respects than one. This is moreover a curious argument: the Israelites did not execute the command; therefore it was not given! P. 26. 'the text,' says Mr. B. 'has החרם תחרים אתם of חרם, to degrade, dispel, accurse, doom to misery, &c.—not *to murder*.' Surely, to accurse, to doom to misery, &c. must be worse than murder. P. 27. he says: 'Now as there is no *intermediate* way of acting between *shewing mercy*, and *not to shew mercy*, the circumstances on which such an intermediate moderation depends being too numerous for the legislator to enumerate, and for the people to observe them; a *general* command was absolutely necessary: but that, like all other laws, depends on *circumstances* and *bye-laws*.'—Bye-laws indeed!—Profound expounder!

Having thus put to flight all these difficulties, he comes now to enlighten the world on Deut. xx. 10, 11, 12, 13, 14, 15, 16, 17. which, it must be confessed, he does as far as can be done by a paragraph of as pure virgin nonsense, unadulterated by a spice of intelligence, as ever was exhibited to public view.

'Now the *distinctions* which are here made are very remarkable: first, God commands the Jews to proclaim peace *to all other cities* before they go to war with them; but *not to the seven nations*. Secondly, God *enjoins to save alive* the women and children and cattle of the other cities; but as to the seven nations, not a living creature is to be *saved* there; that is, *to be kept in the city and suffered to live among them*; for they were *all*, even the children were, and the cattle also, objects or instruments of idolatry. God therefore commands *not to save* ANY ONE, but utterly to destroy "*them*:"— תחרימם not *every one* that *breatheth*, but THEM, *the whole nation*. There is not a word in the command that forbids *to let any one eſcape*, no: but the command is expressive in enjoining that no living creature should be *saved, kept alive*, and remain among the Israelites. It is a *negative* command;—not to support, not to assist, not to shelter any one of them.'

The command has no relation to the cities of the Canaanites till we come to ver. 16. which is visibly an exception to the general mode of carrying on war; and all the glossing of all the apologists in the world will never make out of ver. 16, 17. any thing but utter extirpation. Mr. B. says, on ver. 16. '*thou shalt save alive nothing that breatheth*, the commentators interpret this word, *thou shalt not give them to eat and to drink*.' His note on ver. 17. is absolutely unintelligible. He quotes assertions from Dr. Geddes which we cannot find in any of his writings, and indulges himself in declamations and hypothetical arguments against a man of straw whom he calls Thomas Paine. In p. 40. he says: 'if this be proved, no one can reasonably say that the events related in scripture happened promiscuously, or *by chance*, like those related of the times of Constantine, Theodosius, and Charlemagne, or like those enumerated in Voltaire's *Chaine des événemens*.' Why did they happen by chance any more than all other events?—The note that begins at p. 53. is one tissue of gross misrepresentation mixed with illiberal abuse, falsehood, and scurrility.

Art. 52. *The Resurrection of our Saviour asserted*, from an Examination of the Proofs of the Identity of his Character after that Event, in a Letter to the Rev. L. R. 8vo. 1s. Dilly.

In these days, when scoffers at revelation pride themselves chiefly on the supposed contradiction in the accounts given by the Evangelists of the miracles exhibited in the person of our Saviour, the sincere believer will avow obligation to those who confirm, by sound argument, the harmony of the gospels.

This anonymous epistle discovers industry and candour, and cannot fail to produce conviction in unprejudiced minds; and, we hope, in the minds, of many *honestly doubting* inquirers.

Art. 53. *An Appeal to the Nation, on the Subject of Mr. Gilbert Wakefield's Letter to William Wilberforce, Esq; M. P.* To which are subjoined Four Sermons on important Subjects, connected with the Appeal. By the Rev. George Hutton, B. D. Curate of Plumbtree near Nottingham, and late Fellow of St. Mary Magdalene College, Oxford. 8vo. pp. 162. 3s. Cadell jun. and Davies. 1798.

Though we are fully persuaded of the excellency of the motive that prompted Mr. Wilberforce to deliver his religious sentiments to the public, we could not feel that universal admiration of them which Mr. Hutton expresses in this appeal. We think them, if not absolutely puerile, with Mr. Wakefield, at least not deeply considered, and expressed in language more methodistic than scriptural. Mr. Wakefield, in the pamphlet to which this is designed as a reply, justly observed that "*feelings* and *visions*, and *experiences*, and inexplicable *grace*, unaccompanied by services to men, and unauthenticated by such services, is a vile jargon, unknown to the Saviour of mankind, and unrecorded in the oracles of truth. The gospel abhors appearances without realities; it knows no faith as a meritorious operation of the heart or intellect, but the faith exemplified and substantiated by the vitality of works." On the whole, Mr. Wakefield's view of Christianity, in our opinion, more nearly resembles the divine original as exhibited in the life and lectures of Christ, than that of Mr. Wilberforce: but we do not entirely agree with Mr. Wakefield; nor do we admire his blending the irritations of politics with an inquiry about the nature and essence of the Christian religion, which ought to be calm and dispassionate. Yet we still less approve this attack on him; which, with professions of moderation and Christian charity, is not remarkable for the display of these virtues, and is as disgustingly flattering to Mr. Wilberforce as it is severe on his commentator. Mr. Hutton pronounces Mr. Wilberforce's book to be 'the best exposition of the Old and New Testament, which he has of late years met with:' if this be really the case, Mr. H. has been unfortunate. In the very outset, Mr. Wilberforce is greatly deficient as an expositor, in not distinguishing between a *natural depravity*, and a *vitiated* or *diseased* state of nature. Our Saviour uniformly speaks of us in the latter condition, and as such applies to us his moral remedies. He does not speak of himself as a physician to the *dead* but to the *sick*.

Though Mr. Hutton be extremely diffuse, his object in this appeal is not (it should seem) so much to depreciate Mr. Wakefield or to praise Mr. Wilberforce, as to comment on the fashionable doctrines of the day, both civil and religious, and to recommend them to the nation at large as *the best of all possible doctrines*. Those who are dissatisfied with the present system of things, so happily adjusted in spirituals and temporals, he advises 'to follow the example of that arch-disturber of society, Dr. Priestley; and to seek in other climes a Constitution more congenial to their sentiments.' Had Mr. Hutton been an advocate for protestantism at the time of the Reformation, and received such a kind of reply from a papistical opponent, would he have allowed it to be sound *Christian* reasoning?—He requests that those who notice this appeal may do it with *temper* and *decency*. Is his own example a specimen of what we are to understand by *temper* and *decency*?

Of Mr. H.'s abilities we have sufficient evidence: but they are not, in this argument with Mr. Wakefield, always most happily employed. When, for instance, he notices a remark in Mr. Wakefield's letter respecting the simple acknowlegement of Jesus as the Christ of God, as the *badge* of Christian fellowship and communion, at the establishment of the Christian church by Christ himself, he cavils at the word *badge*; distinguishes between badges of Gospel Communion and badges of Ecclesiastical Unity; and, flying from the real question at issue—whether we have instituted any other terms of admission to Christian communion than the simple one established by Christ and his apostles,—he asks whether Baptism, the Lord's Supper, and assembling for Christian social worship, be not badges of communion? What is this to the purpose?—In short, to whatever credit the author may be entitled on the score of good intention, we cannot agree with him, in the concluding words of his Appeal, that he "has been inditing a good matter." We question its tendency to do good in these times. There is a mode of *defending* opinions, which excites as strong a suspicion of their stability as the most open *attack* on them,

The sermons subjoined to the Address are on Subjection to the Civil Power, from Romans xiii. 5. The Doctrine of the Trinity, from Heb. xi. 6. The Divinity of Christ, from Matth. iii. 17. and Sober-mindedness, from Titus ii. 6. addressed to the young men of St. Mary Magdalene College, Oxford, at the administration of the Holy Communion. At the conclusion of the last sermon, the writer thus senibly addresses his audience.

'I would recommend it to the young to give all diligence to attain this qualification in this their spring of life; for though it be true that at that season the passions and appetites bear the strongest sway, yet is it equally true that the powers and energies of the mind, if duly exerted, are at the same time proportionably strong to resist; and that if they defer this important business to a later period, they will perhaps have so habituated themselves to the gratification of every desire, as to be unable to accomplish it. Let them begin then by accustoming themselves to the practice of self-denial. Let them be persuaded of the necessity of attending to the apostle's exhortation, that they must "watch," if they wish to "be sober." Let them bear constantly in mind that the duty here enjoined, is enjoined them as Christians, and that they must necessarily comply with it, if ever they mean to act up to their Christian character and profession, if ever they hope to obtain the rewards of Christian obedience.'

O si sic omnia dixisset! Why will a writer, with all the energies of a strong mind, endeavour to bewilder himself and his readers, in treating on subjects respecting which the weak and the strong are on a level?

SINGLE SERMON.

Art. 54. Preached at Brunswic Chapel, Portman-Square, April 25, 1798, and at Ebury-Chapel, Sloane-Street, May 20, 1798, for the Benefit of the Royal Humane Society; by Archer Thompson, M. A. Chaplain to the Lord-Bishop of Peterborough, &c. &c. 8vo. 1s. Dilly.

This is an animated discourse. The short and artless narrative which St. Luke has left concerning the son of the widow of Nain can hardly fail to affect and animate the reader: the preacher's text Luke vii. 15. is very apt to the occasion; and he prosecutes the subject with pathos and energy. In an appendix, as usual, some select cases of recovery are given from the annals of the society.

CORRESPONDENCE.

In answer to the question of a correspondent; 'Which are the authors in English, on musical composition?' we must inform him so few have passed before our Court of Judicature, that we have obliged to have recourse to Dr. Burney's History of Music; at end of the 4th volume of which we recollected to have seen "a nological list of the principal books on the subject of music di the present century." Out of this we select the following, fo interrogator's purpose: *Dr. Pepusch*'s Treatise on Harmony, 1 *Geminiani*'s Guida Armonica, 1741; *Rameau*'s Treatise—ill-trans from the French, 1751; *Antoniotto*'s ditto, 1760; *Holden*'s I towards a rational System of Music, 1770; *Morley*'s Introduc republished, 1771; and *Frick* on Modulation and Accompanir 1782. Since this time, our Index points out no other book on (position with which we were satisfied, except *Kollman*'s Essa Musical Harmony, of which we have given our opinion in vol. N. S. p. 27.

A letter from Mr. Hornsey, Scarborough, produces some a rities to justify the pronunciation of the word *chorister*, (See R July, p. 334,) as if it were written *kwer* or *kwir*; yet it clearl pears to us, from the orthography and the derivation of the that it ought to be sounded in that natural way to which the l *cho* plainly direct. The same may be said as to *chaldron*; whil written with an *l*, it ought not to be pronounced *chau* or *chaw*.

Mr. Hornsey observes that the instances of *Tautology* were from Dr. Ash's *Introduction to Lowth*: it is nevertheless certain a repetition of the same words has in some cases great propriety if we recollect aright, the examples enumerated are not the most tinent: it is also very requisite to remind youth, that there ma real and great *tautology* where the same words are not reiterated.

The letter signed Z. relative to the transaction between th Lord Verney and Mr. Burke, noticed in our last Number, p. does not appear to us to elucidate the matter; nor, indeed, statement of alleged facts have any weight, without the supp the writer's name.

In answer to R. Y., who inquires concerning the translatic Count Verri's *Notti Romane*, which we announced in our Append volume 23, we have to inform him that it has lately appeared, that he will find an account of it in the Appendix to our 26t lume, published with this Review.

The (expensive) communication from C. M. of Edinbur transmitted to the gentleman to whose department it relates.

We are again obliged to defer the letter from the translat Euler, on account of the absence of an associate, to whom it sent, and who has not yet returned it.

The remark of J. W. S. H. is valid, but not worth a thirty-s rt of the postage of his letter.

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THE

MONTHLY REVIEW,

For OCTOBER, 1798.

Art. I. *A complete System of Astronomy.* By the Rev. S. Vince, A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. Vol. I. 4to. 1l. 4s. Boards. Wingrave, &c. 1797.

AMONG the several descriptions of books that are offered to the public, there are some which, although they do not call forth its admiration for originality of matter and the life of invention, yet merit in a peculiar manner its thanks and patronage. Such are the works that are intended to collect the substance of a science, to compress it, to give to it form, arrangement, and unity;—which require for their composition men of ability and learning, but which do not offer to men of ability an adequate object of ambition. Astronomy, it is true, opens a most spacious field for the exertions of intellect: but it is not like some other sciences, which may be called pure and abstract, conversant only in things, the creatures of the mind, and which by the exertions of an individual, and in his lifetime, may be advanced to a very high degree of perfection: it depends on circumstances over which genius has no control, and it requires the multiplied and accurate observations of a long series of ages. A compendium of astronomy, therefore, cannot expect to continue long in use, but must yield to other treatises, which have the recommendation of superior correctness, from the comparison of new or more accurate observations *.—Whether this discouraging consideration, or a love of ease, an attachment to other pursuits, a want of enterprise, or inability to procure the necessary materials, has prevented our eminent men from undertaking systematic treatises on Astronomy, the fact is certain that we have been in great need of such works.

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* Books of pure and abstract science, on the contrary, may maintain their celebrity for ages;—witness the Elements of Euclid,—Archimedes, &c.

The present treatise appears at a favourable time, and is executed with such ability as will create for it a powerful recommendation to the public. It is divided into 30 chapters according to the following arrangement:

CHAPTER I. Definitions.

Chap. II. Doctrine of the sphere.

Chap. III. Right ascension, declination, latitude and longitude of the heavenly bodies.

Chap. IV. Equation of time.

Chap. V. Length of the year, precession of the equinoxes, and obliquity of the ecliptic.

Chap. VI. On parallax.

Chap. VII. On refraction.

Chap. VIII. System of the world.

Chap. IX. Kepler's discoveries.

Chap. X. On the motion of a body in an eclipse about the focus.

Chap. XI. Opposition and conjunction of the planets.

Chap. XII. Mean motion of the planets.

Chap. XIII. On the greatest equation, eccentricity, and place of the aphelia of the orbits of the planets.

Chap. XIV. Motion of the aphelia of the orbits of the planets.

Chap. XV. On the nodes and inclinations of the orbits of the planets to the ecliptic.

Chap. XVI. On the Georgian planet.

Chap. XVII. Apparent motions and phases of the planets.

Chap. XVIII. On the moon's motion, from observation, and phænomena.

Chap. XIX. Rotation of the sun, moon, and planets.

Chap. XX. On the satellites.

Chap. XXI. The ring of Saturn.

Chap. XXII. Aberration of light.

Chap. XXIII. On the projection for the construction of solar eclipses.

Chap. XXIV. On eclipses of the sun and moon, and occultations of the fixed stars.

Chap. XXV. Transits of Mercury and Venus over the sun's disc.

Chap. XXVI. On comets.

Chap. XXVII. Fixed stars.

Chap. XXVIII. Longitude.

Chap. XXIX. Use of the globes.

Chap. XXX. On the division of time.

Were we to enter into any satisfactory detail and critical examination of the matter contained under these heads, our remarks would very greatly exceed any usual extent: we must therefore be *general* in our statement.

The character of the present work may be pronounced to be scientific. Familiar explanations, moral reflections, and historical details, are excluded; and in thus acting we think the author commendable:—for assuredly the idea which has entered the minds of some philosophers, of adapting books of this nature to all capacities, is chimerical and delusive. It may be contended that the language of science should not differ from the language of common sense; yet would the dispute be verbal;—for were we to demand a definition of the language of common sense, it would be defined such as really not to be the language that is commonly spoken. We may fairly, then, presume that a treatise which aims to be a popular one must cease to be scientific, and must sacrifice precision of language and strictness of proof to familiarity of illustration. Professor Vince has not been seduced by the example of M. de la Lande, to follow what we think a very faulty arrangement.—The French astronomer is of opinion that the first phænomena, which strike the eye of the observer, naturally claim the first place in a treatise on astronomy:—in the order therefore of his book, he proposed first to consider these phænomena, then the consequences which the early astronomers derived from them, and in fine to blend the history of the science with its developement. It appears to us that M. de la Lande has pointed out the arrangement necessary to a history of astronomy, not to a scientific treatise; which requires the very reverse of such an arrangement, and should commence, like all elementary works, with the most simple principles. The first principles in astronomy, we grant, are unlike in their nature to the principles of some other sciences; and they are not truths of intuition, for the knowlege of them is the result of long and diligent observation, and of matured reflection. The heavens at first present to our view a scenery that is in truth magnificent, but which is confused; and in which appears a multiplicity of phænomena, and a complication of motions, that require time to be disentangled and classed.

Although we must forbear, for the reason already alleged, to enter into any detail of the several parts of this work, yet we think it our duty to state the impression which the examination of those parts has made on our mind, and this impression is strongly in favour of the author; for we have found ample matter for commendation, in the care and labour which have manifestly been bestowed in examining all that related to the subject, in the judgment of selection, in the order of arrangement, in the developement of principles, and in the nicety of detail: were we to add, in the accuracy of computation, we should in all probability state what is strictly true: but it can scarcely be expected of us to speak decisively on this head: yet has the author, in the other parts of his work, afforded such grounds of favourable presumption, that we are inclined to believe that the correctness of the tables is not wanting to the other excellencies of this valuable work *.

Among the several causes to which Lord Bacon attributes the slow advancement of the sciences, is mentioned a disposition in the philosophers of his time to rest satisfied with the truths already established, and to devote their labour rather to the elucidation of existing systems than to the advancement of new discoveries; thus losing sight of the great and substantial ends of science. If we examine the history of the times in which this representation was given, the case will appear to be fairly stated: but Bacon,—who united the rare qualities of power of analysis, depth of judgment, and views the most comprehensive, with variety and universality of knowlege,—not only pointed out the cause of the disease under which philosophy laboured, but administered to its cure: so that, from his time, it seems to have assumed a new spirit and vigour, to have advanced rapidly in its march towards perfection, and to have proceeded always in the road that he pointed out. The interval between him and us is occupied by a splendid train of worthies, of whom we are tempted to speak in the language of

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* Although we are of opinion that the author is, in general, sufficiently copious, yet the subject of the 8th chapter [the system of the world] demanded a more particular detail of circumstances and a more comprehensive argumentation. The Copernican we believe to be the true system; yet the proof on which its truth rests is by no means competent to give the mind that complete satisfaction which a direct demonstration affords. Let it be recollected, too, what opponent this system had: Tycho Brahé, who occasioned a new epoch in the history of astronomy. To this great man might be applied what was formerly said of Cato, "*Hæc bona quæ videmus divina et egregia, ipsius scitote esse propria: quæ nonnunquam requirimus, ea sunt omnia non a natura sed a magistro.*"

We wish not idly to cavil, but reasonably to object. An expression of the author, in the beginning of the 8th chapter, appears to us faulty. He says, 'there are very few, if any enquiries of this kind (philosophical), where we can be led from the cause to the effect by a train of mathematical reasoning, so as to pronounce with certainty upon the cause.'—We would ask the Professor whether, after the labours of Newton, Euler, Clairaut, D'Alembert, de la Place, and de la Grange, (by which, assuming gravity as a principle, the phænomena of the universe have been calculated, and shewn to agree with actual observation,) he dares not pronounce gravity to be the principle, or cause of the effects that take place in the heavens?

exaggeration, as being of celestial birth and more than mortal intelligence:

> “ *Igneus est ollis vigor, et cælestis origo.*”

In the general progression of the sciences, it has been the lot of astronomy to have advanced the most rapidly; or it may be said to be a science which has increased not only by the accumulation of its own revenues, but by the tributary contribution of other sciences and arts. By the improvements in the mechanical arts, the instruments used in astronomy have been constructed with great exactness. In the science of dynamics, the means of affording more accurate measures of time have been ascertained, and new properties of the rays of light, and the laws by which they are governed, have been discovered; yet these discoveries, which otherwise might have afforded matter of curious speculation only, when applied to astronomy have turned to use and profit. Geometry has been enriched by a new branch of analysis, of most extensive application; yet its complex formulæ would have exercised ingenuity unprofitably, and the common question, of what use or substance are such abstract inquiries? would have involved a real objection, unless in astronomy had been found a field sufficiently spacious for its widest range and travel.—Formerly, astronomy depended on observation only: but, when gravity was discovered to be the cause of the heavenly motions, and a new path was opened to science, it could be calculated what was the form of the planets' orbits,—of what length were their periods,—by what law these were regulated,—and what derangements would ensue in consequence of the action of an extraneous force. To the determination of these questions, the most eminent geometricians have directed their attention; and they have enriched astronomy with so vast a number not only of distinct treatises, but of papers, memoirs, &c. that a person who views what has been done may possibly be discouraged from the study of the science; or, if emulous of establishing new truths, will look (as Dr. Johnson says) rather “ upon the wastes of the intellectual world,” than employ his labour in a province already so highly cultivated.

The writings of learned men are scattered among the volumes of Transactions, Acts, &c. To understand them requires a profound knowlege of the subject; they are written by the learned to the learned; and as their object was not to put science in a better trim, but to endue her richly and substantially, we may with reason make a complaint directly opposite, in its terms and intention, to that of the learned Verulam: “ *Nam si quis in omnem illam librorum varietatem quâ*

artes et scientiæ exultant, diligentius introspiciat, ubique invenit ejusdem rei repetitiones infinitas, tractandi modis diversas, inventione præoccupatas, ut omnia primo intuitu numerosa, facto examine pauca reperiantur."

Far different now is the state of things: we have abundance of important memoirs, but great deficiency of those treatises which should collect, reduce to order, and systematize what has been written. The work of M. de la Lande (excluding other objections) has not been translated; and those of Street, Mercator, Whiston, Keil, Long, Ferguson, Leadbetter, Dunthorne, Hodgson, Costard, &c. do not suit the present maturity of the science.

Astronomy is now divided into two parts, plane and spherical: but in the time previous to that of Newton, the former only existed. The science then depended on observation alone; aided, corrected, and informed, by the sciences of geometry, algebra, and trigonometry. Its distinguished cultivators were Hipparchus, Ptolemy, Copernicus, Tycho Brahé, and Kepler. This last great man may be considered as the first founder of physical astronomy, and the forerunner of the greater Newton. He suspected gravity to be a principle in the universe, yet touched on it but lightly, "*extremis digitis.*" The discoveries of Kepler prepared the way for that memorable epoch of philosophy, when

"*Cœlum ascendit ratio, cœpitque profundis*
Naturam rerum causis, viditque quod usquam est."

It was reserved for Newton to verify the suggestion of Kepler, and to prove how justly the antient philosophers had thought concerning the simplicity and unity of a principle which was to account for all phænomena; though they had constantly erred in assigning what that principle was. It is matter of curious speculation, to consider how strong the propensity has been, in all ages, and in all men, to establish a first cause or principle; to refer the infinite complication of effects, and the boundless variety of phænomena, to the varied operation of the same active cause, or to the different modifications of the same matter!—Thales of Miletus affirmed water to be the constituent principle of the universe; Anaxagoras thought that fire was the element by the activity of which Nature might be formed, was supported, and was animated; and at the distance of more than two thousand years, Democritus and Descartes agree in their system, and require only matter and motion to construct the universe. This idea of simplicity has probably been suggested by observing the constant effect of experiment and research; which has been to illustrate what at first appeared con-

ed, to find out effects which might properly be referred
ame class, to establish analogies, and to afford glimpses
of a system dependent on certain general laws. Yet there
cipitate propensity in man to form systems, a disposition
ve that an hypothesis which solves some few phæno-
s competent to account for all, to leave too soon the
inquisition of nature, and to follow the phantoms created
r own imagination *. A great philosopher has made an
nt remark which suits the present subject: "Hence
e) it cometh that the mathematicians cannot satisfy
lves, except they reduce the motions of the celestial bo-
perfect circles, rejecting spiral lines, and labouring to
harged of eccentrics.—Hence it cometh, that whereas
re many things in nature, as it were *monodica, sui juris;*
cogitations of man do feign unto themselves relatives,
s, and conjugates, whereas no such thing is; as they
igned an element of fire to keep square with earth,
and air, and the like," &c. *Advancement of Learning,*
79.

to be lamented that so much labour and ingenuity
have been thrown away by the antient philosophers;—
n, capable of adding to the substance and richness of
, should have been employed in spinning flimsy systems,
webs of the mind,—of fine thread and workmanship,
but of no use nor profit. It is to be lamented that they
a Bacon, whose sagacity was to point out the true route
h science was to be followed; and that they were un-
use, like Newton, the balance of an exalted geometry,
h, after having discovered the cause and principle of the
e, he could ascertain its law and intensity. Hence it was
y suspected only, but could not prove, the simplicity
's workmanship, "as he doth hang the greatest weights
e smallest wires."

should be thought remarkable that there exists in human
a strong propensity to believe that one or a few principles
ments are competent to the production of effects in ap-
e unconnected, and endless in their variety, it may
ot less so that, in laying down an hypothesis and con-
g on it a system, so great an inattention should be ma-
l towards those facts which may be called negative facts;
which no possible subtility nor wile of reasoning can

. Freret, speaking of the Greek philosophers who succeeded
e, says; "*On ne s'occupa plus de soin d'acquérir des connoissances*
, mais de celui de ranger et de lier les unes aux autres, celles que
oit avoir, pour en former des systêmes."

reduce within the limits of that system, and subject to its powe
The constant endeavour is to bring affirmations, facts whi
support an hypothesis; and to keep out of sight any that a
contrary to it: yet is the power of these two classes of fac
immensely different. A thousand facts of the former cla
may support an hypothesis, yet one single ascertained fact
the latter is competent to its destruction, and to reduce t
system founded on it to the rank of those baseless unsubsta
tial theories, which are destined to please the imagination wi
out satisfying reason.—To speak particularly to the poin
—Newton, in order to verify his hypothesis (for in his time
was only an hypothesis) that gravity observed the law of t
inverse square of the distance, applied to the investigation
the most sensible phænomena; and the results of his calcul
tions agreed well with observation. This law of gravity ther
fore seemed to prevail in many cases; yet its universali
was by no means completely established. The geometricia
of the continent adopted the hypothesis of Newton: but,
investigating the theory of the moon, it appeared (at first sig
that the quantity, representing the mean motion of the moo
apogee, was only half of the quantity determined by actual o
servation: here, then, the theory seemed eminently defective;
but an oversight had been committed:—Clairaut, summi
more terms of the series, found that the quantity determin
by calculation agreed to great nearness with observation.—Y
had this single instance, which manifested the disagreement
theory and observation, been after mature consideration clea
established, the Newtonian law of gravity must have been aba
doned; and indeed, before the discovery of his mistake, Cl
raut had proposed to alter the law of gravity from the inver
square to a law compounded of the inverse square and biqu
dratic. This law would have solved a great number of t
phænomena of the universe, although not all, as was prov
by D'Alembert:—it was attacked (perhaps successfully) by t
metaphysical arguments of Buffon.—To mention another i
stance:—a single case solved by the doctrine of chances (su
as is generally received) in the game of cross and pile, a
of which the determination is plainly contradictory to our co
mon conceptions, and most examined judgments, has subject
the whole doctrine to doubt; and the sagacious D'Alemb
has sufficiently proved that its principles need revision and co
rection. If, indeed, we examine the history of science, we sh
find abundant argument for admitting with caution any pri
ciples, however recommended by their simplicity. It was w
answered by Pythagoras, to one who objected to his system

confuse

confused, "that it was not a confused system, but that man was a bad judge of what was simple."

Of like nature with the principles above mentioned, and of equal danger to philosophy, are those which may be called metaphysical; which ought perhaps to be entirely excluded in physical inquiries, and, if admitted into the pure science of quantity, should be received with great circumspection. In the Elements of Euclid, we find a definition which is of a metaphysical nature, but of which no use is made. As far as Archimedes knew concerning the earth, he judged rightly when he determined its form to be spherical. The angles of incidence and reflection were proved formerly to be equal, on this principle, "that a ray of light pursues the shortest course;" because, said they, "it is agreeable to the simplicity of nature to go in the shortest way." To solve the case in refraction, Leibnitz introduced another principle somewhat different from the former.—The "sufficient reason" of this last mentioned is well known.—In fine, the errors of great men must reconcile us to the imperfection of our own knowlege, and create (what are of great use in philosophy) calmness, circumspection, and deliberation.

We have observed that physical astronomy properly dates itself from the time of Newton.—The name of this great man is pronounced by us with a kind of rapturous enthusiasm; and in thinking of him we indulge the feelings and exultation of national pride; yet in France has been made the most just estimate of his merit, and the noblest monument has been erected to his memory. The geometricians of the continent have done more to perpetuate his fame, than the pen of Pemberton, or the chissel of Roubilliac.—The rational and calm appreciation of genius, by men of science, is of more weight than the high-sounding panegyric of those who know that *much* has been done, yet have no distinct notion of *what* has been done. It is generally supposed that Newton completely, and beyond all doubt, established the truth and universality of his law of gravity: but such is not the case; to have done it, would have required a length of life as extraordinary as the powers with which he was endowed. Yet he lived in so fortunate a conjuncture, that the world of science experienced no darkness when its SUN SET!

"*Sol occubuit, nox nulla secuta est.*"

The empire of Alexander (says M. Bailly) was divided among his successors; the sceptre of Newton passed into the hands of three geometricians*; and they were destined to establish the empire which their predecessor had founded.—The *problem of the two bodies* Newton had completely resolved: but, if gravity was a quality essential to every particle of matter, mutual actions must take place throughout the system; and to calculate the effects of these mutual actions, the derangements, accelerations, variations, &c. which must happen in the motion of planets and in the forms of their orbits, required the solution of a problem called *the problem of the three bodies.* This solution was given by Clairaut, Euler, and D'Alembert *; and it is the glory and characteristic of the age which succeeded that of Newton. After this, the principle of gravity and its law were verified throughout the universe. Clairaut and Euler published their theories of the moon. The precession of the equinoxes was determined by D'Alembert;—a problem which Newton imperfectly solved, and of which he arrived only at a right conclusion by a compensation of errors in the process of the solution. The phænomena of the tides were illustrated by D. Bernouilli. The derangements of Saturn and Jupiter were computed by Euler, as they have since been by de la Grange. The volumes of the Academies of Berlin, Paris, and Petersburgh, contain a vast number of important memoirs, which may be considered as so many testimonies to the truth of the Newtonian system; and it may be now said to be nearly ascertained by that test which distinguishes the baseless and perishable fabrics of the imagination, from those that are built on the sure foundations of truth and nature: "*Quæ enim in naturâ fundata sint, crescunt et augentur; quæ autem in opinione, varientur, non augentur.*"—Yet, although so much has been done, difficulties still remain; all is not luminous: we cannot yet exclaim "*Venimus ad summam fortunæ.*"—It was formerly supposed that the acceleration of the mean motion of the planets might be explained by their mutual action: but Messrs. de la Place and de la Grange have shewn, and by different methods, that the mutual action of the several parts of the system can produce no acceleration in their mean motion. To account for this acceleration, two hypotheses have been formed, and consequent calculations instituted. M. Bossut supposes the resistance of the æther to be the cause; and M. de la Place has inquired whether the action of gravity be the same on a body in motion, as on one at rest, and whether its propagation be instantaneous or not? if not instantaneous, whether this circumstance be not competent to account for the accelerations in the mean motions?

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* Clairaut, Euler, D'Alembert.

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* We do not mean that a complete solution "*hujus problematis enodatis completa* [says Euler] *omnes analyseos vires transcendere videtur.*"—The solution is by the method of approximation: the difficulty is, to integrate three differential equations of the second order.

The present treatise of Professor Vince does not require the recommendation which the use and dignity of the science of astronomy confer;—yet on its use and dignity we could willingly expatiate, though we are not so enthusiatic as to think with Anaxagoras "that man was born to observe the heavens." Within a less period than two hundred years, the science of geometry was carried in Greece to its highest perfection:—that of astronomy has exacted and is still to exact the labour of many ages; especially as small derangements have lately been calculated, which are not to be verified within a short period of time. We cannot therefore but applaud the liberality of those who have founded and endowed establishments for the purpose of advancing the science of astronomy; and the present Astronomer Royal supports most ably the honour of his nation. In the title-page of the present work, we find the author styled 'Plumian Professor of Astronomy;' and to us the volume appears truly a '*munus professorium*,' which advances his own reputation and justifies the choice of his electors. In examining, however, the list of astronomical professors which the university has produced, we find that one or two have neglected to discharge the duties of their office;—at least we are yet to be informed what are the benefits which a ***** or a ******** has conferred on science. Their labours may indeed silently and solemnly repose within the archives of their colleges: but we can only judge of those things which are *publici juris*. "*Romam nactus es, hanc orna*," is a maxim which every professor may understand, and which should be the rule and spring of his conduct.—The emoluments of an office are desirable, but the discharge of its duties confers the greatest honour.

ART. II. *A Tour in Switzerland;* or a View of the present State of the Governments and Manners of those Cantons: with comparative Sketches of the present State of Paris. By Helen Maria Williams. 2 Vols. 8vo. 12s. Boards. Robinsons. 1798.

THE literary reputation of this fair writer has long shone with considerable lustre, and the present volumes are certainly well calculated to *maintain* or even to *augment* it. The work, however, is not, according to the title-page, so much a view of the actual governments and manners of Switzerland, as a description of its rural beauties, picturesque scenery, and those magnificent natural objects which have existed throughout all ages, and which have been frequently described. After having finished her journal, Miss Williams says that 'she recollected, with regret, that the paths which she had delighted to tread had been trodden before; and that the objects on which she had gazed with astonishment had been already described.' This recollection probably suggested the design of giving novelty and interest to her work by intermixing the moral condition of the country, and connecting a view of the manners and customs of the Swiss towns with a comparative picture of the present state of Paris. In the progress of our analysis, the reader will be able to determine whether this plan can be regarded as judicious; and whether, to justify such an undertaking, the French and Swiss manners are sufficiently connected by the relations either of similarity or of contrast.

In flying from the tyranny of Robespierre, under which she had suffered the horrors of imprisonment at Paris, and entering Switzerland, Miss Williams experienced a transport of pleasing enthusiasm; believing that she should here see liberty smiling on the hills, and decorating the vallies; and that she should find, in the uncorrupted simplicity of the Swiss, a firmer barrier than in the cragginess of their rocks, or the snows of their glaciers. A short residence at Basil, in the first canton that she visited, dispelled this illusion. She heard of nothing there but the comparative value of louis and assignats; and if she had not seen the Rhine rolling majestically past her windows, she might have fancied herself in 'Change-Alley, or in the *Perron of the Palais Royal.*—Basil is a town of clubbists, containing not less than twelve tabagies, or smoking societies, each composed of about sixty members; who, having toiled in the drudgery of money-getting during the whole forenoon, meet in the evening to arrange their commercial dealings, to strike bargains, and vigorously to pursue that main chance which appears to be "their being's end and aim."

From the plodding stock-jobbers of Basil, Miss W. makes a natural transition to the commerce of France before and since the revolution; and thence she rather nimbly skips to the amusements of Paris during the reign of terror; Tivoli, Elysium, Bagatelle; *Bals*, suppers, and particularly the *Bals à la victime*; those unhallowed orgies to which no one was entitled to be admitted, who could not produce a certificate of having lost a father, mother, husband, wife, or brother, on the guillotine.

The traveller now passed hastily through Soleure and Zurich, in order to view the famous cataract of the Rhine at Schaffhausen. Her account of this phænomenon, which is elegant and spirited, may serve for a specimen of her descriptions in general; which display less the objects themselves, than their effects on the beholder; and which must therefore be pronounced rather sentimental than informing.

'When we reached the summit of the hill which leads to the fall of the Rhine, we alighted from the carriage, and walked down the steep bank, whence I saw the river rolling turbulently over its bed of rocks, and heard the noise of the torrent, towards which we were descending, increasing as we drew near. My heart swelled with expectation—our path, as if formed to give the scene its full effect, concealed for some time the river from our view; till we reached a wooden balcony, projecting on the edge of the water, and whence, just sheltered from the torrent, it bursts in all its overwhelming wonders on the astonished sight. That stupendous cataract, rushing with wild impetuosity over those broken, unequal rocks, which, lifting up their sharp points amidst its sea of foam, disturb its headlong course, multiply its falls, and make the afflicted waters roar—that cadence of tumultuous sound, which had never till now struck upon my ear—those long feathery surges, giving the element a new aspect—that spray rising into clouds of vapour, and reflecting the prismatic colours, while it disperses itself over the hills—never, never can I forget the sensations of that moment! when with a sort of annihilation of self, with every past impreſſion erased from my memory, I felt as if my heart were bursting with emotions too strong to be sustained.—Oh, majestic torrent! which hast conveyed a new image of nature to my soul, the moments I have passed in contemplating thy sublimity will form an epocha in my short span!—thy course is coeval with time, and thou wilt rush down thy rocky walls when this bosom, which throbs with admiration of thy greatness, shall beat no longer!

'What an effort does it require to leave, after a transient glimpse, a scene on which, while we meditate, we can take no account of time! its narrow limits seem too confined for the expanded spirit; such objects appear to belong to immortality; they call the musing mind from all its little cares and vanities, to higher destinies and regions, more congenial than this world to the feelings they excite. I had been often summoned by my fellow-travellers to depart, had often repeated "but one moment more," and many "moments more" had elapsed, before I could resolve to tear myself from the balcony.

'We crossed the river, below the fall, in a boat, and had leisure to observe the surrounding scenery. The cataract, however, had for me a sort of fascinating power, which, if I withdrew my eyes for a moment, again fastened them on its impetuous waters. In the back-ground of the torrent a bare mountain lifts its head encircled with its blue vapours; on the right rises a steep cliff, of an enormous height, covered with wood, and upon its summit stands the Castle of Lauffen, with its frowning towers, and encircled with its crannied wall; on the left, human industry has seized upon a slender thread of this mighty torrent in its fall, and made it subservient to the purposes of commerce. Founderies, mills, and wheels, are erected on the edge of the river, and a portion of the vast bason into which the cataract falls is confined by a dyke, which preserves the warehouses and the neighbouring huts from its inundations. Sheltered within this little nook, and accustomed to the neighbourhood of the torrent, the boatman unloads his merchandice, and the artisan pursues his toil, regardless of the falling river, and inattentive to those thundering sounds which seem calculated to suspend all human activity in solemn and awful astonishment; while the imagination of the spectator is struck with the comparative littleness of fleeting man, busy with his trivial occupations, contrasted with the view of nature in all her vast, eternal, uncontrolable grandeur *.'

We shall not detain the reader with Miss W.'s long digression concerning the Swiss M. Lavater, and the French M. la Harpe: both of whom most of our readers will probably be inclined to consider as belonging to the same class of visionaries, though to two very different species of that fertile genus: we firmly believe Lavater to be a very good man. We also pass over the funeral ceremonies of the French and Swiss, as well as the description of the government, manufactures, and curiosities of Basil; and we shall transport the reader at once to the lake of Lucerne, or rather the lake of the four Cantons, the scene of most of the great events that have happened in Switzerland; and also that part of the country in which the characteristic beauties of those mountaineers and pastoral republics shine with peculiar brilliancy.

' At the distance of three miles from Lucerne the lake opens on both sides, stretching away on the left to the Canton of Zug, and on the right to that of Underwalden. On the one side Mount Pilate, rising abrupt from the waters, displayed its sublime and uncovered head: on the other the lofty but more humble Rigi poured down its numerous torrents, illuminated by the sunbeams, like silvered lines

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' * Mr. Coxe estimates the height of the cataract of the Rhine at only fifty feet; Mons. Ramond, his elegant French translator, adds the following note to this observation:—" The quantity of water, which varies according to the season, has some influence upon the height, and a considerable effect upon the aspects of this fall. Those who have seen it at the period when the snows dissolve, will admit that description to be exact which Mr. Coxe thinks exaggerated, and only true of remote times. I have been assured that the height of the cataract, in these circumstances, is not less than eighty feet. A stranger can scarcely, without temerity, judge from his simple observation, and if he does so, he will be sure to be below the truth. I have ascertained, and Mr. Coxe himself makes the same remark, that it requires the eye of a Swiss to judge of certain dimensions, which, exceeding all we have before seen, find no model of proportion in the mind. Those who have travelled for the first time in Switzerland, have often found, to their great surprise, that instead of exaggerating the heights and the distances, they have diminished them one-half, or two-thirds, till long habit taught them to expand their ideas, by furnishing them with fit objects of comparison."

in swift succession, at which we gazed with delight, while we were passing along tremendous rocks, whose vast shadows fell back upon the clear azure of the waters. Before us the mountains swelled majestically, clothed with a luxuriancy of trees; but as we proceeded the rocks narrowed, and seemed to forbid our progress.

'At this point the breadth of the lake is very inconsiderable; but having passed these straights a turn of the rock discovers another ample sea, whence we discerned the lofty hills of Uri on our right; and to the west a considerable portion of the refluent lake that washed the rocks of Underwalden.

'On the left, beneath the inaccessible and encircling craggs of the Rigi, is situated the independent state of Gersau, where we disembarked.

'This Republic comprehending its regency, single, double, and triple councils, treasurer, grand sautier, secretaries, judges, ministers, officers, naval and military force, and the governed of all descriptions, contains from nine hundred to a thousand souls. Cavalry makes no part of the strength of this territory, since the lofty ramparts of rock, by which it is divided from the main land, are inaccessible to horses. It possesses, however, a numerous fleet of boats, which rode at anchor before the port, and prevented for some time the entrance of our vessel. Having on our landing sauntered to one part of the state to take a survey of its edifices, our ears were assailed by a tumultuous noise, which proceeded from the tuneful throats of a multitude assembled in the church at the other end of the republic, celebrating the praises of Saints Zeno and Bridget.

'The chief import of this republic is raw silk, which is manufactured for Basil and Zurich; its exports are principally fruit and fish, in the capture of which the fleet is employed which we saw moored in the harbour.

'Gersau allied itself to the Democratic Cantons in the beginning of the fourteenth century, and adopted their form of government. The history of the wars and treaties, domestic and foreign, of this small republic, though it make no considerable figure in the history of the world, fills many a page in the records of the Lake of the four Cantons.

'The earliest warlike atchievement of Gersau appears to have been directed against Lucerne. Discontented with a decision given by the Canton of Zug, as arbitrator, in favour of the Lucernois, the Gersovians, like Homer's heroes, began hostilities by stealing the cattle of their neighbours of Wigis,

"When from their fury fled the trembling swains,
And theirs was all the plunder of the plains;
Fifty white flocks, full fifty herds of swine,
As many goats, as many lowing kine."
POPE'S ILIAD, Book xi.

Reprisals were made, and the contest might perhaps have been as bloody as that of the Pylian Sage with the Epian powers, had not the allied Cantons interfered, and imposed a heavy retribution on the Gersovians.

‘ This republic, which is said to be the least in Switzerland, and perhaps in Europe, and is scarcely known beyond the ken of the craggs, and the lake that surround it, far from furnishing us with new themes of the happiness and security of such humble states, bore many marks of the vices and defects of more extensive governments. A few handsome mansions, surrounded by wretched cabins, and infested by beggars, afforded no presumptive evidence of an equal distribution of power or wealth. The republic of Gersau, however, has sometimes had the honour of holding the balance of Swiss power, and is said at the famous battle of Cappel, in which Zuinglius fell, to have turned the scale in favour of the cause for which they fought, and to have been one of the principal instruments in the preservation of the Catholic Religion in Switzerland.

‘ After having visited whatever was worthy of notice at Gersau, we reimbarked and proceeded on our voyage. The Canton of Schweitz lay in the direction we were sailing, presenting us with a fine perspective of woody and romantic country, rising from sloping hills, on the side of which the town of Schweitz is built, into lofty forests of pines, which are crowned by two towering mountains with sharp pointed peaks. The town of Brunnen is the port of this Canton, and the road from thence to Schweitz, about two miles distance, is an agreeable walk, which is usually taken by every traveller who sails up this lake; since few refuse to turn a little out of their way in order to tread upon the spot which gives its name to Switzerland.’

The travellers now reached with regret Fluellen, the port to which they were bound. Notwithstanding their impatience to climb St. Gothard, they stopped to contemplate the most remarkable objects at Altorf, the capital of Uri, and the cradle of Helvetic liberty. Leaving Altorf, they journeyed along a valley of three leagues watered by the Reuss. The pine-clad hills rose on each side to their farthest view; down which, torrent-streams were rushing, and crossed the traveller's way to mingle themselves with the Reuss, which continually presented new scenes of wonder. Near the village of Wassen, the industry of man has tamed some of those wild torrents, of which such numbers run idly to waste; and sawing mills, with other machinery, owe their impulse to those swiftly descending streams. Near this place, the mountain on one side was stripped of its piny clothing, and reduced to a bare gravelly waste. This was the effect of an avalanche or descending mass of snow, which often sweeps away majestic forests with irresistible fury. Of these formidable enemies to the security of the Swiss peasant, the ravages would be more frequent and more destructive, had not the ingenuity of man contrived means in the position and structure of his rural habitation, or chalet, to elude an assault which no strength would be able to resist. These mountain cabins are generally built of the pine or the larch, but are sometimes erected with stone. To most of the chalets, the

the mountain itself affords one side ready constructed; as they are usually placed in such situations that, when the Avalanche rolls from the top, it is forced to fling to a safe distance its destructive mass, and to fall harmless over the sheltered dwelling: which is defended by the friendly hill that rises abruptly behind.

In proceeding to the village of Gestinen, and to the torrent of the Meyen, (which increases the waters of the Reuss,) the country, which had hitherto presented scenes of blended grace and majesty, began to assume an aspect of savage wildness and terror. Instead of the glowing harvests which had appeared at a few miles distance ripe for the sickle, and the fruits hanging in lavish clusters on the bough, winter reigned in this region; and a winter that seemed here to have fixed its eternal abode. Here, immense piles of naked rock rise perpendicularly above the head; there, huge fragments present themselves as if they threatened to obstruct the way; and our travellers remarked one enormous mass of beautiful granite skirting the road, which was called the devil's stone, because supposed to have been thrown by the capricious malignity of Satan, in order to destroy some of the works which he had himself formerly erected. In this chaos of nature,—the valley of Schellenen,—the Devil has distinguished himself by works which very ill suited his character; by opening ways, levelling or piercing rocks, and building bridges; by placing huge rocks of granite over narrow paths between frightful precipices, as safeguards to passengers; and, where the mountain forbids all possibility of progress, offering an impenetrable rampart in its vertical abruptness, by forming pendant roads on its side, supported by arches and pillars raised from some salient-points of the mass beneath.

Winding for some time among these awful scenes, our travellers came within the sound of those cataracts of the Reuss, which announced their approach to the Devil's bridge. They were more struck with the august drapery of this supernatural work, than with the work itself. Having turned an angle of the mountain at the end of the bridge, they proceeded along a way of difficult ascent, which led to a rock that seemed absolutely to bar their passage.

'A bridge fastened to this rock by iron work, and suspended over the torrent, was formerly the only means of passing, but numerous accidents led the government to seek another outlet. The rock being too high to climb, and two weighty to remove, the engineer took the middle way, and bored a hole in the solid mass two hundred feet long, and about ten or twelve feet broad and high, through which he carried the road. The entrance into this subterraneous passage is almost dark, and the little light that penetrates through a crevice in the rock, serves only to make its obscurity more visible. Filled with powerful images of the terrible and sublime, from the enormous objects which I had been contemplating for some hours past, objects, the forms of which were new to my imagination, it was not without a feeling of reluctance that I plunged into this scene of night, whose thick gloom heightened every sensation of terror.

'After passing through this cavern, the view which suddenly unfolded itself appeared rather a gay illusion of the fancy than real nature. No magical wand was ever fabled to shift more instantaneously the scene, or call up forms of more striking contrast to those on which we had gazed. On the other side of the cavern we seemed amidst the chaos or the overthrow of nature; on this we beheld her drest in all the loveliness of infancy or renovation, with every charm of soft and tranquil beauty. The rugged and stony interstices between the mountain and the road were here changed into smooth and verdant paths; the abrupt precipice and shagged rock were metamorphosed into gently sloping declivities; the barren and monotonous desert was transformed into a fertile and smiling plain. The long resounding cataract, struggling through the huge masses of granite, here became a calm and limpid current, gliding over fine beds of sand with gentle murmurs, as if reluctant to leave that enchanting abode.

'Near the middle of this delicious valley, called the Vale of Urseren, is the village of In-der-Matt, which appeared to have been lately built: behind it was a small forest of pine trees, which are preserved with so much care as a rampart against the avalanches, that the sacred wood was not held more inviolate; and we were told, that the profanation of the axe on this palladium would be followed with the death of the sacrilegious offender.'

The ascent to mount St. Gothard is far more interesting than the top of the mountain. Travellers indulge a vain expectation of beholding, from such heights, vast and picturesque views of the countries beneath. The accessible parts of St. Gothard, though the highest mountain in Europe except Mont Blanc, present only a deep valley, when compared with the lateral eminences and shifting piles of rock that bound the view to this desert. Had our travellers been able to reach any of those rocky summits which lie on either side, they would have perceived only a chaos of rocks and mountains beneath, with clouds floating at their bases, concealing the rest from their view.

Having descended from St. Gothard, Miss W. proceeded to survey the Glaciers which separate the valley of the Rhine from the subject countries of the Grisons, Borméo, and the Valteline. She made a number of notes of what she had herself seen or heard of the Glaciers: but, after having read the glowing description of those stupendous phænomena given by M. Ramond, in his Translation of Mr. Coxe's travels, she determined,

termined, instead of obtruding her own observations, to in-oduce that finished essay to the English reader: it is there-re given as an appendix to the second volume. We cannot mmend Miss W.'s translation of it, which is neither elegant r accurate, and is sometimes unintelligible. She makes amends r these defects by a hymn to the Supreme Being, written ong the Alps, which contains some good stanzas: but more by an address from the Glacier Goddess to Dr. Darwin; igned to be conveyed by Miss W. to whom the Goddess s speaks:

" Native of that green isle, where Darwin waves
His magic wand o'er Nature's vernal reign,
Her airy essence, and her central caves,
Her fires electric, and her Nereid train.

" Go, tell him, stranger, had his muse explor'd
My realms, new marvels had enchained her eye;
Go, tell him, in my sunless fanes are stor'd
Treasures no vulgar glance shall e'er descry.

" Ye Nymphs of Fire! around your glowing brows
What lavish wreathes your Poet loves to twine!
Know, partial bard! philosophy allows
That one bright chaplet might belong to mine!

" Ah, why a vestal to a ' fiend' * transform,
Bid to my steeps thy glitt'ring bands repair,
Direct with cruel aim, their arrowy storm,
And chain a goddess to the ' northern bear?'

" Stay thy rash steps! my potent hand impels
The rushing Avalanche to gulphs below!
I can transfix thee numb'd, in icy cells,
Or shroud thee in unfathom'd folds of snow!

" Come not in hostile garb!—with softer art,
With dearer power, my yielding spirit seize,
Wake thy rich lyre, and melt my gelid heart
With incense sweeter than the western breeze.

" Thy muse shall mount my Lammer-Geyer's wing,
Pass o'er my untrod heights, with daring course,
While the cold Genii of each new-born spring
For thee unlock the river's viewless source.

" For thee my sylphs, with tender care, shall mark
The printless pathway of the secret rills,
And light with lambent ray, the caverns dark
Where chemic nature mystic wealth distills.

" For thee my sylphs in distant lands shall trace,
Where, far diffused, my vivifying powers
Awake, ungrateful bard, in blushing grace,
To life and love, awake thy wedded flowers.

' * Botanic Garden, Canto 1st. V. 442.'

"For thee—but ah, my pensive form he flies'
For nymphs of golden locks, and florid hue!
No charms have snow-white tints, or azure eyes,"
She wept, and, folded in a cloud, withdrew.'

The subject itself is highly poetical, and Miss Williams treats it not only with vigour of fancy, but with great delicacy and sensibility; and we believe that every reader of taste will agree with us in assigning to these stanzas a high rank among the smaller poetical compositions of the present times.

Intermixed with local description, which occupies the greater part of these volumes, we find many scattered dissertations on government and manners. Politics seem to be Miss W.'s favourite science, but it is not the subject in which she is the best qualified to excel. The late Mr. Burke, in his far-famed pamphlet, ridicules with great vivacity the geometrical politicians of France: but both he and Miss W. afford very striking examples that poetical politicians are not less objectionable*; since all sound moral and practical reasoning, to which the science of politics eminently belongs, is totally incompatible with the giddy flights of an unrestrained and impassioned fancy. We shall not, therefore, follow this female reformer in her warm declamations against the aristocracies of Bern, Zurich, Basil, &c. The governments of the great Cantons (as they are called) doubtless had their defects: but an exemption from war, for nearly two centuries, procured to Switzerland by the wisdom of its magistrates, compensated to their subjects for a multitude of slight inconveniences, or petty mortifications; and happy will it be for the people at large in those Cantons, if the new order of things secures to them the continuance of the same tranquillity and prosperity, by which they have been so long eminently distinguished.

The most interesting parts of Miss W.'s political lucubrations appear to us to consist of her strictures on the government, both foreign and domestic, of what are called the small or democratic Cantons. Of the political condition of the Levantine valley, the following account is equally recommended by its justness and its spirit:

'The Levantine Valley contains several well-built villages, and the number of inhabitants, who are all Italians, is computed at about twelve thousand. They have in general a look of intelligence, and something of mountain-independence in their manner; but are under complete subjection to the democracy of the Canton of Uri. The valley is divided into eight vicinanze or districts, about a league each in extent. The village of Faido, which is situated in the midst of the Valley, is the residence of the bailiff or governor, who is elected to this office by the Canton of Uri, or who, rather agreeably to the established mode of election in these democracies, purchases the place of his fellow citizens, who know too well the value of money not to make a good bargain of their rights. Once in four years the inhabitants of this Valley behold the cortege of their new sovereign descending from St. Gothard, perhaps with somewhat of the same sensations as the defenceless timid bird views the downward flight of the pouncing hawk, darting on his prey.

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* Some exception, however, must be made in favor of such writers as Addison, Akenside, and Thomson.

‘ These rustic monarchs of Uri, in coming to govern a people, of whose language, manners and customs they are ignorant, do not appear to be animated by the ambition, which led Cæsar to wish rather to be the first man in a village than the second at Rome. They have more solid views than those of power; that of replenishing their treasury, exhausted in rewards to their brother sovereigns for their free suffrages; and no sooner are they installed at *Barataria*, than fines, exactions, and rapacities of every kind follow in their train, and every resistance to lawful authority meets with condign punishment: as the history of each of these subject vallies can tell, the hearts of whose inhabitants have sometimes swelled beyond endurance at the extortion of their harpy governors.

‘ The people of the Valley revolted against their sovereign of Uri in the beginning of this century, and obtained certain privileges, which their descendants, by another revolt, thirty or forty years since, have imprudently forfeited. Stung into disobedience by some act of proconsular tyranny, they took up arms against their sovereign, and put themselves into a most open and daring insurrection. The Canton of Schweitz had, on a former occasion, undertaken to reduce the insurgents, and had succeeded; but the present rebellion bore symptoms so alarming, that the whole of the Cantons armed to bring the Valley to obedience. Agreeably to the maxims of most governments, that the governors are always in the right, and the governed in the wrong, no Canton can interfere in any disputes between the sovereign and the subjects, unless to punish the presumption of the latter.

‘ The whole Helvetic body felt the cause of the sovereign of Uri to be their own, and with heart and hand, with an alacrity worthy of the cause, coalesced together to put a decisive stop to such heretical and dangerous pretensions. Had the rebels only had to contend with their masters of Uri, it is possible they might have shaken their authority; but when the insurgents beheld the cohorts of every regular government in Switzerland pouring down from the mountains in warlike array; heard the loud blast of their trumpets, repeated by a thousand echoes amidst their cliffs and rocks; saw terror in the van, and annihilation in the rear; they very prudently gave up a contest, which must have ended in their utter destruction.

‘ The grievances of the insurgents were redressed in the mode that might rationally be expected: their form of government and all their laws were abolished, and they were deprived of every privilege, municipal, civil, and judicial: the use of arms, to which every Swiss is accustomed, however low his rank in the scale of society, was strictly forbidden, and this sage precaution has perpetuated their dominion, by destroying, not only the means, but the knowlege of resistance, since he who never handles arms must remain ignorant of the exercise.'

Having traced a short sketch of the manner in which the democratic Cantons govern their subjects, Miss Williams proceeds to relate, in a few words, the mode in which they govern themselves. This she exemplifies in a view of the government of Uri, vol. i. p. 206, &c.; and in a sketch of the government of the Grisons, vol. ii. p. 36, &c. The forme illustration contains a great deal of history, which has bee frequently repeated; the latter is confined to a detail of th present, or rather the recent condition of the Grisons. W therefore select it for the edification of those readers, (if ther be any such,) who regard democracy as the only arrangeme that is productive of political liberty.

'The government of this country is democratic, that is a Swi democracy, where, under the name of liberty, the greasest outrag are committed against the principle. How, or when the Grisons fir shook off the yoke of their former governors, is not well known; b the union of the three leagues, of which the Grison government composed, took place in the beginning of the sixteenth centur The point of contact between the thousand and one republics of th country, for every community is a separate state, and has a differe form of government, is a general diet of their chiefs, held once year in the capital of one of the three leagues; which diet is formed sixty-three deputies, sent from the various communities in proporti to their extent or influence.

'A disjointed government like this, must necessarily be subject the influence of political intrigue. The deputy named to the di by a sovereign peasant of fourteen years of age, or in the direct a unqualified manner in which he is elected by the sovereign fathers, most commonly either a noisy intriguer, whose pretensions ha abashed the man of modest merit, or what is more likely to happe the wealthy Lord who has corrupted his constituents; bribing bei a practice universally admitted amongst the rights of the people Swiss democracies.

'Thus by intrigue and corruption these democracies become n aristrocracies, composed of citizens skilled in legislation, and e dowed with principles that tend to the amelioration of society, b oligarchies framed of individuals who consider the rights of t people as their own privileges, and who encourage those vices in t community by which they increase their revenues, instead of checki them by wise regulations, and salutary laws.

'These evils would probably have been longer borne without r monstrance, had not the imprudent excess of avarice in the governo at length awakened the resentment of the plundered. In form times, the cupidity of the magistrate had been checked by the fe of the summary punishment of the Strafgericht, a kind of sta chamber, where not only the guilt of the rich man was sure to me with expiation, but where even wealthy innocence was insecure; since the Rhadamanthus' of this inexorable tribunal were sharers in the arbitrary penalties they imposed.

'The ascendency of the opulent citizens in the affairs of government has long since brought this tribunal into disuse. It was, indeed, often made the instrument of private hatred, and factious vengeance; but as it was also a terror to evil doers, answered some of the purposes for which it was intended. Since its abolition, says a writer on this subject, "the chiefs make treaties with foreign powers without the consent of their constituents, and sell justice by auction, and ruin those whom they suspect to have interests hostile to their own." This accusation was made against the fathers of the last generation; and it is to be lamented, that their sons not having the fear of the star-chamber before their eyes, or the love of any thing but money in their hearts, have left this fatal propensity to their children, the Grison governors of the present day.

'Over this community ignorance holds its leaden sceptre, not the ignorance of simplicity, arising from the want of communication with the world, but from a state of social degradation. In vain some Eurylochus, who had escaped the contagion, endeavoured to reclaim his countrymen by introducing amongst them those arts which soften our manners, and exalt our nature, instituting a college for the instruction of youth at a considerable expence; the generous attempt failed, after a trial of some years, and the day of reformation and knowledge was deferred to a more convenient season. In the mean time, the places of authority are bestowed on the highest bidder; the judges divide amongst them the monies extorted from the tortured prisoner; in some districts the trials of criminals are days of festivals to the judges, at the expence of the wretches they condemn; and crimes over which a regard to public morals should throw a veil, are made to flaunt in the face of day, in order that the number of convicts may swell the purse of the tribunal.'

Our excerpts from this work have, perhaps, been already too ample. We can therefore only refer the reader to the charming description of the Abbey of Engelberg, situated in the heart of Switzerland between the democratical Cantons of Uri and Unterwald. This happy valley, encompassed by lofty hills, is governed by an Abbot, who is sovereign lord of Engelberg, and a prince of the empire. The form of government, though not composed in the newest style of political organization, renders its subjects virtuous and happy. The prelatic sovereign is considered as father of his people: he has rendered tribunals, civil and criminal, little requisite, by cherishing in his subjects the spirit of equity and forbearance; and he has introduced a system of wealth and comfort among the lower classes, by employing them in manufactures which beguile the severity of the winters.

In examining this agreeable work with attention, we have observed several inaccuracies that ought to be corrected in a subsequent edition. Throughout, the authoress is too inattentive to perspicuity, particularly in regard to chronology and geography. Her descriptions would be more graceful and more impressive, were they liberated from a cumbersome load of superfluous words; and did she possess more skill in arrangement, and more moderation in ornament. She is too fond of common-place flourishes, and too careless of grammatical accuracy and logical precision. The account of the Canton of Basil is indistinct, ill written, and ungrammatical. Her fondness for metaphor betrays her into absurd expressions: 'silent discordance' for example, vol. ii. p. 12. Her phraseology is too often Gallic:—thus the word 'salary' is used as a verb, vol. ii. p. 170. In page 149 of the same volume, she confounds Marischal Keith with his elder brother, the Earl Marischal of Scotland. These, however, are but petty blemishes. The greatest fault of the work is a prevalence of sound over sense, with a recurrence of the same images; yet this fault, great as it appears, is compensated by very considerable beauties, to which we have endeavoured to do ample justice.

ART. III. *A Review of Mr. Wilberforce's Treatise entitled* "A practical View of the prevailing religious System of professed Christians, &c." in Letters to a Lady. By Thomas Belsham. 8vo. pp. 277. 4s. Boards. Johnson. 1798.

CORDIALLY subscribing to the opinion of Archbishop Newcome, prefixed as a motto to this work, that "Christianity can never have its free course among men of improved understandings, and even among rational creatures in general, while gross misrepresentations of it are substituted in the place of the simple and perfect original;" we think it of infinite importance to enable and to excite men to distinguish between genuine Christianity and that which is often honoured with this august appellation. Owing to the bias of education, the influence of received systems, and the power of habit (with its attendant prejudices) over the operations of the mind, it is a more difficult taſk than is generally supposed, to induce professing Christians to make this distinction. Theologians have favourite words, to which, though not of scriptural extraction, they are as much attached as to the very language of Christ and his apostles; and they would deem their creed imperfectly exhibited, were these words omitted. Their particular system is, in a sort, the bed of Procrustes; and the Gospel must be shortened or stretched to the required size. Thus unfairly dealing both with themselves and the professed object of their veneration, that which is called *Inquiry* serves only to attach them more strongly to their prejudices, and to close their eyes more effectually against the fair image of real Christianity.

Having seen much of this in the course of our critical labours, we may admire the writings of those who endeavour to correct the misapprehensions of men respecting the Christian religion, but we can scarcely expect that their effect will be very extensive, at least for the present. The march of Truth is slow; and Error, though conscious of defeat, disputes every inch of ground.

Yet, with all the reluctance of the professing Christian world to admit the fact, it must be confessed, on a direct appeal to the Scriptures, that the picture of Christianity, as delineated by our Saviour himself, is as simple as it is captivating; —that it is not a system generating abstruse speculation, but prompting the noblest conduct;—and that its sum and substance, its Alpha and Omega, are *love towards God, and love towards man.* If we compare it with Judaism, out of which it may be said to have sprung, its simplicity will be wonderfully striking. It sanctions no burdensome ceremonial, nor lays down any precise rules as to the arrangements of public worship. In nothing of this kind does its *essence* consist. Officiating priests, splendid temples and rites, and other appointments which may be deemed requisite in religious instruction and social worship, are not indeed prohibited; and communities are left to settle these points as they think proper among themselves: but they should take care not to confound these matters with *real* Christianity, the seat of which is the *heart*, and the object of which is to form the sentiments and the temper on the purest models of virtue and piety. Its creed is simple, and accommodated to the apprehension of the great mass of mankind. Inquisitive and reflecting minds may deduce a number of inferences from it · but these ought to be distinguished as *corollaries of Christianity*, and must not be deemed the necessary faith of " a Christian man."

On considering Mr. Wilberforce's late treatise, together with the present Review of it by Mr. Belsham, we have been induced to offer these observations, in order to lead the way to the important discussion to which we are here invited.

Mr. Wilberforce endeavours to prepossess his readers in his favour, by appearing as the advocate for " the peculiar doctrines of the Gospel:" but, before he be admitted in this high character, it will be necessary to examine whether his " peculiar" be the *immediate* and *express* doctrines of the Gospel; or whether they be only *his* inferences or deductions from Scripture

ture premises; and, if the latter, whether they be fairly and accurately made?

In this examination, we do not hesitate to say that Mr. Belsham will afford the reader considerable assistance. If all who peruse his Review do not on every point think with him, they must allow that he is clear in argument, liberal in conception and expression, and sincerely desirous of appreciating the value of Mr. Wilberforce's book, as a delineation of Christianity.

Mr. Belsham has scarcely exhibited Mr. W.'s system, when he suspects that this gentleman will be ready to disown the likeness; for Mr. B. is of opinion that 'he and others of a similar belief seldom regard their system in a comprehensive view, or pursue their principles to their just or necessary consequences.' How far this may be true or false, we have no inclination to inquire. In reviewing this Review, the great question is, Has Mr. Wilberforce, *in the first instance*, fairly pourtrayed the Christian doctrine? and when he sets out with asserting that the Gospel speaks of men "as naturally in a state in which they are unable to will or to do rightly," does he either use the language or express the sentiment of Christ concerning us? Certainly he does not use the *language* of Jesus. This "natural inability in men to think or do rightly" is Mr. W.'s inference from our Saviour's representation of sinners:—but what is Christ's representation? It figuratively describes them as *sick*, or as *lost*, in the sense of erring or straying, as sheep are known to do. The one phrase conveys the idea of their being morally diseased, and therefore requiring a moral physician; the other represents them as having deviated from the path of duty, but as capable of being reclaimed. These words cannot, by any fair construction, be interpreted to prove that Jesus considered men as *naturally* incapable of thinking and acting rightly. They assert all that is necessary to justify our Saviour's benevolent interposition,—all that is necessary as a basis for the great scheme of the Gospel,—namely, that mankind are in a vitiated state, and require the aid of the great mental healer. This is indeed the fact: but more than this, Jesus by his language does not seem to be solicitous of establishing. Why, then, should *we* wish to establish more? Why make it "a peculiar doctrine" of Christianity, that it proposes to instruct and form, on the model of pure virtue and piety, a race of beings *naturally incapable* of right sentiments or right conduct? In our apprehension, this is undesignedly to libel the Christian religion:—it is representing it as attempting an impossibility. Mr. Wilberforce, we are persuaded, had no idea of this kind: but we must lament that, with all his *natural* good sense, he was not led to the *obvious* and (in this connection) important distinction between *inability* as the effect of disease, and *natural* inability. Of the former, it is rational and kind to attempt the removal;—of the latter, it is ridiculous. We send the physician to the sick person, but not to the dead corpse.

We are ashamed to take up so much space with mere truisms: but when so many difficulties are to be obviated by so plain a statement, and when so much depends on the accurate commencement of the investigation, we trust that we shall be pardoned.

The Gospel, while it asserts the prevalence of sin among men, does, by the very nature of its exhortations, virtually assert the possibility of their recovery to righteousness; or that this moral disorder is not without remedy. It simply states that *sin exists, and that sin may be cured:* but it no where speaks, in the language of Mr. W., of our being "tainted to the very core." It neither invites us to investigate "the origin of evil" according to the Calvinists; nor to decide, with Mr. Belsham's rational Christians, 'that a limited quantity of evil, both natural and moral, was necessary to the production of the greatest quantity of good.' We may "reason high," like Milton's devils, "and find no end in wandering mazes lost:" but let us not implicate the religion of Jesus in these metaphysical researches, nor denominate our ingenious conclusions "the peculiar doctrines of the Gospel," and represent them as "lying at the root of all true religion."

Against the *radical* corruption of human nature, so strenuously maintained by Mr. W. "as eminently the basis and ground-work of Christianity," Mr. B. strongly protests. 'I hesitate not to say that whoever affirms this, impeaches the character of his Maker, and traduces his works.'—'No axiom can be more self-evident than this, that if God be just, he cannot make men naturally corrupt and vicious, and then condemn them to eternal misery for being so.' Mr. B. denies that vice on the whole predominates over virtue; and, after an able analysis of *character*, as 'the sum total of habits,' he concludes 'that there may be a considerable preponderance of virtues even in characters justly estimated as vicious; and likewise that the *quantity* of virtue in the world may far exceed that of vice, though the number of virtuous characters may be less than that of vicious ones.' He farther adds: 'We hear more of the vices of men than of their virtues: and why? Because virtue is the *ordinary* state of things, and no notice is taken of it: vice is a deviation from the accustomed order, and therefore it is remarked and recorded.'

The whole of what Mr. B. has advanced on this topic merits attention. He is, however, highly speculative, and in one place seems to admit something of a *Purgatory*: see p. 42.

Adhering to the principle with which we commenced this article, we confess ourselves more inclined to adopt Mr. Belsham's notions concerning the Devil, than those of Mr. Wilberforce. The former has so neatly expressed our own ideas on the subject, that we cannot do better than employ his words.

> ' Neither Jesus nor his apostles ever explicitly declare that they themselves admitted the philosophy which governed the language of the country in which they lived; much less do they profess to teach it as of divine authority. They leave the mythology of evil spirits, like many other popular opinions and prejudices, in the same state in which they found it, to be corrected in the course of time by the principles which they taught, and by the growing good sense of mankind. The fact is, that they neither positively affirm nor authoritatively contradict the existence and agency of an evil spirit; but express themselves on this subject exactly as the rest of their cotemporaries did.'—' Happily for us, there is no evidence from reason to prove that any spirit, good or evil, shares with the Supreme in the government of the universe; nor do the Scriptures, carefully studied and rightly understood, authorize any such unphilosophical and mischievous opinion.'

A more serious objection to Mr. W. is made by Mr. B. viz. that, in stating " his scripture doctrine" concerning Christ, he does not employ the express language of the New Testament. Respecting the personality of the Holy Spirit, Mr. B. refers to Dr. Lardner's celebrated Letter on the Logos, and the first postscript annexed. It is in vol. XI. of the edition of his works published 1788; and, as affording a very clear explanation of the words *the Spirit*, *the Holy Spirit*, *the Spirit of God*, as used in the Scriptures, it is worthy of a very attentive perusal. Lardner has very justly been styled the Prince of modern divines. He has not only established the credibility of the New Testament, but has elucidated its important system.

Mr. B. denies that the influence of the Spirit on the mind for moral purposes is a doctrine of the Scripture. ' The agency, (he says,) which they admit, extends to evil as well as to good; " it hardens the heart of Pharoah," as well as " opens that of Lydia," and therefore it is a general, and not a particular influence.'

On the subject of *love to Christ*, Christian writers and preachers have expressed and continue to express themselves very strangely and inconsiderately. Dr. Watts, in his Lyric Poems, has this very objectionable stanza:

"I'll *carve my passion* on the bark,
And ev'ry wounded tree
Shall drop and bear some mystic mark
That Jesus died for me."

Here the gratitude and respect which we owe to Christ are converted into a *passion*, and the Christian is compared to the romantic lover in Ariosto. Mr. Wilberforce, though not quite so reprehensible, is not sufficiently guarded and correct; and the strictures of his Reviewer ought not to be disregarded either by himself or his readers. Care ought to be taken not to lay too much stress on *feelings*, and on *a mechanical glow of the passions* in religion.

No two men can be more at variance on *the terms of acceptance with God*, than Mr. Wilberforce and Mr. Belsham. In opposition to the principles laid down by the former, the latter asserts 'that not a single word, no, not even a trace, or a shadow of them, is to be found in the Christian scriptures;' and he clearly demonstrates that Mr. W.'s view of what he calls the "*grand peculiarities*" of the Gospel are exhibited in language which is not authorized by the New Testament. Mr. B. does not content himself with maintaining that what Mr. W. honours with the title of "the peculiar doctrines of the Gospel" derive no countenance from the Christian scriptures: but, in opposition to Mr. W., he denies also their practical value. 'Happy (says he) had it been if they had never been invented, and thrice happy when they shall be totally forgotten.'

Confined as our limits are, it is impossible for us to discuss, even in the most summary way, all the points on which Mr. B. combats Mr. Wilberforce. We cannot, however, refrain from noticing that, among what will be deemed singular doctrines, and which must shock the minds of many serious Christians, our author contends, in several parts of these letters, that a *Sabbath* day makes no part of Christianity; asserting that, 'to a true Christian, every day is a Sabbath, every place a temple, and every action of life an act of devotion.'

As the doctrines of the Scriptures must rest on their meaning, pains should be taken accurately to ascertain the precise power of the words and phrases used by the sacred writers. This Mr. Belsham has endeavoured to do; and he offers also the following observation on the Scriptures in general; which, if admitted, will destroy the force of Mr. Paine's objection to them.

> 'The Scriptures contain a faithful and credible account of the *Christian doctrine*, which is the *true word of God*: but they are not *themselves* the word of God, nor do they ever assume that title: and

it is highly improper to speak of them as such, as it leads inattentive readers to suppose they were written under a plenary inspiration, to which they make no pretension; and as such expressions expose Christianity unnecessarily to the cavils of unbelievers.' P. 19.

The object of Christianity being the extirpation of sin, and the training of man to holiness as essential to his ultimate designation, that of *everlasting happiness*, Mr. B. notices Mr. Wilberforce's attempt to distinguish between Christianity and religious morality; and he properly objects to it, as tending to generate indifference towards religious and moral practice. He does not suspect Mr. W. of any intention of this kind; but he laments that his expressions are not, as they surely ought to have been, more guarded. He proceeds:

'By christianity as distinct from religion and mere morality, Mr. W. probably means the *doctrines* of the christian religion, (p. 8.) "There are (says he) some few facts, and perhaps some leading doctrines and principles of which they cannot be wholly ignorant, but of the consequences and relations, and practical uses of these, they have few ideas, or none at all."

'I shall not now stay to inquire what the *consequences, relations and practical uses* of christian doctrines and principles are as *distinct* from religion and morality, but only observe, that if Mr. W. means to affirm that men professing christianity are in general ignorant of its fundamental principles, he is greatly mistaken. These are obvious to the meanest capacity, and no person who is capable of reading the scriptures can doubt that the chief doctrine of Christ and his apostles is, that the virtuous shall rise to happiness, and the vicious to suffering, how little soever their conduct may be governed by a regard to these important principles. But if he means by christianity what he is pleased to call its *peculiar* doctrines, such as original depravity, atonement, and the like, which constitute no part of the christianity of the new testament, it is not much to be regretted, that christians are either totally ignorant of these doctrines, or that professing to believe them they pay little practical attention to them.'

Christians of Mr. B.'s persuasion being often accused by their adversaries of not paying due respect to scriptural authority, the writer takes the first opportunity of stating the different methods in which the advocates for popular systems, and rational Christians, express their veneration for the New Testament.

'Popular writers testify their regard for the scriptures, by asserting or assuming their plenary inspiration—by calling them indiscriminately the word of God—by quoting text upon text without regard to connection, without proper explanation, without any allowance for figurative language, or jewish phraseology, and without any attempt to ascertain the genuineness of disputed passages; citing detached sentences, as inspired apophthegms, relying with full confidence on the received text, as though the authority of its editors * were equal to that of the apostles, and apparently ignorant of all that has been accomplished by the indefatigable industry, and penetrating sagacity of modern critics †, to correct the text and to bring it nearer to the original standard; equally confiding in the authority of the English translation; and annexing without hesitation or enquiry those senses to disputed phrases which have been learned from obsolete articles and creeds, the product of an age just emerging from barbarism, when neither the language nor the doctrines of the scripture were well understood. This, in the estimation of many, is paying due honour to the christian scriptures.

'But the men who in my judgment shew the truest respect to the New Testament, are those who regard the sacred writers as capable and faithful witnesses both of the doctrine which Jesus taught, and of the facts which they relate—who not forward to admit of any deviation from the laws of nature where the necessity is not obvious, allow the inspiration of the writers of the New Testament in no cases where they do not themselves expressly claim it, and who are not sparing of the labour necessary to distinguish even in the canonical books, what is of divine authority, from that which is of human origin—who believe that the evangelical and apostolic writings contain a complete and authentic account of the doctrine and religion of Jesus—who shew their veneration for the scriptures, not by taking every thing upon trust, but by a diligent enquiry into the genuineness of every book, admitting no one into their canon which cannot satisfactorily prove its title to apostolic origin—who do not hastily allow the infallibility of the received text of those books, whose general authority is acknowledged—who think that the editors of the sixteenth century, however honest, diligent and sagacious, were equally liable to misapprehension and prejudice with later publishers of the sacred text, and have no paramount claim to infallibility—who conceiving that many new sources of information have been opened in the two last centuries, and that much has been done to correct and improve the received text, will admit no passage as genuine which has found its way into the common editions of the scriptures, in opposition to the most approved manuscripts, the most ancient and uncorrupted versions, and the united testimonies of the earliest Christian writers—who having thus obtained a text approximating as nearly as possible to original purity, diligently study the true meaning of Oriental imagery, and of Jewish idioms and phrases,—who paying little deference to translations by authority, or to senses arbitrarily annexed to the apostolic language by the prejudiced compilers of catechisms and creeds, follow the great example of Locke in

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'* Erasmus, Robert Stephens, and Beza, who published editions of the Greek Testament from manuscripts in their possession, in the 16th century; since which time little alteration has been made in the received text.'

'† Upwards of three hundred manuscripts have been collated since the 16th century, by which the received text might be in many places materially corrected.'

studying the scriptures themselves, and in making them their own interpreters; reading them over repeatedly with due attention to discover the meaning of the author, and the scope of his argument—comparing together similar passages, illustrating the New Testament by the Old, and passages brief, enigmatical, and obscure, by those which are copious, clear, and intelligible; thus extricating the genuine sense, without taking into consideration whether it agrees with this or is repugnant to that hypothesis of vain and ignorant men, who ſtrain the apostolic language to the support of their favourite systems.

'This is the way in which rational critics shew their attachment to the Christian scriptures. Whether this judicious homage of men of learning and enquiry, or the blind respect of popular interpreters, be most honourable to that sacred and inestimable volume, and most worthy the imitation of those who aspire to the high distinction of enlightened and consistent Christians, let candour and good sense determine.'

Mr. Belsham being a strenuous Unitarian, it was impossible that these letters should conclude without notice being taken of Mr. W.'s severe reflection on Unitarianism, "as a sort of half-way house between orthodoxy and infidelity." Such an expression was beneath Mr. W.: but while the present author, at the end of his Review, strongly resented this aspersion, he probably forgot that he subjected himself, at the beginning, to similar reprehension, by describing Mr. W. as 'satisfied himself with being of the number of the elect, as full of joy on account of his personal interest in the promises, and *feeling little concern* for the non-elect mass of mankind.'

Taken altogether, Mr. Belsham's letters are not only extremely candid, but they evince a critical knowlege of the Scriptures, and a profundity of thought and reflection; and those who have read the "*Practical View*" ought, in justice to themselves, to peruse this spirited examination of it: which is written without any fear of man's judgment, but, in an entire confidence in the truth of the Christian religion, challenges the fullest inquiry.

Art. IV. *The History of America.* Book IX. and X. Containing the History of Virginia, to the Year 1688; and the History of New England, to the Year 1652. By William Robertson, D. D. &c. 8vo. pp. 249. 5s.; in 4to. 7s. 6d. Boards. Cadell jun. and Davies.

This posthumous work is edited by the son of the late respectable and celebrated author, and is given as it stood in his father's hand-writing, without addition, alteration, or any correction whatever. During the course of his last tedious illness, Dr. R. at different times destroyed many of his papers:—but, after his death, the continuation of his history of America was found as carefully corrected by him as any part of his manuscripts which the editor had ever seen. He therefore put it into the hands of some of those friends whom his father used to consult on such occasions, and also of some other persons in whose taste and judgment he had the greatest confidence: 'by all of them, he was encouraged to offer it to the public, as a fragment curious and interesting in itself, and not inferior to any of his father's works.'

In attentively perusing the volume, we readily accede to the opinion of those critics whom Mr. R. consulted. Some parts of the author's writings will, on comparison, appear more highly coloured, and others more elaborate, than the performance now before us:—but this fragment exhibits in every page his characteristic excellencies: the same fullness and perspicuity of narrative, the same power of combination, the same solidity of reflection, conveyed in the same graceful flow of animated diction. The present work commences with the history of naval enterprise in England, the spirit of which had been awakened by the example of Columbus; and deduces the causes which tended either to invigorate or to enfeeble those maritime exertions, from which the peculiar glory of this island was to be derived. The first permanent establishments in America were formed in the pacific reign of James I. a prince whose merits pass unnoticed, while his faults are grossly exaggerated. James divided that portion of North America which stretches from the 34th to the 45th degree of latitude into two districts, nearly equal. The settlement of those districts, respectively, he allotted to certain gentlemen residing in London, and others inhabiting Bristol, Plymouth, and other parts in the west of England. Neither the monarch when he issued his charter, nor the feeble companies who received it, had any conception that they were proceeding to lay the foundation of mighty and opulent states. From this period, however, we may trace the history of the states of Virginia and New England, the two original colonies, and also the most important and powerful. From Dr. R.'s narrative, it appears that those states scarcely received, at different times, 30,000 inhabitants from the mother country. The first and successive early emigrants were perpetually harassed, and more than once nearly destroyed, by the suspicion and ferocity of the Indians. The evils of foreign war were often followed and embittered by domestic faction; and when we add to these circumstances, that the colonists settled under great disadvantages in an uncultivated desert, their wonderful aggrandisement in the course of less than two centuries will present a spectacle not less striking than instructive.

As a short and seasonable specimen of this work, we shall insert the following observations on the last event in the history of Virginia, which threatened to prove fatal to that colony:

'Thus terminated an insurrection, which, in the annals of Virginia, is distinguished by the name of *Bacon's rebellion*. During seven months this daring leader was master of the colony, while the royal governor was shut up in a remote and ill-peopled corner of it. What were the real motives that prompted him to take arms, and to what length he intended to carry his plans of reformation, either in commerce or government, it is not easy to discover, in the scanty materials from which we derive our information with respect to this transaction. It is probable, that his conduct, like that of other adventurers in faction, would have been regulated chiefly by events; and accordingly as these proved favourable or adverse, his views and requisitions would have been extended or circumscribed.

'Sir William Berkeley, as soon as he was re-instated in his office, called together the representatives of the people, that by their advice and authority public tranquillity and order might be perfectly established. Though this assembly met a few weeks after the death of Bacon, while the memory of reciprocal injuries was still recent; and when the passions excited by such a fierce contest had but little time to subside, its proceedings were conducted with a moderation seldom exercised by the successful party in a civil war. No man suffered capitally; a small number were subjected to fines; others were declared incapable of holding any office of trust; and with those exceptions, the promise of general indemnity was confirmed by law. Soon after, Berkeley was recalled, and Colonel Jefferys was appointed his successor.'

In comparing Dr. R.'s work with preceding histories of America, the reader will perceive his superior skill in combining the transactions of the new world with contemporary events in Europe; in shewing the intimate connection between them; and in pointing out those peculiar circumstances in the establishment of the colonies of Virginia and New England, which gave to them respectively their distinctive characters. The Virginians were the last of the king's subjects who renounced their allegiance, and the first who returned to their duty. The New Englanders exhibited political principles of a directly opposite nature; and in the following quotation, the reader will see among other curious particulars, the origin of the tree of liberty itself; a tree so propitious to America, but the influence of which, from a difference of moral as well as local circumstances, threatens to be pestilential to Europe.

'Relying on the indulgent partiality with which all their proceedings were viewed by men (the popular leaders in parliament) thus closely united with them in sentiments and wishes, the people of New England ventured on a measure, which not only increased their security and power, but may be regarded as a considerable step towards independence. Under the impression or pretext of the danger to which they were exposed from the surrounding tribes of Indians, the four colonies of Massachusets, Plymouth, Connecticut, and Newhaven, entered into a league of perpetual confederacy, offensive and defensive; an idea familiar to several leading men in the colonies, as it was framed in imitation of the famous bond of union among the Dutch provinces, in whose dominions the Brownists had long resided. It was stipulated, that the confederates should henceforth be distinguished by the name of the United Colonies of New England; that each colony shall remain separate and distinct, and have exclusive jurisdiction within its own territory; that in every war offensive or defensive, each of the confederates shall furnish its quota of men, provisions, and money, at a rate to be fixed from time to time, in proportion to the number of people in each settlement; that an assembly composed of two commissioners from each colony shall be held annually, with power to deliberate and decide in all points of common concern to the confederacy; and every determination, in which six of their number concur, shall be binding on the whole *. In this transaction the colonies of New England seem to have considered themselves as independent societies, possessing all the rights of sovereignty, and free from the controul of any superior power. The governing party in England, occupied with affairs of more urgent concern, and no wise disposed to observe the conduct of their brethren in America with any jealous attention, suffered the measure to pass without animadversion.

'Emboldened by this connivance the spirit of independence gathered strength, and soon displayed itself more openly: some persons of note in the colony of Massachusets, averse to the system of ecclesiastical polity established there, and preferring to it the government and discipline of the churches of England or Scotland, having remonstrated to the general court against the injustice of depriving them of their rights as freemen, and of their privileges as Christians, because they could not join as members with any of the congregational churches, petitioned that they might no longer be bound to obey laws to which they had not assented, nor be subject to taxes imposed by an assembly in which they were not represented. Their demands were not only rejected, but they were imprisoned and fined as disturbers of the public peace; and when they appointed some of their number to lay their grievances before parliament, the annual court, in order to prevent this appeal to the supreme power, attempted first to seize their papers, and then to obstruct their embarkation for England. But though neither of these could be accomplished, such was the address and influence of the colonies' agents in England, that no inquiry seems to have been made into this transaction †. This was followed by an indication,

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'* Neal's History of New England, i. 202, &c. Hutchinson, p. 124. Chalmers' Ann. p. 177.'

'† Neal's Hist. N. Eng. i. 213. Hutchinson's Hist. 145, &c. Collect. 188, &c. Chalm. Ann. 179. Mather, Magnal. B. iii. ch. i. p. 30.'

still less ambiguous, of the aspiring spirit prevalent among the people of Massachusets. Under every form of government the right of coining money has been considered as a prerogative peculiar to sovereignty, and which no subordinate member in any state is entitled to claim. Regardless of this established maxim, the general court ordered a coinage of silver money at Boston, stamped with the name of the colony, and a tree as an apt symbol of its progressive vigour*. Even this usurpation escaped without notice. The Independents, having now humbled all rival sects, engrossed the whole direction of affairs in Great Britain; and long accustomed to admire the government of New England, framed agreeably to those principles which they had adopted as the most perfect model of civil and ecclesiastical polity, they were unwilling to stain its reputation, by censuring any part of its conduct.'

The passages above cited will afford sufficient proof that this posthumous publication is worthy of accompanying Dr. R.'s former history of America, and will occasion sincere regret to the friends of literature, that this elegant and judicious historian should have been prevented, by public or private considerations, from completing his original plan; which not only comprehended an account of the discovery of America and of the conquests and colonies of the Spaniards, but embraced also the history of the British and Portuguese establishments in the new world, and of the settlements made by the several nations of Europe in the West India islands.

Art. V. *A Survey of the Turkish Empire.* In which are considered, 1. Its Government, Finances, Military and Naval Force, Religion, History, Arts, Sciences, Manners, Commerce, and Population. 2. The State of the Provinces, including the antient Government of the Krim Tartars, the Subjection of the Greeks, their Efforts towards Emancipation, and the Interest of other Nations, particularly of Great Britain, in their Success. 3. The Causes of the Decline of Turkey, and those which tend to the Prolongation of its Existence, with a Developement of the Political System of the late Empress of Russia. 4. The British Commerce with Turkey, the Necessity of abolishing the Levant Company, and the Danger of our Quarantine Regulations. With many other important Particulars. By W. Eton, Esq. many Years resident in Turkey and in Russia. 8vo. pp. 516. 8s. Boards. Cadell jun. and Davies. 1798.

After having cleared itself from much censure thrown on it at its first publication, the work of Baron de Tott is now generally allowed to afford the best and most faithful account of the government and manners of the Turks. He possessed various advantages, towards facilitating his inquiries

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'* Hutchinson, 177, 178. Chalmers' Annal. p. 181.'

into the true character of that people and the state of knowlege among them. He spoke their language fluently, they looked up to him with respect and complacency, and he lived on a more intimate footing with them than any foreigner had done for many years; and, as the author of the volume before us justly observes, had he talked less of himself we should have lost those little stories that he tells, which give more insight into the true character of the people with whom he was concerned, than could perhaps be obtained from volumes of dissertations. Mr. E. who himself draws a hideous portrait of the Ottomans, adds that he needs only refer to the Baron 'for a picture of Turkey, faithful enough to be relied on, and yet sufficiently forcible to excite our disgust at such monsters in human shape.' He is aware that many writers have seen things in a different light; and therefore that he may be accused of treating the Turks too severely, and particularly by those who admire Lady Mary Wortley Montagu's elegant descriptions, and similar productions of a warm imagination: but he draws conclusions from facts recorded in their own history; and there cannot be a more horrible picture than that which they have themselves delineated. The sentiments (he says) expressed by the Sultans and Muftis, in their own words, are so repugnant to justice, to humanity, to every principle of virtue, and to those laws which all civilized nations have respected, that nothing worse can be said of them. The effects produced (continues Mr. E.) by this monstrous government, in the provinces, are shocking to behold! 'We seek in vain for a population, sufficient to compose those numerous kingdoms and states, which flourished when the Turks usurped their dominion: we find the country literally a desert; we perceive vast cities reduced to beggarly villages, and of many hundreds no traces remain. The empire in its flourishing state was one vast camp. The first Sultans dated, and their feeble successors still date, their decrees from the Imperial stirrop. The iron sceptre, imbrued in blood, could only be wielded by warlike sovereigns, the idol and the terror of the soldiery, whose discipline alone was their politics, and whose rapine alone their resources.'

What follows is of great importance to the English reader; and we cannot but express our hopes that the British cabinet will afford it that attention which the subject deserves. It relates to nothing less than the reported design of the French to revolutionize the islands of the Archipelago and the whole continent of Greece; and if they can accomplish this, the consequences to this country are most alarming, as the accession of force and of commerce, that will accrue to our enemy, will doubtless be immense *. Let us see what our author says in his preface on this topic: we shall afterward judge of his arguments. It must be confessed, however, that he wishes our ministry to undertake a very arduous work in the present state of affairs,—that of driving the Turks out of Europe.

'With respect to the Greeks, there will be found much matter wholly new to the public, but not to the Directory; for no one was better informed of the state of Greece than citizen (heretofore chevalier de) Truguet, lately minister of the marine department. He was for a long time employed in the Archipelago, under the direction of M. de Choiseul Gouffier, and was sent to Ægypt to negotiate with the Beys for leave to trade to India through that country, and to counteract the Ruſſian intrigues with them.—I shall, I hope, plainly prove that the expulsion of the Turks from Europe, and the re-establishment of the Greek empire, is more the advantage of Britain than even of Russia itself; that so far from being an usurpation, it is an act of justice; and that, according to the laws of nations, the Turks have not, by length of possession, acquired a right to the dominion of the countries they conquered.'—'The views of the French with regard to Greece now too plainly appear, and the emperor of Ruſſia is in danger of being attacked in the Black Sea by a French fleet. If it be said, that we ought, as much as may depend on us, to prevent the increase of naval power in every other nation; without denying the proposition, I affirm, that it is not applicable to the present case: Ruſſia never can be formidable in the Baltic; Nature has forbid it. In the Black Sea she may, and she will, in spite of all we can do to prevent it. The question then is, since we cannot prevent it, which is the mode of its existence which will be the least hurtful to us? That the Greeks will emancipate themselves from the yoke of Turkey is equally certain. If this event take place by the assistance of the French, we shall *certainly* have an *enemy* in Greece; if through Russia, and with our concurrence, a friend.'

Mr. E. now offers a compliment to the English ministry; he talks of Hardy, of Thelwall, of acquittals at Haverford, of the villanies of the French; and he even ventures to conclude his preface with a wish to see introduced into the British dominions, a temporary government divested of the use of juries composed of private persons, and apparently partaking of that form of ruling under which he has been so long accustomed to live. This, however, being a sort of excrescence, and not properly a part of the book, we shall pass it, and present the reader with some extracts from the work itself; which has afforded us much entertainment in the perusal;—and first of the particular character of the Turkish despotism.

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* This article was written before the information was received of Admiral Sir H. Nelson's important victory over the French fleet.

'It has been called a *military* government, (says Mr. E.) from the nature of its origin, and the means most frequently employed in its administration; and it has obtained the denomination of a *theocracy*, because its fundamental code is the Koran. Each of these statements contains something that is erroneous. A military government supposes the dictates of an arbitrary chief, requiring implicit obedience in every inferior, and prescribing a certain and inevitable punishment for neglect or transgression: it excludes all formality and delay, and it is enforced by military power. In theocracies, the will of the leader has not (or pretends not to have) the direction of the state: himself an instrument in the hands of a superior Being, he communicates to the people, at various times and as occasion requires, the commands of the Divinity. The Turkish government bears evident traces of both these systems, derived from the character of its founder; but there are some points of difference which prove it to be *sui generis*, an heteroclite monster among the various species of despotism. In the Mohammedan system of policy we may trace three æras. The *first*, which was of that kind usually denominated a theocracy, continued during the lifetime of the prophet himself, who, like Moses and Joshua among the Jews, appeared in the double character of a military chief and an inspired legislator. The *second* was the government of the Saracen kalifs, his immediate successors: they bore indeed the double sceptre of temporal and spiritual power; but as they pretended to no personal communications with the Almighty, all the sanctity of their character consisted in being the descendants of the prophet, and the guardians and expositors of his law. The present Turkish constitution forms the *third* gradation: like the preceding, it has an inviolable code in the sacred volume of its religion; like them also its reliance is on the power of the sword, and the modes of its administration are military; but it has a great essential difference in the separation of the temporal and spiritual authorities. This *division of power* originated in the political error of the Ottoman princes, who, eager only for military glory, and perhaps wishing to cast a specious veil over their usurpation, when they finally suppressed the kalifat, did not assume to themselves all its functions, but resigned into the hands of the theological lawyers the spiritual supremacy. No despotism was ever more profoundly politic than that, which, wielding at once the temporal and spiritual sword, converted fanaticism itself into an instrument of sovereignty, and united in one person the voice and the arm of the Divinity.' [P.18—20.]

The author then proceeds to shew the various alterations that have taken place in this administration, on the declension of the power of the Kalifs and the military spirit of the Sultans, and on the formation of the grand council which constituted a distinct political power. As in Russia, where a Mentshikoff, from selling pies at the corner of a street, became prime minister under Peter the Great, and prince of the holy Roman empire; and more lately a Potemkin, who from a poor singing-boy, and afterward a subaltern in the army, became absolute in the administration of the government, and also a prince of Germany; so we find that, in Turkey, chief ministers are seen to rise from the meanest stations. The vizir Yusef, who commanded in 1790 against the emperor, was raised by Gazi Hassan from a state of the merest indigence. He sold soap in a basket on his head in the streets before he became the servant of Hassan, who afteward made him successively clerk in the treasury of the arsenal, his own agent at the Porte, Pasha of the Morea, and, lastly, Grand Vizir.

Injustice, Mr. E. tells us, is the prominent feature in the character of their tribunals, and every day's experience confirms the censure of M. de Tott, by repeated instances of corruption. The dexterity of the Turkish Kadis, or judges, in deciding in favour of those who have paid them, is often very ingenious; many pleasant stories are told of them; and it is generally a sort of subject for a kind of comedians who act in coffee-houses or in private houses, but without dress or scenery; one of them performing the part of a Kadi, and two others personating the plaintiff and defendant.

> 'An Arab who had lent his camel for hire to a man bound for Damascus, complained to a Kadi on the road, that he had overloaded his camel: the other bribed the Kadi. 'What has he loaded it with?' asks the Kadi;—the Arab answers, '*with cahué* (coffee) *and mahué,*' *i. e.* coffee *et cetera,* [changing the first letter into *m* makes a kind of gibberish word which signifies *et cetera,*] *sugar and mugar, pots and mots, sacks and macks,*' &c. going through every article with which the camel was loaded; '*he has loaded it twice as much as he ought.*'—'*Then,*' said the Kadi, '*let him load the cahué and leave the mahué, the sugar and leave the mugar, the pots and leave the mots, the sacks and leave the macks,*' and so on to the end of all the articles enumerated; and as the poor Arab had told every article, and only added *et cetera,* according to the Arab custom, without there being any &c. he took up the same loading he had before.'

The second chapter treats of the Turkish finances; and the third, of the Turkish military force. On the subject of their religion, (Chap. IV.) our author says:

> 'The most striking, as well as the most disgusting feature of Turkish manners, is that haughty conceit of superiority, arising from the most narrow and intolerant bigotry. There have been but too many instances in history, of nations, who, having proudly arrogated to themselves the title of favourites of the Almighty, have on that account exercised an insolent disdain toward all who were without the pale of their religion. In no instance, however, has this folly appeared more disgustingly conspicuous than in the Turkish nation: it marks the public and the private character; it appears in the solemnity of their legal acts, in the ceremonies of the court, and in the coarse rusticity of vulgar manners.—If we listen to the dictates of their law, dictates which ought to have been conceived with

caution and uttered with calmness, we hear nothing but the accents of intolerance breathed forth with all the insolence of despotism.

'Every subject who is not of the Mohammedan religion is allowed only the cruel alternative of death or tribute. The very words of the formulary given to their Christian subjects on paying the capitation tax, import, that the sum of money received is taken as a compensation for being permitted to *wear their heads that year.*

'The insulting distinction of Christian and Mohammedan is carried to so great a length, that even the minutiæ of dress are rendered subjects of restriction. A Christian must wear only cloaths and head-dresses of dark colours, and such as Turks never wear, with slippers of black leather, and must paint his house black, or dark brown. The least violation of these frivolous and disgusting regulations is punished with death. Nor is it at all uncommon for a Christian to have his head struck off in the street, for indulging in a little more foppery of dress than the Sultan or Vizir, whom he may meet incognito, approves *.

'If a Christian strikes a Mohammedan, he is most commonly put to death on the spot, or, at least, ruined by fines, and severely bastinadoed; if he strikes, though by accident, a *sheriff*, (or *emir*, as they are called in Turkish; *i. e.* a descendant of Mohammed, who wear green turbans,) of which there are thousands in some cities, it is death without remission.

'The testimony of Christians is little regarded in courts of justice: at best, two testimonies are but considered as one, and are even overborne by that of a single Mohammedan, if reputed at all an honest man.

'The Christians can build no new church, and not without great sums obtain a licence even to repair old ones. If a Mohammedan kills a Christian he is generally only fined.

'Sultan Mustafa, father of Selim, the present Grand Signior, when he mounted the throne, proposed to put to death all the Christians in the whole empire; and was with difficulty dissuaded from doing it, on the ground of the loss of capitation. This prince, however, in the course of his reign, appeared to be actuated by a love of the strictest justice. What must that religion and those principles be, which could induce a just, at least a well-intentioned man, to massacre whole provinces of defenceless subjects!'

Mr. Eton must surely be aware that this conclusion is not universally true against any religion. What horrors have we not seen committed by princes, whom we must suppose to have been well-intentioned, professing the most benign religion that was ever adopted by man? We suspect also that the anecdote which he mentions is not deserving of credit.

During the wars between the Russians and the Turks, we remember to have frequently seen in the newspapers uncertain mention made of some fatal prophecy of antient date, portending the downfall of the Turkish empire, as having intimidating effects on the populace on every reverse of fortune. The following paragraph throws light on this point:

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* Mr. Eton should have excepted all Christians under the protection of ambassadors, or his statement is vague. *Rev.*

'The enervation of mind, so common among the Turks, makes them at once superstitious, and disinclined to bear up against the evil which advances with giant strides against their state. In the moment of popular apprehension, prodigies and predictions are easily forged: to these the credulous Turks eagerly listen: the lower orders are at the present day persuaded that the Russian standard will enter Constantinople through a certain gate, said to be pointed out by an antient prophecy; and the great men are so far from opposing this weakness by superior energy, that they look to the Asiatic shore as a secure retreat from the fury of the conquerors.'

We cannot resist the inclination of extracting, for the entertainment of our readers, the account given by Mr. E. of 'the opinions received, not only by the Turkish populace, but even by the pretended *literati*, in various branches of knowlege.'

'ASTRONOMY.] From the Mufti to the peasant it is generally believed, that there are seven heavens, from which the earth is immovably suspended by a large chain: that the sun is an immense ball of fire, at least as big as a whole Ottoman province, formed for the sole purpose of giving light and heat to the earth: that eclipses of the moon are occasioned by a great dragon, attempting to devour that luminary: that the fixed stars hang by chains from the highest heaven, &c. These absurdities are in part supported by the testimony of the Koran; and the astronomers, as they are called, themselves all pretend to astrology, a profession so much esteemed, that an astrologer is kept in the pay of the court, as well as of most great men.

'GEOGRAPHY.] Of the relative situation of countries they are ridiculously ignorant, and all their accounts of foreign nations are mixed with superstitious fables.

'Before the Russian fleet came into the Mediterranean, the ministers of the Porte would not believe it possible for them to approach Constantinople but from the Black Sea. The captain pasha [great admiral] affirmed that their fleet might come by the way of Venice. From this and a thousand similar and authentic anecdotes, their ignorance of the situation of countries is evident; and as to the stories which they universally believe, they are such as the following: that India is a country far distant, where there are diamonds, fine muslins, and other stuffs, and great riches; but that the people are little known; that they are mostly Mohammedans, but do not acknowlege the Kalifat of their Sultan; that the Persians are a very wicked people, and will be all damned, and changed into asses in hell, and that the Jews will ride on them; that the European nations are all wicked infidels, knowing an art of war, which is sometimes dangerous, but will all be conquered in time, and reduced to the obedience of the Sultan; that their women and children ought to be carried into captivity, that no faith is to be kept with them, and that they ought all to be massacred, which is highly meritorious, if they refuse to become Mohammedans: yet they have among them a prophecy, that the *ſons of yellowneſs*, which they interpret to be the Russians, are to take Constantinople; that the English are powerful by sea, and the French and Germans by land; that the Russians are the most powerful, and they call them the *great infidels*; but they are acquainted with no details of these countries.

'ANTIENT HISTORY.] They have heard of an Alexander, who was the greatest monarch and conqueror, and the greatest hero in the world. The Sultans often compare themselves to him in their writings. Sultan Mohammed IV., in his letter to the Russian Tzar Alexius Michailovitch, calls himself "Master of all the universe, and equal in power to Alexander the Great." They talk of him always as the model of heroism to be imitated, but they know not who he was. Solomon, they say, was the wisest man, and the greatest magician that ever existed. Palmyra and Balbek, they say, were built by spirits at the command of Solomon.

'POETRY and GENERAL LITERATURE.] They have a few poets, as they are called, whose compositions are mostly little songs and ballads; but in these as well as their prose writings, they differ widely from the simplicity of the Arabs, as they abound with false conceits: and the language is a barbarous mixture of the Turkish with Persian and Arabic, not unlike that "Babylonish dialect" of our Puritans, which Butler compares to "fustian cut on sattin."——— This will best be demonstrated by an example: supposing the Latin to be Arabic, and the Persian French, a Turkish Mufti or doctor would write, if English were his language, in the following manner:

"I do not love *deplorare vitam*, as many, and *ii docti*, *ſepe fecerunt*; nor do I repent that I have lived at all, because I have *ainſi vecu*, as not *fruſtra me natum exiſtimem*: I do not assert that *tædium vitæ* proceeds more from want of steadiness in our true religion, than from *atra bilis*. If a man destroys himself, he is either *inſanus*, and a holy fool, or one possessed *demonis*, or he is *un athée*—an infidel, or a Frank. Pray *Deum* that he may preserve you against those who blow on *nodos funum*, and whisper in the ear."

'LANGUAGE OF A TURKISH POET:] "The eyes of *l'abbreuveuſe** inebriate me more than *le vin*, and *ſes fleches* penetrate *la moële de mes os* quicker than those from the bow."—This is the first couplet of a song in pure Arabic (composed by an Arabian) which I have thus written, to shew how a Turk would express the same sentiment with respect to the language: the genuine Turkish compositions are ridiculously hyperbolical.

'It must be observed, that very few of those, who lard their writings or discourses with Arabic or Persian phrases, are much acquainted with those languages: but they have learnt the phrases and terminations most in use, and know the meaning of a sentence, without understanding each word separately, or having much idea of the grammar.'

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* She who pours out the wine.

Mr. Eton informs us, that the frequent attempts to introduce the art of printing among the Turks have uniformly failed, from no other cause than the negligence arising from their indolence and contempt for all innovations. Since the first establishment of their manufactory of carpets, the designs have never been improved; and the same may be said of their embroidery, and of the stuffs made at Brusa, Aleppo, and Damascus. Their carpets owe the whole of their excellence to the materials of which they are made. Indeed their ignorance in all the mechanical arts is surprising to other Europeans. Their method of conducting water is in the highest degree clumsy and uncertain, and with the means of calculating the lateral pressure of arches and cupolas they are utterly unacquainted: though both are frequent at Constantinople, but they are the works of Greek architects. The use of wheel-carriages is almost unknown in Turkey, but not in the capital; and in most parts of the Asiatic provinces the people have no idea of a wheel. Casks, too, are not in use, except among the Greeks. In surgery and medicine they are woefully deficient; and the only people who have the smallest idea of navigation, among them, are the Algerines in their service; and *their* knowlege is chiefly practical. For navigating their ships of war, they rely entirely on the Greeks; and their merchantmen never lose sight of land, which is the principal reason for so many of them perishing in the Euxine.

How many useful discoveries may be lost to the world, from a want of that encouragement which naturally attends genius in free countries, but which under despotical governments can only proceed from the humour or disposition of the prince! A remarkable instance of this fell under the notice of our author. An Arabian at Constantinople had discovered the secret of casting iron, which, on coming out of the mould, was as malleable as hammered iron; some of his fabrication was accidentally shewn to M. de Gaffron, the Prussian chargé d'affaires, and to M de Franzaroli, both men of mineralogical science, who were struck with the fact, and immediately inquired after the author; when all the information that they could get was, that this man, whose art in some other countries would have ensured him a splendid fortune, had here died poor and unknown, and his secret had perished with him! His utensils were found, and several pieces that he had cast, all perfectly malleable. M. Franzaroli analyzed them, and found them entirely free from admixture of any other metal. M. de Gaffron has since been appointed superintendant of the iron-works at Spandau, where he has in vain attempted to discover the process of the ingenious Arab.

Mr. Eton next proceeds to speak of the Turkish notions concerning Commerce; which, among all ranks, are not less narrow and absurd than their other opinions.

Marriage is with the Mohammedans merely a civil contract: the wife brings no portion to the husband, but the husband stipulates in the marriage contract, which is executed before a judge, to allow a certain aliment money to the wife in case of repudiation, or the death of the husband.—When a Turk drinks wine, it is in the intention of being intoxicated: he therefore swallows a sufficient quantity at one draught, or repeats his potation till he is extremely drunk. Such a method of drinking wine, and in such a view, certainly entitles drinkers to the contempt in which they are held in Turkey.

In short, Mr. E. will not allow the Turks to possess one virtue, even of those which other travellers have commonly ascribed to them. With him they are uniformly cowardly, treacherous, thievish, assassins, servile, ignorant, mischievous, and completely depraved. We fear, however, that, allowing for the depth of colouring naturally to be expected from a man *disappointed in the indirect concerns in trade* in which our author was some time engaged in that country, the picture may be true, in a qualified degree; attributing the dark shade to that bias.—The author differs not less from other writers in regard to the population of Turkey. If their numbers be greatly decreased, says he, we need seek no other cause to account for it than the plague, though many others co-operate with that great destruction. Taking for granted that fifty millions of people were on the continent two centuries ago; yet the births being to the burials as 12 to 10, or one in 36 dying every year, in the common course of mortality; or the number of births being to the living as one to 26, 27, or 28; or reckoning by any calculation more favourable to the increase of population; we shall still find that the mortality occasioned by the plague, taken on an average, (as its ravages are stated in this work,) would reduce these fifty millions to little more than ten millions at this day.

As might be expected, Mr. Eton seems materially less acquainted with Russia and the Russians than with Turkey; because on his coming into the former empire from Constantinople, he was principally with the army, employed by Prince Potemkin to attend the sick and wounded; and acting at times as one of his secretaries in the French language. He even writes Count Orloff's name Orlow, falling into the ignorant blunder of our common newspaper writers, who imagine that the letter v twice repeated is equal to a *w*. This, however, with instances of a like nature, is extremely venial, in comparison with the little knowlege which he displays concerning the character of the late Empress and the usual consistency of her mode of acting, when he affirms with so much pathos that she was about to sign the grand document, which was to have decided the contest between England and France, for furnishing 65,000 men immediately to crush the latter, when—mysterious heaven!—she died. On that day or the next, says Mr. E. she was to have signed the document. To this we add, that they who know any thing of Catharine II. know, with certainty, that this document would have been to be signed *that day or the next* to the day that now is.

We agree with our author in censuring those who traduce the memory of the unfortunate Peter III.—but if he had consulted the Life of Catharine in 3 vols. lately published in this country[*], he would have seen that ample justice has been done to the memory of that monarch. He is there represented as sensible and humane; and it is there said that he was respected by the people; that he overcame his weakness and indecision; that he signalized his first accession to the crown by acts of beneficence and justice; that he seemed to forget the wrongs which he had suffered; that he undertook to correct the numerous abuses that had crept into the courts of law; that commerce, the sciences, and the arts, were equally the objects of his attention; that he gave easy audience to all who came, received their petitions, and took the pains himself to see that justice was rendered to them; and that he was continually doing good on all occasions which offered, saying that he trusted in the protection of God alone, and with that he had nothing to fear. There is even a panegyric on him in vol. i. p. 343, 344, &c.

Mr. E. says: 'If Mr. Fox's friend, Mr. Adair, had the interest of his country at heart, and not the removal of Mr. Pitt, why did he not promote the alliance of Russia with Great Britain?' Prince Potemkin knew better than to imagine that Mr. Adair had any powers from England.

'Of later events,' says the author, 'I shall not now speak: the situation I have been in might involve me in a censure of breach of confidence.' Mr. Eton, while at Petersburgh, was taken by Sir Charles Whitworth into his office, to assist Mr. Dunant, as his private secretary.

This work, notwithstanding its questionable bias, and its inaccuracies in point of diction, may be considered as a valuable supplement to that of Baron de Tott.

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[*] See M. Rev. July last, p. 266.

Art. VI. *Astronomical Observations made at the Royal Observatory at Greenwich*, from the Year 1750 to the Year 1762. By the Rev. James Bradley, D. D. Astronomer Royal, Savilian Professor of Astronomy at Oxford, F. R. S. &c. &c. Folio. Vol. I. Oxford, at the Clarendon Press, 1798. Price 5l. 5s. in Sheets. Sold in London by Elmsley and Bremner.

If our readers consult the Review for April 1796, p. 437, they will find that we there stated fully the case relative to the Observations of the late Dr. Bradley, and animadverted with freedom on the delay which their publication experienced. We are happy in acknowleging that our predictions, or rather our fears, concerning the fate of these valuable papers, have been falsified: since the Observations are now presented to the public, and in a splendid form,—more worthy indeed of the magnificence of a great University, than suitable to the use of the practical astronomer.

As in our former article we might be supposed to speak the sentiments of those who were offended with the University of Oxford for the slowness of their proceedings, it will be but fair to attend to the justification of Dr. Hornsby, the editor of the present work.

He begins his preface with stating and asserting that the blame of the delay, which these Observations have experienced, cannot properly be charged on any of those in whose possession the originals have been since the author's death. These originals were first claimed by the Royal Society; and afterward by the crown, at the instance of the Commissioners of the Board of Longitude. Dr. Hornsby remarks (and, we think, with justice) that it could hardly be expected that these invaluable labours of Dr. Bradley should depart from him in consideration of a small and inadequate salary (90*l.* a-year). He then proceeds to state that, after the lawsuit was abandoned by the crown, (which suit was commenced in 1767 and continued to 1776,) these papers were offered voluntarily by the Rev. S. Peach, who came into their possession by right of his wife the only child of the late Dr. Bradley, to the late Earl of Guildford, then Lord North, Chancellor of the University of Oxford, to be by him presented to the said University.

'This offer (says Dr. H.) was graciously accepted by his Lordship, and the donation was made to the University; who lost no time in preparing to print the Observations under the care and conduct of the present editor. With how much toil and assiduity he has laboured in the prosecution of this arduous and important undertaking, is well known to many who have seen and can witness it; and the work would have been long ago completed, had it not been unfortunately interrupted by the editor's ill health, owing perhaps, in some measure, to the intenseness of his application. Nor has he since omitted any single day in which it was possible for him to resume his labour. It has been said, that he ought to have resigned the business into other hands, when he found himself unable to go on with it. But his generous employers thought otherwise: nor does it become him to question the propriety of their determination; who, considering his disqualification as temporary only, thought it most advisable that the same person, who had long managed the labouring oar to their satisfaction, should be allowed, if able, the honour of bringing the vessel into the desired port.'

Dr. H. having said thus much concerning the causes of the delay, (which, according to him, have been censured with much unjust and acrimonious obloquy,) proceeds to give some account of the instruments used by Dr. Bradley.

The tables of the present volume are,

Tab. 1st. Observed Transits of the Sun, Planets, and Fixed Stars over the Meridian. 300 pages.

Tab. 2d. Meridional Distances of the Sun, Planets, and Fixed Stars from the Zenith, southward. 301 pages.

Tab. 3d. Meridional Distances of the Fixed Stars from the Zenith, northward. 90 pages.

And with Zenith Sector. 25 pages.

Likewise Apparent Right Ascensions. 41 pages.

ART. VII. *Experimental Essays, Political, Economical, and Philosophical.* By Benjamin, Count of Rumford. Essay VII. Of the Propagation of Heat in Fluids. Part II. An Account of several new Experiments, &c. 8vo. 1s. 6d. Cadell jun. and Davies. 1798.

IN the preceding part of this essay, which we have already noticed (see Rev. vol. xxiv. p. 319.), the ingenious and respectable writer produced a variety of experiments to prove that water was a non-conductor of heat. In the present publication, we find a few additional experiments to shew that the same law prevails as to oil and mercury; and we have again to admire the accuracy and the simplicity of contrivance which distinguish this philosopher. A cake of ice 3 inches thick, having a pointed projection rising ½ inch in height from the centre of its upper surface, was frozen in a glass cylindrical jar 4½ inches in diameter: fine olive-oil, previously cooled to the temperature of 32° Fahrenheit, was poured on the cake of ice till it stood at the height of 3 inches above it. A cylinder of wrought iron 1¾ inch in diameter and 12 inches long, being heated to the temperature of 210° in boiling water, was immersed in the oil to such a depth, that the middle of the flat surface of the end of the hot iron, which was directly above the point of the conical projection of ice, was distant from it only 1/10 of an inch. Agreeably to the expectation of the author, no heat was found to descend through the thin stratum of oil which remained interposed between the hot surface of the iron and the pointed projection of ice; for it did not appear that there was any diminution of the height of this projection, nor any alteration of its form; nor that the ice was in any way affected by the vicinity of the hot iron. A similar experiment, substituting mercury for oil, was then made, and was attended with a similar result. There are other experiments, to shew that radiant heat also does not descend through water, oil, melted tallow, nor melted wax.

The principle of all these last-mentioned experiments consists simply in suspending a red-hot bullet above the surface of the substances with which the experiment is made. When ice was used, the quantity thawed was very little, and occupied a small circular excavation of a very inconsiderable depth, but rather deeper at and near to its centre, than at its sides. When tallow or bee's wax was used, the result in one respect was very singularly different; for the surface of the unmelted tallow and wax, instead of being concave, as in the ice, rose up in the form of a protuberance, or very blunt point; the extremity of which reached almost to the surface of that which was melted.

From these and the various other trials which the Count has made in the investigation of this difficult and interesting subject, he thinks that he has ground for concluding that all fluids are non-conductors of heat: that is, that heat, in diffusing itself through the mass of a fluid, is not transmitted from particle to particle, *de proche en proche*,—but that the heated particles, becoming specifically lighter by the addition of the heat, rise in the fluid; that, this operation taking place with respect to all the component particles, as they successively come into contact with the heat, the whole fluid mass thus becomes gradually heated; and that, when any substance takes the form of a fluid, all interchange and communication of heat among its particles, or from one to the other, becomes from that moment *absolutely impossible.*—It would be presumption in us to pronounce decisively on the truth and propriety of this conclusion: yet we cannot but think that, in the latter part of it, the author has carried it to an extent which neither his own experiments nor general reasoning on the subject will completely justify; for the power of communicating and interchanging heat between the particles of a fluid and other substances, and between the different particles of fluids of different specific gravities, is a fact which, we apprehend, the author himself will not controvert; since the rising and falling of the mercury in the thermometer prove the one, and the freezing of water on ice-cold mercury proves the other. If this be true, why then should it be supposed that, in reference to the particles of the same fluid, this power should be lost? The existence of this power does not at all militate against the mode of the propagation of heat maintained by our author; for, supposing it to exist, still his theory cannot be negatived without supposing the suspension of one of the most powerful and pervasive of nature's laws, that of gravitation:—for, if heat diminishes the specific gravity of any body to which it is communicated, and if a less specifically heavy body will rise in another specifically heavier if in a fluid state, would it not be a most flagrant absurdity to suppose that the integrant particles of water, oil, &c. rendered lighter by the addition of heat, will not rise above those particles of the same fluid which are heavier because colder?—but that the operation of gravity should counteract, by anticipating, this power of communication and interchange between the particles might naturally be expected: for it is reasonable to suppose that some continuance of contact, though it would be difficult to say what, between the integrant particles of a fluid, must take place before a heated particle would give off its acquired heat to another; and on the supposition that the velocity acquired by the heated particle, in consequence of the diminution of its specific gravity, should even be so small as that of $\frac{1}{2632}$ part of an inch in one second,—and on the supposition that the diameter of an integrant particle is one millionth of an inch,—the contact of the particle in motion with any other individual particle not in motion, against which it strikes in its progress, cannot last longer than the $\frac{1}{416}$ part of a second nearly. Though we shall not presume to say that this continuance of contact is not sufficient for the communication of heat from particle to particle, still we think that so very short a duration of contact is sufficient to justify us in our opinion, that the power of communication and interchange is probably only prevented by the operation of the law of gravity; in opposition to Count Rumford's idea that this power does not exist.

A considerable portion of this pamphlet is occupied with observations on chemical affinity; the existence of which the ingenious author attempts to argue away, on the idea that the mode in which heat is propagated in fluids is sufficient to explain all the phænomena of chemical solution. In support of his opinion, he adduces one experiment, in which brine and resh water were made to repose on each other for some days, without manifesting any tendency to mix together: but, on a ubsequent application of a little heat, an intimate mixture ok place in a few hours. That heat aids solution, and aids in the manner for which Count R. contends, we have no oubt: but we are disposed to think that enthusiasm for his wly-discovered theory has led him, without sufficient reason, exalt this powerful auxiliary into an independent principal; r we are at a loss to conceive how, without admitting the extence of an attraction between the particles of matter, the eory itself of our author can be supported; since, how can at be communicated to a particle of the fluid, unless we supse some species of attraction between the two? The decion of this difficult question, however, must be left to future instigation.

In the course of the work, the Count extends the application his theory by conjectures concerning the vital principle in ing animals, the nature of physical stimulation, and the proxate causes of winds. With much ingenuity and plausibility, infers, from the non-conducting power of fluids, the probable istence of intense heat in the midst of cold liquids.

ART. VIII. *The Works of Horatio Walpole Earl of Orford.*

[*Article continued from p.* 66.]

HE third volume of this collection is wholly occupied by *Anecdotes of Painting;* which having been reviewed in e first editions *, we shall only now compare this with the ceding impressions of the work, and point out what changes additions it may have received during the author's last real.

We find the dedication and preface, written in 1762, exactly same in the small edition of 1782, and in that before . The text seems to have received little alteration or addition ce the year 1782. The plates are the same, retouched, as se of the 4th edition of 1762. In the list of Holbein's ks, indeed, we expected some addition to have been made, speaking of "an invaluable treasure of the works of that at master, preserved in the Palace at Kensington, consisting a noble collection of *Holbein's original drawings* for the porits of some of the chief personages of the court of nry VIII. †"—"It is great pity (says the author) they have

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[*] See our literary records, 1762, &c. vols. xxvi. xxx. xxxvii. and lxiv.

[†] P. 71.

not been engraved, not only that such frail performances of so great a genius might be preserved, but that the resemblances of so many illustrious persons, no where else existing, might be saved from destruction *." We were the more surprised at the continuance of his Lordship's lamentation on this subject, as the task was undertaken under his patronage, and greatly advanced in a most exquisite manner before his decease, by Mr. Chamberlaine. (See Rev. N. S. vol. xxv. p. 232.)

We observe few additions in this volume which had not appeared before, except in the catalogue of Hogarth's prints. In the edition of 1782 of the Anecdotes of Painting, the first class of Hogarth's prints amounted to only 68: but in the present impression it is extended to 75. In class 3. comic and serious prints, we find 10 additional articles, and 22 additions since the former edition. At the end of this volume, we have six pages of addenda, not very interesting; being little more than a list of names of obscure artists, formerly subjoined to the Essay on Gardening.

Vol. IV.

The first article of this volume, which occupied the Vth volume of the Anecdotes of Painting, is the Catalogue of Engravers †. On a recent perusal of this tract, and of our account of it on its first appearance, it seems as if we then appreciated its worth rather too hastily. Had this work been strictly what it professes to be, a mere catalogue, few besides general collectors of prints would have had patience to read it: but with the assistance of Vertue's memorandums, and Mr. Walpole's peculiar manner of relating anecdotes, it is rendered entertaining. We stumbled a little, however, at the threshold of this building, on reading the inscription over the door: 'When the monarch of Egypt erected those stupendous masses, the pyramids, *for no other use but to record their names,*' &c.—Had the author been living, we should have wished to ask him how he acquired the *certain* knowlege of the purpose for which the pyramids were erected? Two thousand years ago, it was a matter of doubt by whom or for what use they were built; and since that time, subsequent travellers, antient and modern, have thrown little light on the subject. M. Bailly, the great French astronomer, imagined them to be antediluvian.

In p. 4. speaking of engraving on wood, vulgarly called "wooden cuts," the great improvement lately made in this art should have been mentioned by the editor, if omitted in the author's last revisal. Our noble author has taken great pains to display the merit of that worthy artist, Vertue: but engraving has

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* P. 72. † See our Review, vol. xxx. p. 332.

: such strides towards perfection in this country since his
, that the long list of his works, which occupies 25 pages,
interest few modern collectors, except such as have an in-
iminate rage for accumulation.

: the end of the Catalogue of Engravers, we find a
TSCRIPT to the 2d edition published in 1786.' As we do
emember to have seen this paper before, we shall here
: it:

'his volume, the Editor was sensible at its compilation, was the
imperfect part of Vertue's and his own accounts of The His-
nd Progress of the Arts in England. It would not be difficult
sent to give a much more complete deduction of the Graphic
its different branches. But not only the indolence that attends
nd frequent illnesses, have indisposed the Author from enlarg-
s plan; more pardonable reasons determined him to make very
lditions to this new edition; nor should he have thought of
ishing the work, unless solicited by Mr. Dodsley. The indul-
of the public ought to imprint respect, not presumption; and
l of trespassing anew on that lenity, the Author has long
he should be reproached, that

" Detinuit nostras numerosus Horatius aures;

tation he should not dare to apply to himself, if adjectives in
s famosus, &c. were not most commonly used by Latian au-
n a culpatory sense; and thus *numerosus* only means *too volu-*
. Another reason for not having enlarged the preceding work
at it would interfere with the plan laid down of terminating
tory of the arts at the couclusion of the last reign. In fact,
hter æra has dawned on the manufacture of prints. They are
: almost the favourite objects of collectors, and in some de-
serve that favour, and are certainly paid as if they did. En-
landscapes have in point of delicacy reached unexampled beauty.
r species has also been created; I mean aqua-tinta—besides
in various colours.

rhaps it would be worth while to melt down this volume, and
st it, dividing the work into the several branches of wood-cuts,
ings, etchings, mezzotints, and aqua-tints. A compiler might
isted by some new publications, as the Essays on Prints,
s Dictionary of Engravers, and a recent History of the Art
graving in Mezzotinto, printed at Winchester, wherein are
ned foreign notices on the arts.

'ere I of authority sufficient to name my sucessor, or could
on him to condescend to accept an office which he could exe-
ith more taste and ability; from whose hands could the public
so much information and pleasure as from the author of The
on Prints, and from the Tours, &c.? And when was the
ever instructed by the pen and pencil at once, with equal ex-
e in the style of both, but by Mr. Gilpin?"

: indentures, articles of agreement, grants, &c. to royal
ects and artists, cited as vouchers in treating of royal and

noble authors, and the early state of painting, are thrown into an appendix consisting of 48 pages.

Mr. Walpole seems entitled to an honourable acquittal at the tribunal of the public, from the charge of harsh treatment of Chatterton; except in the instance of not returning his MSS. when demanded, previously to Mr. W.'s departure for France. His credulity in believing the forgeries of the young impostor to be genuine, when first communicated to him, was not more than that of the learned Mr. Tyrrwhit and others, previously to mature reflection and investigation. Mr. Walpole's first letter to the ingenious imitator of the imaginary Rowley is not only free from annoyance, but replete with humility and obsequious respect. It is dated from Arlington Street, 1769, and is as follows:

' SIR,

' I cannot but think myself singularly obliged by a gentleman with whom I have not the pleasure of being acquainted, when I read your very curious and kind letter, which I have this minute received. I give you a thousand thanks for it, and for the very obliging offer you make me, of communicating your MSS. to me. What you have already sent me is very valuable, and full of information; but instead of correcting you, sir, you are far more able to correct me. I have not the happiness of understanding the Saxon language, and without your learned notes should not have been able to comprehend Rowley's text.

' As a second edition of my Anecdotes was published but last year, I must not flatter myself that a third will be wanted soon; but I shall be happy to lay up any notices you will be so good as to extract for me, and send me at your leisure; for, as it is uncertain when I may use them, I would by no means borrow and detain your MSS.

' Give me leave to ask you where Rowley's poems are to be found? I should not be sorry to print them; or, at least, a specimen of them, if they have never been printed.

' The abbot John's verses, that you have given me, are wonderful for their harmony and spirit, though there are some words I do not understand.

' You do not point out exactly the time when he lived, which I wish to know, as I suppose it was long before John Ab Eyck's discovery of oil-painting. If so, it confirms what I had guessed, and have hinted in my Anecdotes, that oil-painting was known here much earlier than that discovery or revival.

' I will not trouble you with more questions now, sir; but flatter myself, from the humanity and politeness you have already shewn me, that you will sometimes give me leave to consult you. I hope too you will forgive the simplicity of my direction, as you have favoured me with no other. I am, sir,

' Your much obliged and obedient humble servant,

HOR. WALPOLE.

' P. S.

'P. S. Be so good as to direct to Mr. Walpole in Arlington-street.'

Mr. W. continued anxiously to parry every new attack or allusion to the subject, till the year 1792; leaving for publication his whole correspondence with Chatterton and his friends, which fills nearly 40 pages of this volume; more than perhaps will be thought necessary on a subject concerning which there can now be but one opinion.

Our noble author does not so well defend the inhospitality of his treatment of the too feeling and capricious Rousseau. It was generally thought, when this singular character arrived in England, that he came to avoid persecution. Mr. Walpole's bitterness and ingenious spite against a man so admired and pitied, as he was among us before half his singularities were known, even by Mr. W. himself, (who was then at Paris with the enemies of the citizen of Geneva,) seemed somewhat cruel; and his contempt of authors and *philosophers*, himself ambitious of fame in both characters, and imbued with what are called philosophic principles, did not at the time nor does it now impress the public with an idea of a great or good mind:—nor will his admiration of Voltaire, Helvetius, the Baron d'Holbach, and Hume himself, in contradiction to this affected contempt for authors, reflect any bright or beautiful colours on his fame. His cultivation of literature seems sometimes to have had the same effect on himself, as on 'the Scaligers and such book-wights (wrights) as have mistaken the drudgery of their eyes for parts, for abilities—nay, have supposed it bestowed wit, while it only swelled their arrogance, and unchained their ill-nature.' (See vol. iv. p. 119.)—Mr. W. says, in writing to Hume, p. 261.—'My letter hinted my contempt of learned men and their miserable conduct. Since I was to appear in print, I should not have been sorry that that opinion should have appeared at the same time. In truth, there is nothing I hold so cheap as the generality of learned men; and I have often thought, that young men ought to be made scholars, lest they should grow to reverence learned blockheads, and think there is any merit in having read more foolish books than other folks, which, as there are a thousand nonsensical books for one good one, must be the case of any man who has read much more than other people.'—He adds—'Nor can I think but that if Rousseau may attack all governments and all religions, I might attack him.' It may be asked, what government, or what religion, escapes the sarcastic severity of Horace Walpole?

'You know in England (says he, speaking of authors) we their works, but seldom or never take any notice of authors. We think them sufficiently paid if their books sell, and of course leave them to their colleges and obscurity, by which means we are not troubled with their vanity and impertinence.' Surely this is outrageously aristocratic, and must be very offensive to all our friends, the scribes by trade; though, in his humble dedication to the Duke of Richmond, Mr. W. condescends to solicit a place among them. A condemnation of *philosophers* in the mass, also, while he was himself ever ambitious of being mustered in their corps, certainly disqualifies our author from ranking with true philosophers of the Socratic sect.

Hume's reply to Mr. W.'s arrogance, p. 268, is temperate and admirable:—

> " What new prepossession has seized you to beat in so outrageous a manner your nurses of mount Helicon, and to join the outcry of the ignorant multitude against science and literature? For my part, I can scarce acknowledge any other ground of distinction between one age and another, between one nation and another, than their different progress in learning and the arts. I do not say between one man and another; because the qualities of the heart and temper and natural understanding are the most essential to the personal character; but being, I suppose, almost equal among nations and ages, do not serve to throw a peculiar lustre on any. You blame France for its fond admiration of men of genius: and there may no doubt be, in particular instances, a great ridicule in these affectations: but the sentiment in general was equally conspicuous in ancient Greece, in Rome during its flourishing period, in modern Italy, and even perhaps in England about the beginning of this century."

We come now to the author's *Reminiscences;* in which we expected more information and amusement than we have found.

Chap. I. Is an eulogy on his father, Sir Robert Walpole.

Chap. II. A satire on the House of Hanover. Respecting the story of the Count de Konigsmark's admiration of the *Electrice* of Hanover, and of his assassination, Mr. W. says that ' it was hushed up, and Geo. II. entrusted the secret to his wife, Queen Caroline, who told it to my father: but the king was too tender of the honour of his mother to utter it to his mistress; nor did Lady Suffolk ever hear of it till I informed her of it several years afterwards.' He dwells on this very serious business with too much levity.

Chap. III. A continuation of the scandalous Court Chronicle. Sir Robert Walpole would not suffer a bill of restriction to pass, which would have restrained the crown from ever adding more than 6 peers to the number limited; wisely recollecting that he and his friends in the House of Commons would be for ever precluded from the House of Lords. The disagreement between George the First and his son the Prince of Wales, afterward Geo. II. is here detailed: as also the quarrel between the same Prince of Wales and the Duke of Newcastle.

Chap. IV. Bp. Atterbury's disgrace. Sir Robert's heroism, and escapes from assassination. Revival of the Order of the Bath. Trait of good-humour in Geo. I. on seeing the picture of the Pretender in a German nobleman's collection.

Chap. V. Court intrigues on the accession of Geo. II. Mrs. Howard (afterward Lady Suffolk) unable to serve the Tories, or diminish the power of Sir Robert, who was supported by Queen Caroline.

Chap. VI. The memory of Geo. I. and Geo. II. attacked by the revival of the old stories of burning wills. Mr. Walpole's vouchers are *report*, *vague rumours*, and demands *said* to have been frequently made by Frederic the late K. of Prussia.

Chap. VII. The longest and most entertaining of all, though at the expence of the royal master of the author's father, Geo. II. and his son Frederic Prince of Wales. We have here the history of Lady Suffolk from her birth to her decease; and the chapter is filled with little political and amorous intrigues. The character of Queen Caroline, the steady patroness of Sir Robert Walpole, is elaborately and ably drawn; and the colouring is less dark than it usually is in our author's portraits. We shall therefore select this *Reminiscence* for the entertainment of our readers.

'Queen Caroline was said to have been very handsome at her marriage, soon after which she had the small-pox; but was little marked by it, and retained a most pleasing countenance. It was full of majesty or mildness as she pleased, and her penetrating eyes expressed whatever she had a mind they should. Her voice too was captivating, and her hands beautifully small, plump and graceful. Her understanding was uncommonly strong; and so was her resolution. From their earliest connection she had determined to govern the king, and deserved to do so; for her submission to his will was unbounded, her sense much superior, and his honour and interest always took place of her own: so that her love of power, that was predominant, was dearly bought, and rarely ill-employed. She was ambitious too of fame; but, shackled by her devotion to the king, she seldom could pursue that object. She wished to be a patroness of learned men; but George had no respect for them or their works; and her majesty's own taste was not very exquisite, nor did he allow her time to cultivate any studies. Her generosity would have displayed itself, for she valued money but as the instrument of her good purposes: but he stinted her alike in almost all her passions; and though she wished for nothing more than to be liberal, she bore the imputation of his avarice, as she did of others of his faults. Often when she had made prudent and proper promises of preferment, and could not persuade the king to comply, she suffered the breach of word to fall on her, rather than reflect on him. Though his affection

tion and confidence in her were implicit, he lived in dread of being supposed to be governed by her; and that silly parade was extended even to the most private moments of business with my father: whenever he entered, the queen rose, curtsied and retired, or offered to retire. Sometimes the king condescended to bid her stay—on both occasions she and Sir Robert had previously settled the business to be discussed. Sometimes the king would quash the proposal in question: and yield after re-talking it over with her—but then he boasted to Sir Robert that he himself had better considered it.'

'One of the queen's delights was the improvement of the garden at Richmond; and the king believed she paid for all with her own money—nor would he ever look at her intended plans, saying, he did not care how she flung away her own revenue. He little suspected the aids Sir Robert furnished to her from the treasury. When she died, she was indebted twenty thousand pounds to the king.

'Her learning I have said was superficial; her knowledge of languages as little accurate. The king, with a bluff Westphalian accent, spoke English correctly. The queen's chief study was divinity; and she had rather weakened her faith than enlightened it. She was at least not orthodox; and her confidante lady Sundon, an absurb and pompous simpleton, swayed her countenance towards the less-believing clergy. The queen however was so sincere at her death, that when archbishop Potter was to administer the sacrament to her, she declined taking it, very few persons being in the room. When the prelate retired, the courtiers in the anti-room crowded round him, crying, "My lord, has the queen received?" His grace artfully eluded the question, only saying most devoutly, "her majesty was in a heavenly disposition"—and the truth escaped the public.

'She suffered more unjustly by declining to see her son, the prince of Wales, to whom she sent her blessing and forgiveness—but conceiving the extreme distress it would lay on the king, should he thus be forced to forgive so impenitent a son, or to banish him again if once recalled, she heroically preferred a meritorious husband to a worthless child.

'The queen's greatest error was too high an opinion of her own address and art: she imagined that all who did not dare to contradict her, were imposed upon; and she had the additional weakness of thinking that she could play off many persons without being discovered. That mistaken humour, and at other times her hazarding very offensive truths, made her many enemies; and her duplicity in fomenting jealousies between the ministers, that each might be more dependent on herself, was no sound wisdom. It was the queen who blew into a flame the ill-blood between Sir Robert Walpole and his brother-in-law lord Townshend. Yet though she disliked some of the cabinet, she never let her own prejudices disturb the king's affairs, provided the obnoxious paid no court to the mistress. Lord Ilay was the only man, who, by managing Scotland for Sir Robert Walpole, was maintained by him in spite of his attachment to lady Suffolk.

'The queen's great secret was her own rupture, which till her last illness nobody knew but the king, her German nurse Mrs.

Mailborne,

Mailborne, and one other person. To prevent all suspicion, her majesty would frequently * stand for some minutes in her shift talking to her ladies; and though labouring with so dangerous a complaint, she made it so invariable a rule never to refuse a desire of the king, that every morning at Richmond she walked several miles with him; and more than once when she had the gout in her foot, she dipped her whole leg in cold water to be ready to attend him. The pain, her bulk, and the exercise, threw her into such fits of perspiration as vented the gout—but those exertions hastened the crisis of her distemper. It was great shrewdness in Sir Robert Walpole, who, before her distemper broke out, discovered her secret. On my mother's death, who was of the queen's age, her majesty asked Sir Robert many physical questions—but he remarked, that she oftenest reverted to a rupture, which had not been the illness of his wife. When he came home, he said to me, "Now, Horace, I know by possession of what secret lady Sundon has preserved such an ascendant over the queen." He was in the right. How lady Sundon had wormed herself into that mystery was never known. As Sir Robert maintained his influence over the clergy by Gibson bishop of London, he often met with troublesome obstructions from lady Sundon, who espoused, as I have said, the heterodox clergy; and Sir Robert could never shake her credit.

'Yet the queen was constant in her protection of Sir Robert, and the day before she died gave a strong mark of her conviction that he was the firmest support the king had. As they two alone were standing by the queen's bed, she pathetically recommended, not the minister to the sovereign, but the master to the servant. Sir Robert was alarmed, and feared the recommendation would leave a fatal impression—but a short time after the king reading with Sir Robert some intercepted letters from Germany, which said that now the queen was gone Sir Robert would have no protection: "On the contrary," said the king, "you know she recommended *me* to you." This marked the notice he had taken of the expression; and it was the only notice he ever took of it: nay, his majesty's grief was so excessive and so sincere, that his kindness to his minister seemed to increase for the queen's sake.

'The queen's dread of a rival was a feminine weakness; the behaviour of her eldest son was a real thorn. He early displayed his aversion to his mother, who perhaps assumed too much at first; yet it is certain that her good sense and the interest of her family would have prevented if possible the mutual dislike of the father and son, and

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'* While the queen dressed, prayers used to be redde in the outward room, where hung a naked Venus. Mrs. Selwyn, bed-chamber-woman in waiting, was one day ordered to bid the chaplain Dr. Madox (afterwards bishop of Worcester) begin the service. He said archly, "And a very proper altar-piece is here, madam!" Queen Anne had the same custom; and once ordering the door to be shut while she shifted, the chaplain stopped. The queen sent to ask why he did not proceed? He replied, "he would not whistle the word of God through the key-hole."

and their reciprocal contempt. As the opposition gave into all adulation towards the prince, his ill-poised head and vanity swallowed all their incense. He even early after his arrival had listened to a high act of disobedience. Money he soon wanted: old Sarah, duchess of Malborough *, ever proud and ever malignant, was persuaded to offer her favourite grand-daughter lady Diana Spencer, afterwards duchess of Bedford, to the prince of Wales, with a fortune of an hundred thousand pounds. He accepted the proposal, and the day was fixed for their being secretly married at the duchess's lodge in the great park at Windsor. Sir Robert Walpole got intelligence of the project, prevented it, and the secret was buried in silence.

'Youth, folly, and indiscretion, the beauty of the young lady, and a large sum of ready money, might have offered something like a plea for so rash a marriage, had it taken place: but what could excuse, what indeed could provoke, the senseless and barbarous insult offered to the king and queen by Frederic's taking his wife out of the palace of Hampton-court in the middle of the night when she was in actual labour, and carrying her, at the imminent risk of the lives of her and the child, to the unaired palace and bed at St. James's? Had he no way of affronting his parents but by venturing to kill his wife and the heir of the crown? A baby that wounds itself to vex its nurse is not more void of reflection. The scene which commenced by unfeeling idiotism closed with paltry hypocrisy.

'* That woman, who had risen to greatness and independent wealth by the weakness of another queen, forgot, like the duc D'Epernon, her own unmerited exaltation, and affected to brave successive courts, though sprung from the dregs of one. When the prince of Orange came over to marry the princess royal Anne, a boarded gallery with a pent-house roof was erected for the procession from the windows of the great drawing-room at St. James's cross the garden to the Lutheran chapel in the friary. The prince being indisposed and going to Bath, the marriage was deferred for some weeks, and the boarded gallery remained, darkening the windows of Marlborough-house. The duchess cried, "I wonder when my neighbour George will take away his orange chest!"—which it did resemble. She did not want that sort of wit †, which ill-temper, long knowledge of the world, and insolence can sharpen—and envying the favour which she no longer possessed, Sir R. Walpole was often the object of her satire. Yet her great friend lord Godolphin, the treasurer, had enjoined her to preserve very different sentiments. The duchess and my father and mother were standing by the earl's bed at St. Albans as he was dying. Taking Sir Robert by the hand, lord Godolphin turned to the duchess and said, "Madam, should you ever desert this young man, and there should be a possibility of returning from the grave, I shall certainly appear to you."—Her grace did not believe in spirits.'

'† Baron Gleicken, minister from Denmark in France, being at Paris soon after the king his master had been there, and a French lady being so ill-bred as to begin censuring the king to him, saying, "Ah! monsieur, c'est une tete!"—"Couronnée," replied he instantly, stopping her by so genteel a hint.'

The queen, on the first notice of her son's exploit, set out for St. James's to visit the princess by seven in the morning. The gracious prince, so far from attempting an apology, spoke not a word to his mother; but on her retreat gave her his hand, led her into the street to her coach—still dumb!—but a crowd being assembled at the gate, he kneeled down in the dirt, and humbly kissed her majesty's hand.—Her indignation must have shrunk into contempt!

'After the death of the queen, lady Yarmouth came over, who had been the king's mistress at Hanover during his latter journeys—and with the queen's privity, for he always made her the confidante of his amours; which made Mrs. Selwyn once tell him, he should be the last man with whom she would have an intrigue, for she knew he would tell the queen. In his letters to the latter from Hanover, he said, "You must love the Walmoden, for she loves *me*." She was created a countess, and had much weight with him, but never employed her credit but to assist his ministers, or to convert some honours and favours to her own advantage. She had two sons, who both bore her husband's name; but the younger, though never acknowledged, was supposed the king's, and consequently did not miss additional homage from the courtiers. That incense being one of the recommendations to the countenance of lady Yarmouth drew lord Chesterfield into a ridiculous distress. On his being made secretary of state, he found a fair young lad in the anti-chamber at St. James's, who seeming much at home, the earl, concluding it was the mistress's son, was profuse of attentions to the boy, and more prodigal still of his prodigious regard for his mamma. The shrewd boy received all his lordship's vows with indulgence, and without betraying himself;—at last he said, "I suppose your lordship takes me for master Louis; but I am only Sir William Russel, one of the pages."

'The king's last years passed as regularly as clock-work. At nine at night he had cards in the apartment of his daughters the princesses Amelia and Caroline, with lady Yarmouth, two or three of the late queen's ladies, and as many of the most favoured officers of his own houshold. Every Saturday in summer he carried that uniform party, but without his daughters, to dine at Richmond; they went in coaches and six in the middle of the day, with the heavy horse-guards kicking up the dust before them, dined, walked an hour in the garden, returned in the same dusty parade; and his majesty fancied himself the most gallant and lively prince in Europe.

'His last year was glorious and triumphant beyond example; and his death was most felicitous to himself, being without a pang, without tasting a reverse, and when his sight and hearing were so nearly extinguished, that any prolongation could have but swelled to calamities.'

In this chapter, Lord Orford has discovered a secret, which had it been divulged during his father's administration, would have occasioned great clamour: we mean the supplying the Queen with money *from the Treasury*. We hope that his successors have no such unlimited power over the national purse.

Chap. VIII. is more and more severe on the royal family. Kings are men, and, like the rest of their species, may be frequently weak and even wicked: but that the son of a favourite minister, who was implicitly allowed to guide and govern our kings of the Brunswick race, should be more severe on them than even the adherents to the house of Stuart, is somewhat extraordinary!—The characters of the Duchesses of Marlborough and Buckingham in Chap. IX. will be found very entertaining.

It must be allowed that our author had a great deal of fancy, or, rather, that he had a great many *odd fancies*. In the *Hieroglyphic Tales*, many of his allusions are extremely sarcastic, personal, and sometimes profane. In the preface, p. 322 at the bottom, we have a sneer at the clergy, and at the Mosaic account of the creation. There seems also, p. 323, to be a stroke at the Hermes of the late Mr. Harris, and a knock at King David, p. 324.

Tale I. Plato's Atlantis—'Goat's eggs! yes—this is my supposition—no matter whether I believe it myself or not. I will write against and abuse any man that opposes my hypothesis. It would be fine indeed if learned men were obliged to believe what they assert.'—Exactly the case with the author's *Historic Doubts*. He wrote with fury against every one who opposed them.—Fairy tales—Leonidas—Councils—the late Emperor and Empress of Russia—are here his butts.

The 2d tale, if it means any thing, is a ridicule on the marriage of Princess Mary with the Prince of Orange—on Princess Anne—and on the Revolution of 1688.

Tale III. More Bible-ridicule.

Tale IV. Ridicule on the present king's first speech in parliament, in which his majesty said that "his heart was English:"—on Lord Bute, his nurse, and prime minister:—more sarcasms against courts;—and more profaneness. These are not skilful imitations of Voltaire.

Tale V. The late King, the Prince of Wales, and his consort, (Brunswickers,) are all here typified.

The VIth Tale is the most unobjectionable of the number. The suspense is artfully protracted, and the sarcasms are fair.

'*A true Love Story.*

'In the height of the animosities between the factions of the Guelfs and Ghibellines, a party of Venetians had made an inroad into the territories of the Viscontis, sovereigns of Milan, and had carried off the young Orondates, then at nurse. His family were at that time under a cloud, though they could boast of being descended from Canis Scaliger, lord of Verona. The captors sold the beautiful Orondates to a rich widow of the noble family of Grimaldi, who, having no children, brought him up with as much tenderness as if he had been her son. Her fondness increased with the growth of his stature and charms, and the violence of his passions were augmented by the signora Grimaldi's indulgence. Is it necessary to say that love reigned predominantly in the soul of Orondates? or that in a city like Venice a form like that of Orondates met with little resistance?

'The Cyprian Queen, not content with the numerous oblations of Orondates on her altars, was not satisfied while his heart remained unengaged. Across the canal, over-against the palace of Grimaldi, stood a convent of Carmelite nuns, the abbess of which had a young African slave of the most exquisite beauty, called Azora, a year younger than Orondates. Jet and japan were tawney and without lustre, when compared to the hue of Azora. Afric never produced a female so perfect as Azora; as Europe could boast but of one Orondates.

'The signora Grimaldi, though no bigot, was pretty regular at her devotions; but as lansquenet was more to her taste than praying, she hurried over her masses as fast as she could, to allot more of her precious time to cards. This made her prefer the church of the Carmelites, separated only by a small bridge, though the abbess was of a contrary faction. However, as both ladies were of equal quality, and had had no altercations that could countenance incivility, reciprocal curtsies always passed between them, the coldness of which each pretended to lay on their attention to their devotions, though the signora Grimaldi attended but little to the priest, and the abbess was chiefly employed in watching and criticising the inattention of the signora.

'Not so Orondates and Azora. Both constantly accompanied their mistresses to mass, and the first moment they saw each other was decisive in both breasts. Venice ceased to have more than one fair in the eyes of Orondates, and Azora had not remarked till then that there could be more beautiful beings in the world than some of the Carmelite nuns.

'The seclusion of the abbess, and the aversion between the two ladies, which was very cordial on the side of the holy one, cut off all hopes from the lovers. Azora grew grave, and pensive, and melancholy; Orondates surly and intractable. Even his attachment to his kind patroness relaxed. He attended her reluctantly but at the hours of prayer. Often did she find him on the steps of the church ere the doors were opened. The signora Grimaldi was not apt to make observations. She was content with indulging her own passions, seldom restrained those of others; and though good offices rarely presented themselves to her imagination, she was ready to exert them when applied to, and always talked charitably of the unhappy at her cards, if it was not a very unlucky deal.

'Still it is probable that she never would have discovered the passion of Orondates, had not her woman, who was jealous of his favour, given her a hint; at the same time remarking, under affectation of good will, how well the circumstances of the lovers were suited, and, that as her ladyship was in years, and would certainly not think of providing for a creature she had bought in the public market, it would be charitable to marry the fond couple, and settle them on her farm in the country.

'Fortunately madame Grimaldi always was open to good impressions, and rarely to bad. Without perceiving the malice of her woman, she was struck with the idea of a marriage. She loved the cause, and always promoted it when it was honestly in her power. She seldom made difficulties, and never apprehended them. Without even examining Orondates on the state of his inclinations, without recollecting that madame Capello and she were of different parties, without taking any precautions to guard against a refusal, she instantly wrote to the abbess to propose a marriage between Orondates and Azora.

'The latter was in madame Capello's chamber when the note arrived. All the fury that authority loves to console itself with for being under restraint, all the asperity of a bigot, all the acrimony of party, and all the fictitious rage that prudery adopts when the sensual enjoyments of others are concerned, burst out on the helpless Azora, who was unable to divine how she was concerned in the fatal letter. She was made to endure all the calumnies that the abbess would have been glad to have hurled at the head of madame Grimaldi, if her own character and the rank of that offender would have allowed it. Impotent menaces of revenge were repeated with emphasis; and as nobody in the convent dared to contradict her, she gratified her anger and love of prating with endless tautologies. In fine, Azora was strictly locked up, and bread and water were ordered as sovereign cures for love. Twenty replies to madame Grimaldi were written and torn, as not sufficiently expressive of a resentment that was rather vociferous than eloquent; and her confessor was at last forced to write one, in which he prevailed to have some holy cant inserted, though forced to compound for a heap of irony that related to the antiquity of her family, and for many unintelligible allusions to vulgar stories which the Ghibelline party had treasured up against the Guelfs. The most lucid part of the epistle pronounced a sentence of eternal chastity on Azora, not without some sarcastic expressions against the promiscuous amours of Orondates, which ought in common decorum to have banished him long ago from the mansion of a widowed matron.

'Just as this fulminatory mandate had been transcribed and signed by the lady abbess in full chapter, and had been consigned to the confessor to deliver, the portress of the convent came running out of breath, and announced to the venerable assembly, that Azora, terrified by the abbess's blows and threats, had fallen in labour and miscarried of four puppies: for be it known to all posterity, that Orondates was an Italian greyhound, and Azora a black spaniel.'

After the Tales, we have *Miscellaneous Pieces in* PROSE.

The first of these is *a Parody on Lord Chesterfield's Letters to his Son:* the introduction to it is sarcastically given on Lord Chesterfield's Plan of Education. It is followed by 'The New Whole Duty of Woman, in a Series of Letters from a Mother to a Daughter, being a counter-part to the Earl of Chesterfield's *System* of Education.' Much original humour and pleasantry are displayed in these three letters.

' *General Criticism on Dr. Johnson's Writings.*

'Dr. Johnson's works have obtained so much reputation, and the execution of them, from partiality to his abilities, has been rated so far above their merit, that, without detracting from his capacity or his learning, it may be useful to caution young authors against admiration of his *style* and *manner*; both of which are uncommonly vicious, and unworthy of imitation by any man who aims at excellence in writing his own language.

'A marked *manner*, when it runs through all the compositions of any master, is a defect in itself, and indicates a deviation from nature. The writer betrays his having been struck by some particular tint, and his having overlooked nature's variety. It is true that the greatest masters of composition are so far imperfect, as that they always leave some marks by which we may discover their *hand*. He approaches the nearest to universality, whose works make it difficult for our quickness or sagacity to observe certain characteristic touches which ascertain the specific author.

'Dr. Johnson's works are as easily distinguished as those of the most affected writer; for exuberance is a fault as much as quaintness. There is meaning in almost every thing Johnson says; he is often profound, and a just reasoner.—I mean, when prejudice, bigotry, and arrogance do not cloud or debase his logic. He is benevolent in the application of his morality; dogmatically uncharitable in the dispensation of his censures; and equally so, when he differs with his antagonist on general truths or partial doctrines.

'The first criterion that stamps Johnson's works for his, is the loaded style. I will not call it verbose, because verbosity generally implies unmeaning verbiage; a censure he does not deserve. I have allowed and do allow, that most of his words have an adequate, and frequently an illustrating purport, the true use of epithets; but then his words are indiscriminately select, and too forceful for ordinary occasions. They form a hardness of diction and a muscular toughness that resist all ease and graceful movement. Every sentence is as high-coloured as any: no paragraph improves; the position is as robust as the demonstration; and the weakest part of the sentence (I mean, in the effect, not in the solution) is generally the conclusion: he illustrates till he fatigues, and continues to prove, after he has convinced. This fault is so usual with him, he is so apt to charge with three different set of phrases of the same calibre, that, if I did not condemn his laboured coinage of new words, I would call his threefold inundation of synonymous expressions *triptology*.

'He prefers learned words to the simple and common. He is never simple, elegant, or light. He destroys more enemies with the weight of his shield than with the point of his spear, and had rather make three mortal wounds in the same part than one. This monotony, the grievous effect of pedantry and self-conceit, prevents him from being eloquent. He excites no passions but indignation: his writings send the reader away more satiated than pleased. If he attempts humour, he makes your reason smile, without making you gay; because the study that his learned mirth requires, destroys cheerfulness. It is the clumsy gambol of a lettered elephant. We wonder that so grave an animal should have strayed into the province of the ape; yet admire that practice should have given the bulky quadruped so much agility.

'Upon the whole, Johnson's style appears to me so encumbered, so void of ear and harmony, that I know no modern writer whose works can be read aloud with so little satisfaction. I question whether one should not read a page of equal length in any modern author, in a minute's time less than one of Johnson's, all proper pauses and accents being duly attended to in both.

'His works are the antipodes of taste, and he a schoolmaster of truth, but never its parent; for his doctrines have no novelty, and are never inculcated with indulgence either to the froward child or to the dull one. He has set nothing in a new light, yet is as diffuse as if we had every thing to learn. Modern writers have improved on the ancients only by conciseness. Dr. Johnson, like the chymists of Laputa, endeavours to carry back what has been digested, to its pristine and crude principles. He is a standing proof that the Muses leave works unfinished, if they are not embellished by the Graces.'

We do not insert this criticism because we approve it; but in order to censure the arrogance and injustice of Lord Orford's decisions. Had he attacked Johnson's Jacobitical principles in early life, and his numerous writings against Sir Robert Walpole and the Whigs, we should have joined him: but in not only condemning his style, but his *want of genius*, we cannot in justice to ourselves, as well as to the memory of the venerable moralist, refrain from taking up arms in his defence.

Lord Orford condemns a *marked manner*:—but have not the greatest writers, like the greatest painters, a style and manner by which critics and connoisseurs discover them? and are not the styles of Shakspeare, Milton, Dryden, and Pope, as well known and as universally admired as those of Raphael, Titian, Coreggio, and Rubens? and does not Shakspeare call a dull, insipid man, "a fellow without mark or likelihood?" Cicero, in writing on philosophical subjects, was obliged to introduce Greek terms, because the Roman language could supply him with none for new ideas; and Johnson's great and comprehensive conceptions could not be conveyed in common language. 'He excites no passions but indignation,' says the noble critic:—the voice of the public, we believe, speaks otherwise. Whose works are read with more delight and instruction?—Lord Orford even condescends to call names, to which we make no reply:—yet in defence of the great writer's style, it may be asked whether he has injured our language by making it more grammatical? or whether, by avoiding the use of proverbs, cant phrases, and colloquial barbarisms, which cannot e translated, he has not rendered it more intelligible to fo- ers, and to posterity? If the same ideas can be conveyed legant and grammatical language, without antient idioms ulgar phraseology, the admirers of Johnson will probably s that they willingly resign the beauties of our antient dia- to the conjectures of antiquaries and commentators.

trange occurrences' are well selected and pleasantly related.

etached thoughts.' These consist of antitheses and pretti- s, more than depth of thinking, or elegant expression. elect two or three of the best.

any new pieces please on first reading—if they have more ty than merit. The second time they do not please, for ise has no second part.'

osterity always degenerates till it becomes our ancestors.'

en are often capable of greater things than they perform. are sent into the world with bills of credit, and seldom to their full extent.'

Miscellaneous Verses.

e first of these, *the Funeral of the Lioness*, we fear was t to ridicule a great personage, on a very melancholy occa-, and the vignettes seem to confirm our apprehension.

e *Verses on the Looking glass* are pleasant, but would surely much better if, instead of the Galicism *one* (*on*) so often ted, in the last six lines, the pronouns *we* and *our* were to ed.

me of these lines are rough, and the measure with which uthor commences is forgotten:—which is the case in the ving portrait *de Madame la Marquise du Deffand*, a blue- ing friend of our author at Paris. In other respects, the ghts are ingenious and lively.

> 'Where do Wit and Memory dwell?
> Where is Fancy's favourite cell?
> Where does Judgment hold her court,
> And dictate laws to Mirth and Sport?
> Where does Reason—not the dame
> Who arrogates the sage's name,
> And, proud of self-conferr'd degree,
> Esteems herself Philosophy!
> But the Reason that I mean,
> Slave of Truth, and Passion's queen,
> Who doubts, not dictates, seeks the best,
> And to Presumption leaves the rest:
> With whom resides the winning Fair?
> With Rousseau?—No; nor with Voltaire;
> Nor where leaf-gold of eloquence.
> Adorning less than veiling sense,

Dazzles the passions it can heat,
And makes them party to the cheat.
Where does Patience (tell who know)
Bear irremediable woe;
And, though of life's best joy bereft,
Smile on the little portion left?

‘Lastly, tell where boundless flows
The richest stream that Friendship knows?
That neither laves the shores of Love,
Nor bathes the feet of Pride above;
But, rolling 'twixt disparted coasts,
Impartial glides through rival hosts;
And, like St. Charity, divides
To Gaul and Albion equal tides?

‘Together all these virtues dwell:
St. Joseph's convent * is their cell:
Their sanctuary, Du Deffand's mind——
Censure, be dumb! she's old † and blind.’

The chief merit of these *vers de société* consists in jocularity and good-humour. They are local and temporary, and not sufficiently polished and important to deserve a place in so pompous an edition of the author's works.

The following Song is spritely and playful:

‘What a rout do you make for a single poor kiss!
I seiz'd it, 'tis true, and I ne'er shall repent it:
May he ne'er enjoy one, who shall think 'twas amiss!
But for me, I thank dear Cytherea, who sent it.

‘You may pout, and look prettily cross; but I pray,
What business so near to my lips had your cheek?
If you will put temptation so pat in one's way,
Saints, resist if ye can; but for me, I'm too weak.

‘But come, my sweet Fanny, our quarrel let's end;
Nor will I by force what you gave not, retain:
By allowing the kiss, I'm for ever your friend—
If you say that I stole it, why take it again.’

The letters at the end of this volume, between the author and his friend Mr. West, discover the early time of life at which they were written, in their perpetual effort at wit and display of learning. In those of Mr. Walpole, we remark much original humour and oddity; and those of Mr. West display genius and thinking of a more serious kind. Most readers

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‘* The convent at Paris, within whose precincts the marquise du Deffand had apartments.’

‘† In the year 1766 she was 65 years old. She died at the age of 83.’

must be acquainted with this amiable young writer (West) from his correspondence with Gray, in the agreeable life of that polished poet which has been published by Mr. Mason All that is left of him was produced in sickness during a gradual decay: but there remain sufficient specimens of his genius, to render it probable that he would have obtained a conspicuous niche in the Temple of Fame, had a restoration to health, and longevity, been his portion.

[*To be concluded in our next Number.*]

ART. IX. *Melody the Soul of Music: an Essay towards the Improvement of the Musical Art:* with an Appendix, containing an Account of an Invention. 8vo. pp. 82. Glasgow, printed at the Courier Office. 1798.

THIS pamphlet is divided into three parts; of which the first relates to the

Theory of Melody; its Use and Corruption.

The benevolence of the ingenious author seems equal to that of a father who is said, when on his death-bed, to have revealed to his son the invaluable secret, that "the wing of a hare was the best part of that favourite animal;" for he kindly informs the public that *melody* is better than *harmony*, and that Scots tunes, and airs equally artless, never intended to be clothed with harmony, constitute all the music to which lovers of that art should listen, or which Artists themselves should cultivate.

Unluckily for his system, music is too highly cultivated in this country for professors to adopt such simplicity as this author wants, and which would save musicians infinite study, pains, and labour. Tunes of the nursery and the street are very pleasing, in their place, to those who *voluntarily* listen to them: but, at an opera, oratorio, or public concert, where the audience, among many that are equally ignorant of good composition and accurate performance, consists of others who are themselves good performers and good judges; they would not be contented with a bag-piper, or an ale-house Welsh-harper, though he should treat them with the grave simple airs to which our author seems so partial. Are Handel's elaborate and sublime choruses *simple music?* Do the exquisite slow movements in Haydn's admirable symphonies, or the graceful and pathetic airs in the operas of Sacchini and Paesiello, 'more resemble the incoherencies of a madman, than the persuasive and delightful eloquence of a moving orator?'

The author has frequently quoted Dr. Burney, and sometimes against himself. We have turned to the Doctor's history of music, and we find that he is as great an enemy to the *abuse* of complication and execution as this writer can be: but he distinguishes very properly, we think, between simplicity and rusticity. Science and dexterity in the performance of instruments are not to be abolished in order to flatter ignorance; and the uncultivated ears of one set of hearers only. The worthy Dr. Beattie is quoted by the essayist in favour of simplicity in music: but, though we respect his good taste in poetry, morality, and theology, yet, when he writes on the subject of music with little knowlege or experience in refined, polished, or learned compositions, and with strong prejudices in favour of the national music of his country, we cannot but regard his musical decisions as narrow and contracted. The public are too ready to suppose that persons who have excelled in one branch of art or science, which they have particularly cultivated, are indued with knowlege in others of which they are totally ignorant. Pope, Swift, and Johnson, deemed music so trivial an art that it degraded human nature, and they treated its votaries as fools :—but their ears were so defective, that a totally blind person was as well qualified to decide critically on painting, as these great writers were with respect to music. Dr. Beattie's ear is not physically defective, but prejudiced in favour of old ditties with which it has been fed.

What the author imagines in hearing the *Cameronians rant* is as fanciful as seeing images in the fire, and good and bad fortune in coffee-grounds. However, music *can* scold and sooth; it can awaken various ideas and reminiscences; it can paint: but it cannot reason.

More notes are certainly wanting in instruments than from the voice, in order to produce the same effects, and to exhibit the power and genius of an instrument such as a harpsichord, harp, or lute; which cannot sing, that is, not sustain the sounds like a voice, violin, flute, or hautbois. Yet these can produce harmony, and give an idea of melody: but simple melody on instruments of which the tones are transient has no other expression than loud and soft. Indeed, our ancestors cultivated no melody out of the church but vulgar old ballad tunes, such as our author wishes to monopolize the musical scale :—but, as this cultivation consisted of only multiplying notes on the virginal in variations of the most difficult and unmeaning kind, and in which no simplicity, passion, nor expression were ever attempted, they prove that something more was wanted than these tunes, even in the infancy of music.

We have heard, as well as the author of this essay, from very good authority, that Dr. Haydn was extremely affected by the mass of sound produced at St. Paul's by the charity children. It should be remembered, however, that the aggregate of this unisonous and simple chorus was supported by at least 4000 voices of innocent and helpless orphans; the sight of whom, and the ideas connected with them, helped the pathos which their united voices produced:—but can we hear such congregate sounds, and see such an infant assembly, every day? In the effects produced by the music of the antient Greeks, we may certainly conclude that collateral causes were laid under contribution.

Poetry does not lose so much by age as Melody, which is a mere child of fancy. The poetry of Milton, Dryden, and Pope, is now in as high estimation as ever; while the melodies of Henry Lawes, Dr. Blow, and Dr. Green, the favourites of their day, are become uncouth and vulgar.

We have no objection to such simple strains as our author desires, 'in the quiet hours of retirement;' only let him not oblige us to pay half a guinea for hearing them in public, at the oratorio, opera, or concerts. Indeed there *is*, always, for the hearers of these musical exhibitions, simple and easy music mixed with other compositions of a more elaborate kind; and so there *should* be, not only for contrast, but to suit the taste, science, and expectations of a mixed audience. The author may be assured that, if the undertakers of public musical performances could have been equally patronized by the lovers of the art, for simple music, executed by simple performers, such as our own capital and provincial cities can supply, they would never have hazarded the expence of bringing over from remote kingdoms such able musicians as Handel, Bononcini, Bach, Sacchini, and Haydn, to compose; nor Farinelli, Senesino, Faustini, Cuzzoni, Manzoli, Agujari, Pacchierotti, Marchesi, Mara, and Banti, to sing.

In p. 39, the writer is unfortunate in his assertion that 'even histories, particularly [that of] Herodotus, were written in verse, and publicly sung by a chorus, to the sound of instruments.' This is new information indeed! We had always understood that Herodotus was the first Greek writer in prose. Nor is there any poetry in his history, except some Delphic verses, and two or three quotations from Homer.

PART II. *Sketch of Harmony—its Use—and Misapplication.*

Nothing can more plainly prove the necessity of variety in the style and composition of music for public performance, than the complaints which the author urges in this chapter. The patrons of the antient school of composition speak of the modern as "thin, flimsy stuff; whipt-sillabub, without contrivance, and unsupported by harmony;" and here is a gentleman who wants harmony to be wholly thrown aside. Rousseau, in one of his paradoxes, which he could make specious and so well support, has said*: "When we reflect that, though the people of every quarter of the globe have music of *some* kind, yet that the Europeans only have *harmony* or music in parts, it is very difficult not to suspect this harmony, with which we are so charmed, to be a barbarous Gothic invention, which we should never have wanted, if we had been gifted with more sensibility for the beauties of the art, for *melody*, and for music truly natural."

Now to gain a little applause—or at least toleration—from both parties, what can a musician do, but court their favour alternately, by the contrasts of pathetic and cheerful, hard and easy, full harmony and solo, complication and simplicity?—and whoever goes to an oratorio, opera, or public concert, in the capital, will certainly be presented with all this variety. The Italians, our masters in the elegant refinements of the art, have long since divided their music into three several classes: *Musica di Chiesa, Musica Teatrale, & Musica di Camera*; implying such composition as is suitable to the church, the stage, and the chamber;—and corn being found, must we return to acorns? To Scots tunes, never intended to have even the harmony of a simple base? To Welsh tunes with variations? To English ballads, and tunes of the street and nursery? For these must music be made an art, a science, a profession, on the members of which our universities confer degrees?—A composer who ceases to avail himself of the powers of harmony since its laws have been settled, would act as absurdly as an astronomer who determined never to observe the heavenly bodies with a telescope.

PART III. *Hints with a View to Improvement, drawn from the preceding Parts.*

'If the expression of the passions, and affections of the mind, is to be considered as the chief excellence of music, the improvement of that expression must be allowed to be highly deserving of attention. It may be making one step to point out a method by which consistency of expression would be promoted. Might it not be useful, in this view, to fix upon some distinguishing classes or divisions of that pathetic expression? according to which musical pieces might be composed: such as, for example:

'1. Bold, courageous, magnanimous;
'2. Merry, joyous;
'3. Calm, cheerful, contented;
'4. Tender, plaintive, compassionate;
'5. Solemn, devotional.'

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* *Dict. de Mus. Art. Harmonie.*

The very classification here recommended has been long made and practised by the great dramatic composers of Italy ;—and in chamber music, or such as is calculated for private concerts, or even solitary self-amusement, cantatas, solos, and single songs, may be instanced, in which the composer *has* found out and *used* such strains as will most ‘ forcibly excite those affections of the mind to which the class refers ; and in which *is* admitted nothing, however sanctioned by custom, that has a tendency to destroy or confound the expression.’ The selections recommended, in p. 74, of musical compositions to suit different purposes or states of mind, are published every day in volumes of anthems, books of hymns, marches, hornpipes, country-dances, &c.

APPENDIX.

Containing [*an*] *Account of an Invention by the Author.*

This invention consists in doubling the number of strings on the violin, adding to each of the four usual open strings another thicker string, tuned an *octave* below the sounds g, d, a, and e, to be acted upon by the finger and the bow at the same time, as if single strings.

The plan of self-accompaniment on the *viol da gamba* was carried to a considerable degree of perfection a few years ago, by the late exquisite performer, M. Lidl, nick-named *Seventeen-string Jack* ; who, with infinite pains and difficulty, thumbed a base, *pizzicato*, with his thumb on strings placed behind the neck of his instrument, while the bow and his fingers acted as usual on the strings over the finger-board: but the execution of this Herculean labour in a concert, while two or three violoncellos and a harpsichord lie idle, is useless toil and ingenuity. The author of the invention now proposed may be assured that no good effect can be produced by loading the violin, and every melody which it plays, with octaves. It is a known fact among speculative musicians and instrument-makers, that the resonance and vibration of every stringed-instrument are enfeebled in proportion to the pressure on the belly. Thus the unisons of a harpsichord or piano forte with only two strings are more powerful than the same two unisons, when an octave or 3d unison is added to them. The tone of a good violin would be ruined by the experiment, not only from additional pressure on the belly, but by the jarring of the duplicate strings arising from their vicinity during vibration ; and if sufficiently separated to avoid that disagreeable effect, the finger-board must be widened ; which would greatly incommode the performer, and render shifting a very hazardous operation. In a word, the VIOLIN, the most perfect instrument in use, and the highest cultivated, is not likely to be meliorated in tone or facility of execution by what this author is pleased to call *an Invention*;—and though the whole tract, a few Scotticisms excepted, is well-written in point of style, we find nothing very profound or practicable in the author's ideas; which, in general, seem to flow from inexperience and a superficial acquaintance with the art of music, and its powers on the feelings of mankind.

Art. X. *Reports of the late Mr. John Smeaton, F. R. S.* made on various Occasions in the Course of his Employment of an Engineer. Printed for a Select Committee of Civil-Engineers. Vol. I. 4to. pp. 450. 18s. Boards. Faden. 1797.

In the preface to this volume, the order of civil engineers is stated to have commenced about the year 1760, at which time the advancement of the arts and sciences was remarkably rapid. Of the abilities of the artists of the above denomination, the canals, harbours, lighthouses, &c. of the kingdom are a permanent and honourable testimony. In 1771, Mr. Smeaton projected and established an association, or (in its formal name) a Society of Engineers. During a period of twenty years, the members of this society increased in number to sixty-five, of whom fifteen only were real engineers; the remainder being composed either of amateurs, or of ingenious workmen and artificers. In May 1792, this society was dissolved in consequence of an unpleasant circumstance, which had interrupted its harmony: but a renewal of it, under a better form, was soon intended, though not carried into effect during the lifetime of Mr. Smeaton; his death happened in October 1792, and the first meeting of the new institution entitled *The Society of Civil Engineers* was held on April 15, 1793, by Mr. Jessop, Mr. Mylne, Mr. Rennie, and Mr. Whitworth. According to the new constitution of the society, it is divided into three classes. The first class, as ordinary members, consists of real Engineers. The second class, as honorary members, is composed of men of science, and gentlemen of rank and fortune, who have attended to the subject of civil engineering. The third class, as honorary members also, consists of artists, whose professions and employments are connected with what is called civil engineering.

The meetings are held at the Crown and Anchor in the Strand, every other Friday, during the session of Parliament. We shall copy the list of the members:

‘ First Class.—Ordinary Members.

William Jessop,
Robert Whitworth,
ohn Rennie, F. R. S. Ed.
Robert Mylne, F. R. S.
ames Watt, F.R.S.—L. & Ed.
ames Golborne,
Sir Tho. H. Page, Knt. F. R.S.
John Duncombe,
Capt. Joseph Huddart, F.R.S.
Henry Eastburne,
William Chapman, M. R. I. A.
James Cockshutt.

‘ Second Class.

he Right Hon. Sir Joseph Banks, Bart. P.R.S. Knight of the Order of the Bath, &c.
ir George A. Shuckburgh Evelyn, Bart. F.R.S.
athew Bolton, Esq; F.R.S.
eneral Bentham,
oseph Priestly, Esq;
Doctor Charles Hutton, F.R.S.
Henry Oxendon, Esq;
The Right Hon. the Earl of Morton, F.R.S.
John Lloydd, Esq; F.R.S.
Right Hon. Charles Greville, Esq; F.R.S.

‘ Third Class.

Villiam Faden, Geographer,
sse Ramsden, F. R. S. Instrument-Maker, &c.
hn Troughton, Instrument-Maker, &c.
John Foulds, Mill-Wright, &c.
Samuel Phillips, Engine-Maker,
Samuel Brooke, Printer.
John Watté, Land-Surveyor, &c.’

The manuscripts, designs, drawings, &c. of Mr. Smeaton wing been purchased by Sir Joseph Banks, application was ade to him by the society, who proposed to publish those meorials in his possession which might be denominated Reports. consequence of this request, the present volume, which ntains nearly one half of the reports, is published under the re of the following committee: Sir Joseph Banks, Captain seph Huddart, William Jessop, Robert Mylne, and John ennie, Esqrs.

We seldom indulge a greater curiosity, than in examining e circumstances that relate to a great man. His figure, counnance, temper, manners, even his foibles and his prejudices, come objects of our concern. We inquire with avidity hat books he read or valued, what was the order that he obrved in his studies, and what was the time which he allotted them? we wish to view him in domestic life, and in his ours of relaxation. Yet, in the estimation of some people, hese circumstances of a person's life should be more than bjects of mere curiosity. We wonder at the peculiarities of reat men: we consider it as something anomalous in human ature, that with transcendent abilities should be joined predices the most absurd, or foibles the most strange and unanly; yet, were our knowlege more full and particular, we might possibly arrive at the solution of these problems in human nature; we *might* perceive, in circumstances apparently trivial, the adequate causes of these remarkable deviations. Biographers, in general, content themselves with giving the outlines of character; they *sketch*, but seldom *complete* the picture. In one particular, however, they have detailed the little circumstances that relate to great men. They have been solicitous to inform us what they said and did in the days of childhood, to point out to us the early indications of genius, the first buddings of those qualities which were to be unfolded in maturer years:—but we must here listen with caution, and be scrupulous. We ought to view with suspicion those wonderful tales, which seem to teach that a man, in order to be great must be born great, and which discourage industry by insinuating that eminence is not within the reach of its active and persevering efforts. There is no distinguished person of whom some remarkable story is not told. A flight of bees is said to have alighted on the lips of the infant Plato, as a presage of his future eloquence:—the great Newton, at the age of seven, was discovered on a haystack, meditating on a book of arithmetic;—and it is related that a modern conqueror neglected the sports of his school-fellows in order to peruse the pages of Plutarch. The biographer of Mr. Smeaton, also, has discovered the engineer in the days of his infancy; his playthings are said to have been not those of children, but the tools of workmen. Before his sixth year, Mr. S. imitated (such is the account in his life) a windmill, and made a working pump that actually raised water. In petticoats, he was continually dividing circles and squares, and his toys were models of machines. At an early age, he could forge iron and steel, could work in wood, ivory, and metals, and was skilful in the use of the lathe.

From the continuation of the memoirs of Mr. S. we learn that

'Mr. Smeaton's father was an attorney, and was desirous of bringing his son up to the same profession. He was therefore sent up to London in 1742, where for some time he attended the courts in *Westminster-Hall*; but finding that the profession of the law did not suit *the bent of his genius*, (as his usual expression was,) he wrote a strong memorial to his father on the subject, whose good sense from that moment left Mr. Smeaton to pursue the bent of his genius in his own way.

'Mr. Smeaton after this continued to reside in *London*, and about the year 1750 he commenced philosophical instrument maker, which he continued for some time, and became acquainted with most of the ingenious men of that time.

'This same year he made his first communication to the Royal Society; being an account of Dr. Knight's improvements of the

Mariner's Compass. Continuing his very useful labours, and making experiments, he communicated to that learned body, the two following years, a number of other ingenious improvements, as will be enumerated in the list of his writings, at the end of this account of him.

'In 1751 he began a course of experiments to try a machine of his invention for measuring a ship's way at sea; and also made two voyages, in company with Dr. Knight, to try it, as well as a compass of his own invention.

'In 1753 he was elected a member of the Royal Society; and in 1759 he was honoured with their gold medal, for his paper concerning the natural powers of water and wind to turn mills, and other machines depending on a circular motion. This paper, he says, was the result of experiments made on working models in the years 1752 and 1753, but not communicated to the Society till 1759; having, in the interval, found opportunities of putting the result of these experiments into real practice, in a variety of cases, and for various purposes, so as to assure the Society he had found them to answer.

'In 1754, his great thirst after experimental knowledge led him to undertake a voyage to Holland and the Low Countries, where he made himself acquainted with most of the curious works of art so frequent in those places.

'In December 1755, the *Edystone Lighthouse* was burnt down, and the proprietors, being desirous of rebuilding it in the most substantial manner, enquired of the Earl of Macclesfield, then President of the Royal Society, who he thought might be the fittest person to rebuild it; when, he immediately recommended our author. Mr. Smeaton accordingly undertook the work, which he completed with stone in the summer of 1759. Of this work he gives an ample description in a folio volume, with plates, published in 1791; a work which contains, in a great measure, the history of four years of his life, in which the originality of his genius is fully displayed, as well as his activity, industry, and perseverance.

'Though Mr. Smeaton completed the building of the *Edystone Lighthouse* in 1759, yet it seems he did not soon get into full business as a Civil Engineer; for in 1764, while in *Yorkshire*, he offered himself a candidate for one of the receivers of the *Derwentwater* estate; in which he succeeded, though two other persons, strongly recommended and powerfully supported, were candidates for the employment. In this, he had the faithful and friendly support of Sir Francis Gosling, Alderman of *London*, and one of the Commissioners. That estate was forfeited in the year 1715, and the revenues thereof were applied by Parliament, towards the fund of *Greenwich Hospital*. It consists of mines of lead, containing much silver, as well as lands. It required better than common management, and above all, that knowledge absolutely necessary to bring mines of lead and coal to the most productive effect. This was the object of the Commissioners, and it has been amply repaid. Machines of all kinds, and better means on a great plan, were devised for a more easy and ample working these mines, by Mr. Smeaton: while, the correct judgment, patient industry, and great abilities and sincerity of Mr. Walton the younger, of *Farnacres*, near *Newcastle*, (his partner in the duty of receiver,)

receiver,) taking upon himself the management and the accounts, left Mr. Smeaton leisure and opportunity, to exert his abilities on these works, as well as to make many improvements in the whole of this estate of *Greenwich Hospital.*

'By the year 1775 he had so much business, as a Civil Engineer, that he was desirous of resigning the appointment for that Hospital, and would have done it then, had not his friends prevailed upon him, to continue in the office about two years longer.

'Mr. Smeaton having thus got into full business as a Civil Engineer, it would be an endless task to enumerate all the various concerns he was engaged in. A very few of them however may be just mentioned in this place.—He made the river *Calder* navigable; a work that required great skill and judgment, owing to the very impetuous floods in that river.—He planned, and attended for some time, the execution of the great, or *Forth* and *Clyde*, canal in *Scotland*, for conveying the trade of the country either to the *Atlantic* or *German Ocean*. When this work had been executed from the *Forth* towards the *Clyde*, as far as a point intended for the junction of a collateral canal to *Glasgow*, the work stopped, and was discontinued a considerable time, by the funds being exhausted. Before that period, Mr. Smeaton had declined accepting his salary, which was five hundred pounds a year, that he might not be prevented from attending to the multiplicity of other business; and conceiving the resident engineer, Mr. M'Kell, was fully competent to conduct it afterwards. After a lapse of some time, the work was resumed, by public aid, and has been carried on, and lately completed, under the direction of Mr. Whitworth, to the great benefit of trade and that country.

'On opening the great arch at *London Bridge*, by throwing two arches into one, and the removal of a large pier, the excavation, around and underneath the sterlings of that pier, was so considerable, as to put the adjoining piers, that arch, and eventually the whole bridge, in great danger of falling. The previous opinions of *some* were positive, and the apprehensions of *all* the people on this head were so great, that many persons would not pass over or under it. The surveyors employed were not adequate to such an exigency. Mr. Smeaton was then in *Yorkshire*, where he was sent for by express, and from whence he arrived in town with the greatest expedition. He applied himself immediately to examine the bridge, and to sound about the dangerous sterlings, as minutely as he could. The Committee of Common Council adopted his advice; which was, to repurchase the stones of all the City Gates, then lately pulled down, and lying in *Moorfields*, and to throw them pell-mell, (or *pierre perdu*,) into the water, to guard these sterlings, preserve the bottom from further corrosion, raise the floor under the arch, and restore the head of water necessary for the water-works to its original power; and this was a practice, he had before, and afterwards adopted on other occasions. Nothing shews the apprehensions of the bridge falling, more, than the alacrity with which his advice was pursued: the stones were repurchased that day; horses, carts, and barges were got ready, and the work instantly begun, though it was Sunday morning. Thus

Mr. Smeaton, in all human probability, saved *London Bridge* from falling, and secured it till more effectual methods could be taken.

'In 1771 he became, jointly with his friend Mr. Holmes abovementioned, proprietor of the works for supplying *Deptford* and *Greenwich* with water; which, by their united endeavours, they brought to be of general use to those they were made for, and moderately beneficial to themselves.

'Astronomy was one of Mr. Smeaton's most favorite studies; and he contrived and made several astronomical instruments for himself and friends. After fitting up an observatory at his house at *Austhorpe*, he devoted much of his time to it when he was there: even in preference to public business, much of which he declined for the purpose of applying his attentions to private study, particularly to the subject of astronomy.

'About the year 1785 Mr. Smeaton's health began to decline; and, in consequence, he then took the resolution to avoid new undertakings in business as much as he could, that he might thereby also have the more leisure to publish some accounts of his inventions and works. Of this plan, however, he got no more executed than the account of the *Edystone Lighthouse*, and some preparations for his intended treatise on mills; for he could not resist the solicitations of his friends in various works. Mr. Aubert, whom he greatly loved and respected, being chosen chairman of *Ramsgate Harbour*, prevailed upon him to accept the office of Engineer to that harbour, an office established at that time, as he had been occasionally consulted only, previous thereto; and to *their joint efforts* the public are chiefly indebted for the improvements that have been made there, within these few years; which fully appears in a Report that Mr. Smeaton gave in to the Board of Trustees in 1791, which has been published in various ways.

'The powers of his mind were beginning to fail, in the observation of his intimate friends, and afterwards of all. He is known to have said, on talking of his health, that he found he had suffered more from the application he paid to the scheme, design, and proposition of a Canal from *Birmingham* to *Worcester*, (which was then very much contested in Parliament,) than all the business he had ever met with.

'Strong exertions were necessary; which, if he had been vigorous as he was wont, it would have sat easy upon him; but alas! with the deficiency then commenced, it was hard labour indeed, and thereby promoted the ruin fast approaching, and much to be lamented.

'This lamentable tale is told, for the instruction of *those* engaged, and so circumstanced, at that period of life, when the powers of the mind are borne down by the complication and vastness of an object submitted to it.

'The bill for that work passed by a small majority; but the difficult and contested part of that work has not as yet been attempted. He was not the proposer, but the supporter of that proposition.

'It had for many years been the practice of Mr. Smeaton to spend part of the year in town, and the remainder in the country, at his house at *Austhorpe*. On one of these excursions in the country, whi walking in his garden, on the 16th of September, 1792, he w struck with the palsy, which put an end to his useful life the 28t of October following, to the great regret of a numerous set of frien and acquaintance.'

This extract is from 'an account of his life' prefixed to th present work, said to be taken partly from Dr. Hutton's Dic tionary: but it differs very little from an account of M Smeaton's life published in 1793 by the late Mr. John Holmes* an eminent watch-maker in the Strand. Additional particula are likewise given in the present volume, in a letter from Mr Mary Dixon, daughter of Mr. Smeaton, to the committee o civil engineers; from which we learn that

'The arrangement of his time was governed by a method, as in variable as inviolable: for professional studies were never broken i upon, by any one; and these, (with the exception of stated astro nomical observations,) wholly ingrossed the forenoon. His mea were temperate, and for many years restricted, on account of healt to *rigid* abstinence, from which he derived great benefit.

'His afternoons were regularly occupied by practical experiment or some other branch of mechanics. And not more entirely was hi mind devoted to his profession in one division of his time, than ab stracted from it in another. *Himself* devoted to his family with a affection so lively, a manner at once so cheerful and serene, that it i impossible to say, whether the charm of conversation, the simplicit of instructions, or the gentleness with which they were conveyed most endeared his home. A home, in which from infancy we canno recollect to have seen a trace of dissatisfaction or a word of asperit to any one. Yet with all this he was absolute! And it is for casuistr in education, or rule, to explain his authority; it was an authority as impossible to dispute as to define.'

Two interesting anecdotes are also given.

'Before this, the Princess De Askoff made an apt comment upo this trait of his character; [his disinterested moderation;] when, afte vainly using every persuasion to induce him to accept a *carte blanc* from the Empress of Russia, (as a recompence for directing th vast projects in that kingdom,) she observed, "Sir, you are a gre man, and I honour you! You may have an equal in abilities, pe haps, but in *character* you stand single. The *English* minister, S Robert Walpole, was mistaken, and my sovereign has the misfortu to find *one Man* who has *not* his price!"

'Early in life he attracted the notice of the late Duke and Duche of Queensbury, from a strong resemblance to their favourite Gay, t The commencement of this acquaintance was singular, but t ce of their esteem and partiality lasted through life.—The ting was at *Ranelagh*, where, walking with Mrs. Smeato

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little tract, not sold, but distributed among friends, &c.

observed an elderly lady and gentleman fix an evident and marked ention on him. After some turns they at last stopped him, and Duchess (of eccentric memory) said, " Sir, I don't know who are or what you are, but so strongly do you resemble my poor r Gay, we *must* be acquainted; you shall go home and sup with and if the minds of the two men accord, as do the countenances, will find two cheerful old folks, who can love you *well;* and I k, (or you are an hypocrite,) you can *as well* deserve it."—The ation was accepted, and, as long as the Duke and Duchess lived, riendship was as cordial as uninterrupted; indeed, their society so much of the *play* which genuine wit and goodness know how mbine, it proved to be among the most agreeable relaxations s life.'

he volume contains a variety of letters, reports, &c. &c. re- e to the objects of civil engineering, which cannot fail to be ly interesting to those who are in the same line in which Smeaton so conspicuously shone. The publication of the ks reflects much honour on the liberality and zeal of the ety, and particularly on the labours of its respectable com- ee.

what we have hitherto said of Mr. Smeaton, he has been idered as merely an engineer; yet from the accounts of his and from the testimony of his friends, (he is yet fresh in memory,) we are enabled to state that he possessed other ities than soundness of judgment and variety of invention; was endowed with an uncommon simplicity of manners, t modesty, and a rare moderation in pecuniary ambition: is family he was affectionate; and he laudably controlled, he power of his reason, a temper which was constitu- lly warm.

he individual recollection of the virtues of the man must ever soon perish; and his fame must ultimately rest on the llence and durability of his performances as an artist: but re happy in remarking another addition to the list of those l the list is comparatively but small) who have been both and good.

oncerning the utility of works like the present, and of the ies to which they have relation, it is needless to speak. It been happily reserved for the enterprising artists of the pre- day to reach the true goal of science, which the sagacious osophers of former times have pointed out: " *Meta au- scientiarum vera et legitima, non alia est, quam ut dotetur vita ana novis inventis et copiis.*"

Art. XI. *A Charge delivered to the Clergy of the Diocese of Landaff* in June 1798. By R. Watson, D.D. F.R.S. Bishop of Landaff. 8vo. pp. 34. 1s. Faulder.

The right reverend author of this charge observes that it may be considered as a kind of supplement to his late "Address* to the People of Great Britain." Though it is a discourse from his episcopal chair, it is political rather than religious; and though addressed to the clergy of his Welsh diocese, it embraces subjects of the utmost importance to the whole kingdom. He urges the peculiar circumstances of the country as sufficient to justify him for inviting his clergy to political discussion; and he boldly avows the reflections and sentiments of his own mind, without wishing magisterially to dictate to his hearers, or to interfere with any man's freedom of thinking or judging. From the Bishop of Landaff, neither his clergy nor the public could expect, in times like these, a discourse merely on theological questions or church discipline. Indeed, his situation is chiefly political. As an enlightened statesman, who has much at stake, and who perceives the dreadful consequences of anarchy to all that is respectable in society, we are not surprised that he should embrace the opportunity of a visitation, to amplify the sentiments delivered in his late "Address."

We are clearly of opinion that, if ever there was a contest peculiarly serious and important, it is the present;—that if ever there was an enemy to be dreaded, it is France under her present aspect, and with her present ambitious views;—and that if ever unanimity, courage, and true patriotism were necessary, they are so now: but we are also of opinion that the perils and difficulties of our situation ought to be contemplated through the clear medium of good sense, and not through the mist and fog of an alarmed and affrighted imagination.

It would give us concern to be even suspected of a wish to obstruct the Bishop of Landaff, for whom we cherish the sincerest respect, in the benevolent and patriotic purpose which he has in view in the present supplemental address; yet we cannot help remarking that it would perhaps have been more useful had it been less violent; and had the Bishop's animation been a little more restrained by the decorum and studied precision which should attach to the episcopal character. He exhorts his clergy, in giving those political admonitions and instructions which the times may require, 'always to remember that the mind of man yields to kindness and courtesy, to gentle language and sound argument;' yet in the very next sentence tells them that they will be guilty of no breach of Christian ity in the use of even *harsh* language, when they explain their respective flocks the cruelties which the French have d in every country which they have invaded. Far from being illing to have the abominable cruelties and rapacities of French exposed, we think that the interest of humanity cerned in unveiling their treachery, ambition, injustice, barbarity: but there was no occasion for intimating to the h clergy that they may abuse them without bounds, and harsh language was not inconsistent with Christian charity. uld it not have been better to have said—"It is charity to r country and to the world, to state the enormities which French, under the notion of giving liberty and security, committed in every country into which they have forced selves:—yet the truest history will appear exaggerated,— mildest statement, *harsh*." This would be regarded as ceeding from a kind desire of informing; the other may only to inflame and goad to madness.

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* See M. Rev. for February last, p. 215.

r. Watson justly observes that 'the strength and stability ll governments have much dependence on the opinions of n who are governed;' and proceeding on this point, he ses the opinions of men, with respect to the Constitution reat Britain, under three heads.

The 1st, is that of those, who think that every thing is so well ged, that nothing can be altered for the better.—The 2d, is of those, who are apprehensive, that without a Reform in Parent, the Government of the country will be insensibly changed a limited to an absolute monarchy.—The 3d, is that of those, esteem the constitution so vitiated by corruption, that it cannot mended, and that it ought to be changed into a republic.'

he Bishop of Landaff does not entirely adopt any one of e opinions. The first and last he rejects without hesitation; as to the second, though he allows that some things may be roved in the church and the state, he tells us not only that is not the time for reformation, but that he has seen no of parliamentary reform, produced either by the minister is opponents, which went, in his judgment, to the root he malady; and that, unless the reform reaches the root he evil, the disease will be more tolerable than the remedy. does not enlarge on the idea of alterations in the church, mind being wholly engrossed by the state. He seems deus of steering a middle course between that of the advocates the practical perfection of the present system, and that of se (we believe the number to be very,—*very* inconsiderable!) o desire a British Republic: but if the wisest and most exienced men in the kingdom are unable to project any plan of reform by which the system can be amended,—and the Bishop declares this to be his sentiment,—he in words rejects but in fact admits the first opinion.

We shall pass over the Bishop's remarks on the subjects of Liberty, Equality, and the Rights of Man.—They are stale topics; and we are weary of them. In disliking democracy, he thinks with the great majority of the people of this country. What its effects in France have been, we know; and we may be confident that it will falsify all romantic expectations from it. 'I do not say (observes the R. R. writer) that when things are settled there, the present wretched condition of its inhabitants will be continued; I hope it will not; but I am sincerely of opinion that few of us will live to see such a system established in France, as will procure to its inhabitants half the blessings which our ancestors have enjoyed, which we enjoy, and which it is our interest to take care that our posterity enjoy, under the British Constitution.'

Bishop Watson is farther of opinion that the fabric of the French Republic cannot stand; and he wonders how any men can think of carrying on any government without the aid of religion. This brings him into his own appropriate province as a divine; in which he comments on the importance of the question concerning a future state, and endeavours to ascertain the antiquity of this belief. It was certainly an antient doctrine: but it does not appear that the Israelites were acquainted with it so early as he endeavours to prove; and that, 1500 years before the birth of Christ, they entertained the opinion that the soul of man was a substance distinct from the body, and existed, after death, in the earth, in a state of separation from it. The text which the R.R. author adduces does not prove this; and if it did, our Saviour, we conclude, would have quoted the fact in his discourse with the Sadducees, and not have deduced the doctrine of a future state as an inference. To us, however, it is clearly revealed; and it should not be forgotten in Christian exhortations.

On the fall of the church of Rome, the Bishop offers a few observations. After an extract from Calvin, in which that author undertakes to expose the private opinions of the Popes, and the whole college of Cardinals,—viz. *that there is no God*;—that all that is written, or taught, concerning Christ, is a lie and imposture;—and that the doctrine of a future state and resurrection from the dead is a mere fable*;—the Bishop exclaims, 'Gracious Heaven! If this be a true picture of the Roman Hierarchy, can we regret its fall?' All this violence

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[*] Instit. L. 4. c. vii. § 27.

of

n, however, he tells us, he does not admit; and we
e few others will. 'It better becomes us (he remarks)
ine ourselves, than to censure others; and there cer-
room for inquiry, whether all the Protestant churches
pure in doctrine, so perfect in discipline, so truly
n in practice, as to have nothing to fear for themselves
fall of the church of Rome.'

is indeed an important inquiry, and it cannot be insti-
o soon. All the reform in the church, to which the
oints, respects the maintenance of curates:—but we
whether this will reach the root of the evil. Will the
e established on a rock, by making every living in the
of not less value than 100l. a-year?

harge is published at the request of the Court of Quar-
ons for the county of Monmouth.

II. *Report from the Committee of Secrecy of the House of*
s of Ireland, as reported by the Right Hon. Viscount
eagh, 21st August 1798. 8vo. pp. 267. 4s. Debrett,
n.

III. *Report from the Committee of Secrecy of the House of*
of Ireland, as reported by the Right Hon. Earl of Clare,
High Chancellor, 30th August 1798. 8vo. pp. 53. 1s. 6d.
tt, London.

ate rebellion in Ireland has been by different parties
ibuted to opposite causes. By one party, it is said to
iginated in an overbearing, corrupt, and persecuting
early adopted and unremittingly pursued by the Irish
ration:—a system which, disregarding the reasonable
and earnest remonstrances of a loyal people, treated
ims with insolence, and their complaints with insult.
original causes, *they* trace the first rise of discontent
d; which, by a succession of irritating and impolitic
they say, was ultimately forced into treason and re-
—By another party, the calamities which Ireland has
ffered, the progress of sedition, and all the succeeding
of the late rebellion, are attributed in the first instance
mbitious views and sinister opposition of a few leading
gues; whose efforts to excite discontent in the people,
their governors, have been but too powerfully seconded
introduction and growth of French principles among
n people, and by the co-operation of a republican fac-
hose aim was self-aggrandisement; whose means were
ration of Ireland from Great Britain, and the substitu-
republican government for the present constitution.

Whether or not there was sufficient ground for the former of these opinions; whether those who have, for some time past, managed the powers of government in Ireland, have or have not acted with honest intentions and sound policy; it cannot reasonably be expected that a publication such as that now before us should determine:—but it is most abundantly clear from the report made by a committee of the Irish House of Commons, and from the copious documents which they here lay before the public, that the discontented party in Ireland, whatever might originally have been their object, have for some years past aimed not merely at redress of grievances, but at a dismemberment of the empire; and that the prime object of the tremendous and unprecedented conspiracy, which had so long existed in that country under the name of UNITED IRISHMEN, was the overthrow of the Irish monarchy, and the erection of an Irish republic under French auspices.

Before the Committee of the Commons proceed to trace the extension and progress of the system of treason, since the last report was made on this subject, they advert to the prominent facts established by former inquiries. They briefly state that the society of United Irishmen was established in the year 1791; and that they held forth, as the ostensible objects of their union, Catholic emancipation and parliamentary reform, while the real purpose (at least of the leaders of that body) was the separation of Ireland from Great Britain.—For the first three years, their attention was entirely taken up in the circulation of seditious publications, particularly the works of Paine: but in the year 1795 the test of the society underwent a striking revision, by omitting, after the words " a full representation of all the people," the words " in the Commons house of parliament." The reason of this omission was admitted by those of the Executive Directory of the union to be, the better to reconcile reformers and republicans in a common exertion to overthrow the state. In the summer of 1796, the society had been greatly enlarged; and at that time was *first* opened a direct communication between the French and the heads of the party; the result of which was a promise of French assistance to aid the disaffected. About this time, also, the society formed itself secretly into military bodies; of which the numbers in Ulster alone were stated, in April 1797, to amount to 100,000, largely supplied with fire-arms and pikes, and bound by oath to obey their commanders. In addition to these measures, a system of terror was adopted by the society, in order to deter magistrates and witnesses from doing their duty: multitudes were compelled to take illegal oaths; and the robbery of arms from the well-affected became general.

To meet these evils, (the report of Lord Castlereagh proceeds to state,) the insurrection-act was passed; which gave to the magistrates, in disturbed counties, a very enlarged power,—of the extent or nature of which, however, the Committee gives no account. The operation of this act was found unequal to its object; for, as the report expresses it, "treason was then too deeply rooted to yield to this remedy." In October 1796, parliament suspended the Habeas Corpus act, and passed an act for arming the yeomanry: who, in the course of six months, amounted to 37,000 men, and in the late rebellion increased to 50,000. The next measure adopted by government was a proclamation to prevent those numerous assemblages of the people under pretence of saving corn, digging potatoes, &c. of which the disaffected availed themselves to display their strength. The proclamation of Lieut. General Lake for disarming Ulster followed, on the 13th of March 1797. The disarming at first was performed, says the Committee, with all possible mildness: but in June following, when a general insurrection was on the point of breaking out, more vigorous measures of compelling a surrender of arms were adopted. Still, however, a general insurrection in Ulster was determined; and, notwithstanding the exertions of the army, a partial rising did take place in the county of Down: but the insurgents, finding themselves unsupported, dispersed. Tranquillity was now partly restored: but the leaders of the treason, fearing that the enemy should be deterred from invasion by this circumstance, began to propagate their system in the southern and western counties of Ireland. Their emissaries were successful; and the same enormities, which had visited the North, became apparent in Munster and Connaught. The great argument used here to excite the people was the oppressiveness of tithes; it succeeded; and the antient abominable White-boy practices of burning corn and houghing cattle were very generally practised.

To arouse the resentment of the Catholics, they were informed that oaths had been taken by large bodies to exterminate them. A paper called "THE UNION STAR," openly recommending insurrection and murder, was privately printed and circulated; and another entitled "THE PRESS," conveying periodical exhortations to outrage and insubordination, was published by Mr. Arthur O'Connor; who admitted, before the Committee, that he was for more than a year a member of the Executive Directory of the Irish Union. Pikes were now fabricated in such numbers as to be co-extensive with the organization of the society itself; 129,000 in the whole have been surrendered to government, exclusively of those with which the insurgents were armed in the late rebellion. To seduce the soldiery from their allegiance was early made a part of their system; and latterly, in the hope of diminishing the resources of the state, instructions were given to the people to abstain from the consumption of excisable articles.

Having thus far proceeded to detail the domestic measures of the Union, the Committee advert to their connexion with the French; which is developed by the evidence of Dr. M'Nevin, Mr. Emmet, and Mr. A. O'Connor, three members of the Irish Directory. According to them, the party, despairing of carrying their plans into execution through the medium of a democratic reform, avowedly directed their efforts towards revolution; and having learnt from Mr. T. Wolfe Tone at Paris that the state of Ireland had been represented in such a manner to the government of France as to induce to them to resolve on sending a force to Ireland, to enable it to separate from Great Britain; a meeting of the Irish Executive was holden, to consider of this proposal. The result was that they agreed to accept the assistance thus offered by the French government. This meeting took place in the summer of 1796; and Lord Edward Fitzgerald and Mr. A. O'Connor were dispatched to France, in order to communicate the resolution to the Directory. Both of these gentlemen held a conference with General Hoche on the French frontier near Switzerland, and that officer had the command of the expedition which failed in its attempt against Ireland in the month of December following.

From the period of the failure of this expedition, the disaffected either did or pretended to expect the immediate return of the enemy: but in the spring of 1797, the Executive of the Union, thinking that the French were dilatory, dispatched a Mr. Lewins for assistance; who still continues the accredited minister of the Irish Union to the French Directory. Dr. M'Nevin was sent to France for the same purpose in the ensuing summer: but, not being able to reach Paris, he transmitted a memoir to the French minister, which is given in the Appendix, and which, after an exaggerated statement of the resources of the Union, prays earnestly for the promised succours. Those succours, it was proposed, should be limited to such a force as might merely enable them to subvert the government. but the French, on the other hand, were disinclined to send any force to Ireland, unless one which would not only enable them to conquer but to retain the country. In consequence, however, of these and other urgent remonstrances from the leaders of the Irish Union, the French Directory did, during that summer, make preparations of an extensive nature

in the Texel and at Brest, for the invasion of Ireland;
t was this urgency which induced the French government
ige the Dutch fleet to put to sea, and thus caused the me-
ble victory gained by Admiral Duncan on the 11th of Oc-
1797.

e Committee now proceed to state that, early in the pre-
year, the French government informed the Irish Union
hey might expect succour from France in April: but, not-
tanding the rebellion, says the report, they have not yet
ht it prudent to fulfil their promise. (The report was
en before the landing of the French troops at Killala.)

e report goes on to give a history of the steps which led
diately to the rebellion. The design of rising, even
ut foreign aid, it states to have been urged by the Ulster
ates so early as the spring of 1797, in consequence of the
ous measures of government. The Leinster delegates,
ver, dissented from the measure at that time: but the
deration of it was resumed by the delegates in March
;—when the well-timed measures of government were
ficacious in dissolving the Union, and in obliging the
e to surrender their arms, that it became evident to the
rs that they had no other alternative than to rise at once,
abandon their purpose. About this time, therefore, de-
military instructions were sent to the Adjutants-general
e Union, and all things were prepared for the insurrection.
produced the Government proclamation of the 30th March
, stating that the conspiracy had broken out into actual
ion, and enjoining the military to act in the most sum-
way in disarming the rebels and the disaffected. This
amation was transmitted to General Abercrombie, then
nander in chief, who published notices to the inhabitants
e disturbed counties, of the measures which he in
quence intended to take. These notices are given in
Appendix; and the Committee observe that no mea-
of severity were ever adopted by the servants of govern-
without previous and timely notice.—The efficacy of
severities was so great, that the leaders of the rebellion
to perceive that their cause was losing ground. The
of the Provincial Committee on the 12th of March,
f several other leading members of the Union on the same
added greatly to their embarrassment, and urged them to
perate effort. A plan was therefore formed for a general
. The camp at Loughlinstown, and the artillery station
apel-Izod, were to be surprised. The counties of Dublin,
low, and Kildare were to co-operate in the attack; and
surrection having commenced in the metropolis, of which

the signal was to be the burning of the mail-coaches, it expected that the North and South would also rise. Gove ment were informed of these intentions; and therefore, thou the rising was attempted on the night of the 23d, and mail-coaches were destroyed according to agreement, it completely frustrated. On the 24th, the Lord Lieutenant proclamation authorised the summary punishment of mar law against the rebels, or any who should assist in the bellion.

Such is a general view of the statements contained in the port made to the House of Commons. The Committee co clude by submitting to the House their opinion on the whole

The *Appendix* constitutes the great bulk of this volu and contains a vast variety of matter; all, in fact, which connected in any degree with the United Irish, and which co be amassed from former reports of parliamentary committe seized papers, private information of witnesses, public tri minutes of courts martial, &c. &c. &c. They seem to go full length of substantiating, against the United Irish Socie all the charges which the report contains. It deserves to noticed, however, that no correspondence appears to h passed between the French and the United Irishmen, u after the recall of Lord Fitzwilliam from the government Ireland.

The matter of the Report of the *Upper House* of the Ir Parliament being substantially the same with that of the lar mass of information contained in the Report of the Commo it is unnecessary for us to analyse the former with the attenti which we have bestowed on the latter. It may suffice brie to observe, that each of these authentic publications co pletely confirms and illustrates the evidence produced by other.

ART. XIV. *Horæ Biblicæ*, &c. 8vo. pp. 109. (Not sold.) 17

THIS little volume contains the product of the *bibli hours* of a lay-theologian, Mr. Butler, of Lincoln's Inn liberal man, as is evident; a catholic, as we presume, from general insistance on tradition, and from some specific intin tions. They are occupied more with exegetical than with do trinal points: but of their contents the author's own co pendium will be the best description. He undertakes to gi

> 'I. Some history of the rise and decline of the Hebrew langua including an account of the Mishna, the Two Gemaras, and the T gums: II. Some account of the Hellenistic language, princip with a view to the Septuagint version of the Bible: III. Some

[illegible] on the effect produced on the style of the New Testament, 1st, by the Hellenistic idiom of the writers; 2dly, by the Rabbinical doctrines, current in Judæa, at the time of Christ's appearance, and by the controversies among the sects, into which the learned were then divided; 3dly, by the literary pursuits of the Jews, being confined to their religious tenets and observances; 4thly, by the political subserviency of the Jews to the Romans; 5thly, by their connection and intercourse with the neighbouring nations; and 6thly, by the difference of the dialects, which prevailed among the Jews themselves: IV. Some account, 1st, of the biblical literature of the middle ages; 2dly, of the industry of the Monks; and 3dly, of the industry of the Jews, in copying Hebrew manuscripts: V. Some notion of the Masorah, and the Keri and Ketibh: VI. Some notion of the controversy respecting the nature, antiquity, and utility of the vowel points: VII. Some general remarks, 1st, on the history of the Jews after their return from the Babylonish captivity to the birth of Christ; 2dly, on the persecutions suffered by the Jews; 3dly, on their present state; 4thly, on their religious tenets; 5thly, on the appellations of their doctors and teachers; 6thly, on the Cabbala; 7thly, on their writers against the Christian religion; and 8thly, on their principles respecting religious toleration: VIII. Some observations on the nature of the Hebrew manuscripts, and the principal printed editions of the Hebrew Bible: IX. Some account of the principal Greek manuscripts of the New Testament: X. Of the biblical labours of Origen: XI. Of the polyglottic editions of the New Testament: XII. Of the principal Greek editions of the New Testament: XIII. Of the Oriental versions of the New Testament: XIV. Of the Latin Vulgate: XV. Of the English translations of the Bible: XVI. Of the division of the Bible into chapters and verses: XVII. Some general observations on the nature of the various readings of the sacred text, so far as they may be supposed to influence the questions respecting its purity, authenticity, or divine inspiration.'

The merit of this convenient and comprehensive miscellany has recommended it, we hear, to the Clarendon press. We shall however offer a few remarks on the leading subdivisions. I. 1. 'The claim of the Hebrew language to the *highest* antiquity (says our author) cannot be denied: its pretensions to be the original language of mankind, and to have been the only language in existence before the confusion at Babel, are not inconsiderable.' We deem them very inconsiderable, and are surprised that Mr. B. should have admitted such an unfounded assumption. Had he attentively perused the remarks of Schultens, De Guignes, Michaëlis, &c. on this subject, we think that he would not have hazarded an assertion of this kind;—but the Rabbins and Buxtorfs seem to be his chief guides.

III. 2. The author professes to enumerate the religious sects among the Jews, at the time of the birth of our Saviour; and he sufficiently notices the Pharisees, the Sadducees, the Scribes, and the Herodians, but passes over the Essenes and the Gaulonites, both of whom are very interesting to the student of Christianity. We shall throw together a few particulars of each, chiefly condensed from the "Moses and Aaron" of Godwin.

The Essenes, according to some authors, were so named from the word אסא *to heal diseases,* an art which they ar said to have studied scarcely less than the Bible. They were divided into "*practic* and *theoric;*" the former labouring for the profit of a common purse with their hands, the latter with their minds. They exercised gratuitous hospitality towards each other, and at the common expence towards strangers They shunned perfumes, wore white garments, forbad oaths venerated the old, drank only water, avoided animal food an sacrifice, and taught fatalism. During an apprenticeship o five years, their youth were trained to modesty and decency They were commanded to speak little, to bathe in drawers, no to touch their seniors, to observe the Sabbath, to worship toward the east, to preserve the names of angels, and to marry not fo the sake of having a wife but of having children. In numbe they were reputed about four thousand. The *practic* Essene were mostly occupied in keeping sheep, fishing, tending bee tilling, and other handicraft occupations: to these were allowe a dinner and a supper; to the *theorics,* or instructors, a suppe only.

The Gaulonites or Galilæans were so called from their or ginal leader, who was of Galilee, and named Judas. Th was a seditious confederacy first formed in the time of Cyr nius, to resist the payment of tribute to Cæsar. Judas taugh his followers to call no man on earth *master,* but only the Lor of lords; and he was probably protected by Archelaus, a so of Herod, the seizure of whose goods he resisted. The Gaulonites were peculiarly hostile to the Herodians; and the forbad sacrificing for the emperor, and were in consequence a tacked by Pilate, who slew many of them for contumacy. T this sect those ruffians are supposed to have belonged, wh are mentioned in the Acts (xxi. 38.) as in number about fou thousand.— —

The Protestants have objected to Popery, and the infidels Christianity, that the most dismal period of human history e tends from the establishment of this religion under Constantin to the dis establishment of it under Leo X. Our author's r marks on this period merit selection, on account of their ap logetic tendency;

‘ IV.

'VI. 1. The comparatively *low state of literature, and of the arts and sciences, during this middle age,* must be acknowledged; but justice claims our gratitude to the venerable body of men, who strove against the barbarism of the times, and to whose exertions we entirely owe all the precious remains of sacred or profane antiquity, that survived that calamitous æra. For whatever has been preserved to us of the writers of Greece or Rome; for all we know of the language of those invaluable writers; for all the monuments of our holy religion; for the sacred writings which contain the word of God; and for the traditions of the wise and the good respecting it, we are solely, under providence, indebted to the zeal and exertions of the priests and monks of the church of Rome, during this middle age *. If, during this period, there were a decay of taste and learning, it is wholly to be ascribed to the general ruin and devastation, brought on the christian world, by the inroads and conquests of the barbarians, and the other events, which were the causes, or the consequences of the decline and fall of the Roman empire. Besides, while we admit and lament, we should not exaggerate, the literary degradation, of the times, we speak of. Biblical literature, the immediate subject of the present inquiry, was by no means entirely neglected. Doctor Hody, in his most learned *Historia Scholastica Hebraici Textus Versionumque Græcæ et Latinæ Vulgatæ,* places this circumstance beyond the reach of controversy. He proves, that, there never was a time, even in the darkest ages, when the study of the original language of the Holy Writings was wholly neglected. In England alone, the works of the venerable Bede, of Holy Robert of Lincoln, and of Roger Bacon, shew how greatly it was prized and pursued there.'

VII. 1. In this section occurs a pontifical genealogy, or the pedigree of the Jewish high-priests, from the captivity to the time of Christ. The list begins with Josedek, who was carried into captivity at the first siege (1 Chronicles, vi. 15.) of Jerusalem, and who was the elder brother of Ezra. Now our author maintains (p. 32.) that this Josedek was high-priest at the time of the *return* of the Jews from captivity; which he supposes to have taken place under Zerubbabel, in virtue of an edict of Cyrus. The first edict of Cyrus was issued in the fifth year of the Conquest (Baruch I. 2.), or in the second year of Zedekiah's reign; and this return was superintended by Shesbazzar. The second edict of Cyrus is of unknown date; unless it may be inferred from the book of Ezra (ch. iii. v. 1.) that it took place in the seventh month after the second siege, in which Nebuzaradan burned the temple. Whether Josedek was killed in this second siege does not appear: but it is evident that Joshua, son of Josedek, was already priest within two years of that event (Ezra, ch. iii v. 8.); and that to him was intrusted, under the prophets Haggai and Zechariah [*], the consecration of an enterprise, of which the civil conduct was allotted to Zerubbabel. Zerubbabel survived Cyrus, and continued (Ezra, iv. 3—5.) under Darius to govern the Jews, whose temple he finishe (1 Esdras, vii. 5.) in the sixth year of that king. Xerxes or Artaxerxes (1 Esdras, viii. 1—7.) soon transferred the superintendance of Jerusalem to Ezra; who, in the seventh year o this prince, conducted to Jerusalem the third and last colon of returning Jews; and thus *terminated*, long after the deat of Josedek, a captivity which, if it endured seventy years must have begun twenty-seven years before the accession o the first Darius. By the first year of Cyrus, the scripture often appear to mean the first year of the subjection of Jerusalem to his authority. We apprehend that Mr. Butler will fin it impossible to reconcile these particulars with the dates whic he has adopted.

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* We think that this is too bold an opinion, and not sufficiently warranted by fact. *Rev.*

At a period when even some of the arbitrary [†] sovereigns o Europe are waging with each other a contest of liberality, an are said to be hastening to add Jewish emancipation to th t which they have already vouchsafed to all the Christian sect, it is with interest and with approbation that we meet with an y account of this people, which tends to conciliate in their behalf that *good-will* which has too long been withholden:

> ‘ VII. 2. With respect to *the present state of the Jews*, their history, from the death of Christ to the present century, has been ably written by Monsieur Basnage. It presents a scene of suffering and persecution unparalleled in the annals of the world. Wherever the Jews have been established, they necessarily have borne their share of the evils of the age, in which they lived, and the country, in which they resided. But, besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men have experienced in any other age or any other country. Brotier computes the number of those, who perished by the sword between the year 66 and the year 70, at two millions. When we reflect on them, we may address the Jews, as the Rabbi Jochanan is said to have addressed the temple, at the time of the siege of Jerusalem, when he felt it shaking, and observed the gates opening of their own accord,

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[*] If the vith and viith chapters of Zechariah be both of one date, it should seem that Joshua was still a minor branch of the holy family in the 4th year of Darius.

[†] On the petition of a Jew, who has gone through his examination before the academy of surgery with distinction, his Danish majesty has recently declared that the religion of the petitioner shall be no obstacle to his employment in the public service. The Prussians have long since given similar examples.

“ O temple,

"O temple, temple, why dost thou shake! and art thus moved! We know thou art to be destroyed." But while we reverence, in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while, in humble silence and submission, we adore the inscrutable and unsearchable decrees of God, who thus terribly visits the sins of fathers on their children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us, to acknowledge, that, if on some occasions, they may be thought to have deserved their misfortunes by their private vices or public crimes, it has oftener happened, that they have been the innocent victims of avarice, rage or mistaken zeal. *Res est sacra, miser.* Their sufferings alone intitled them to some compassion; and our compassion for them rises to an higher feeling, when, to use the language of St. Paul, (ix. Rom. 4, 5, and 6,) we consider "that, their's was the adoption, the glory, the covenants, the law, the worship, the promise, and the fathers, and that from them descended the Christ according to the flesh, who is God over all, blessed for ever;" and (xi. Rom. 26, 28) "that the hour approaches, when all Israel shall be saved, when the deliverer shall come out of Zion, and shall turn away ungodliness from Jacob;" and that, even in their present state of rejection, "they are beloved of God, for their father's sake." To the honour of the See of Rome, it must be said, that, the Roman pontiffs, with some few exceptions, have treated them with lenity, defended them against their persecutors, and often checked the mistaken zeal of those, who sought to convert them by force. Thus, St. Gregory the Great always exhorted his clergy, and the other parts of his flock, to behave to them with candour and tenderness. He repeatedly declared, that, they should be brought into the unity of faith, by gentle means, by fair persuasions, by charitable advice, not by force: and, that, as the law of the state did not allow their building new synagogues, they ought to be allowed the free use of their own places of worship. His successors, in general, pursued the same line of conduct. The persecutions excited by the Emperor Heraclius against the Jews, were blamed at the fourth council of Toledo, which declared "that, it was unlawful and unchristianlike to force people to believe, seeing it is God alone who hardens and shews mercy to whom he will." St. Isidore of Seville was an advocate for the mild treatment of them. There is extant a letter from St. Bernard, to the Archbishop of Mentz, in which he strongly condemns the violence shewn them by the crusaders. At a latter period, Pope Gregory the IXth, a zealous promoter of the crusade itself, observing, that, the crusaders, in many places began their expedition, with massacres of the Jews, not only loudly reprehended it, but took all proper methods of preventing such barbarity. Pope Nicholas the IId protected them, in his own dominions, even against the inquisition; and sent letters into Spain, to prevent force being used to compel them to abjure their religion. Pope Alexander the VIth received, with kindness, and recommended to the protection of the other Italian states, the Jews who came to Rome or other parts of Italy, on their banishment from Spain and Portugal. Paul the IIId shewed them so much kindness, that Cardinal Sadolet thought him blameable for carrying it to an excess. By the bulls c Pius V. and Clement the VIIIth, they are banished from the pap dominions, except Rome, Ancona, and Avignon. Pope Innocen the XIth, gave them several marks of his favour. The gener kindness of the Roman Pontiffs to them is admitted by the Jew themselves. The Jewish writers divide the west into two sovereig ties, or rather into the two principal religions that reign in it, namel the Roman Catholic and the Protestant; extolling the kind protec tion and favour they receive from the former, and complaining o the unkind treatment they meet with from the latter. "Popi Rome," says Barrios, "hath always protected them, ever since i general Titus destroyed Jerusalem."

'Of the state of the Jews during the Middle Ages we have curiou and interesting accounts by Benjamin of Tudela in Navarre, an Rabbi Pitachah; two learned Jews, who, in the twelfth century visited the principal cities of the east, where the Jews had synagogues, and returned through Hungary, Germany, Italy, and France. A wish to magnify the importance of their brethren, is discernible in the writings of both; and, for their extreme credulity, both are justly censured. But, after every reasonable deduction i made on these accounts, from the credibility of their narratives, much will remain to interest even an intelligent and cautious reader. A different times, the Jews have been banished from France, from Germany, from Spain, from Bohemia, and from Hungary. We hav particular accounts of the miseries of those, who were banished from the last of these kingdoms. They were banished from England in the reign of Edward the Ist, but were permitted to return by Olive Cromwell. Numbers of them are settled in Persia, in the Turkish empire, in Fez, Morocco, Barbary, in many parts of the East Indies, in some part of Germany, in some of the Italian States, i Poland, in Prussia, and the Hanse towns. Their condition is most flourishing in England and Holland; but Poland is the principal seat of their literature. They have no accurate deduction of their descent or genealogy. They suppose, that, in general, they are of the tribe of Benjamin and Judah, with some among them, of the tribe of Levi; but the Spanish and Portuguese Jews claim this descent, exclusively for themselves, and, in consequence of it, will not by marriage, or otherwise, incorporate with the Jews of other nations. They have separate synagogues; and if a Portuguese Jew should, even in England or Holland, marry a German Jewess, he would immediately be expelled the synagogue, deprived of every civil and ecclesiastical right, and ejected from the body of the nation. They found their pretensions on a supposition, which prevails among them, that, many of the principal families removed, or were sent into Spain, at the time of the captivity of Babylon. See the *Reflections Critiques*, added to the second letter, in the incomparable collection, intitled, *Lettres de quelques Juifs Portugais Allemands et Polonais, à M. de Voltaire.*—It is certain, that, a large body of Jews is established in China; the best account of them is in Brotier's Tacitus, 3 vol. 567.

'All Jews feel the dignity of their origin, recollect their former pre-eminence, with conscious elevation of character, and bear, with indignation, their present state of degradation and political subserviency. But, they comfort themselves with the hope, that their hour of triumph is at hand, when the long expected Messiah will come, will gather them from the corners of the earth, will settle them in the land of their fathers, and subject all the nations of the earth to his throne.'

The relation, extracted from a work entitled the *Phœnix*, printed in 1707, of a convention of Jews at Ageda, has all the air of a pious romance: some German journalist might inquire into the fact.

The author's account of the chief printed editions of the scriptures has appeared to us better composed than that of the chief manuscripts. To Mill's assiduous collection of various readings, to Bengel's graduated estimate of contending phrases, to Wetstein's conscious force and deep search through all the ramifications of evangelical literature, and to Griesbach's tasteful selection of interesting commentary, appropriate justice is rendered. The Anglo-Saxon Heptateuch published by Thwaites, at Oxford, in 1698, is not enumerated among our native translations of the Bible. The severe abbreviation of its style must no doubt be ascribed to the translator, and the castrations to the editor; who supposes his manuscript to have been of the thirteenth century. The modern partial translations are also passed over by Mr. Butler; not, we hope, because he imputes either lack of learning or lack of courage to the interpreters. The subsisting distribution into chapters and verses is justly censured. It would be instructive to accompany the New Testament with an Apocrypha, containing the gospel of James, the epistle of Clemens, the shepherd of Hermas, and similar early writings.

A pleasant anecdote interwoven in this portion of the discussion deserves to be recollected. Cardinal Albert of Mentz sent to Erasmus, in return for a copy of his Greek Testament, a golden cup, with this commendation: "*Ait vocari poculum amoris, ex quo, qui biberint, protinus benevolentiâ mutuâ conglutinari.*"—"*Utinam*, says Erasmus, *theologi Lovanienses ex eo mecum potâssent.*" To us also be it allowed to wish, that Christians of every persuasion might from such a cup drink the wine of their communion;—that, ceasing to insist on points which are dwindling into insignificance, they would begin an emulation of benevolence, and a rivalship of utility;—and that, laying aside the provoking nicknames of dissension, they would contentedly glide into one Catholic church, and unite to purify their common faith from an alloying amalgam of Judaism and Platonism.

MONTHLY CATALOGU

For OCTOBER, 1798.

EDUCATION, &c.

Art. 15. *Geographiæ Antiquæ Principia*, or The Elements of Ancie Geography. By Richard Perkins, jun. 8vo. 1s. 6d. Printe at Glocester. Sold by Johnson, London.

We either do not accede to or do not understand the position o this author, in the preface, 'that our knowlege of the element ary parts of science is purely historical;' and that therefore 'th benefits resulting from the acquisition, being of an individual nature have no influence directly favourable to the interests of general literature.' However, we think that the author's plan is a good one, an that his pamphlet will be useful to those who are reading history, and who may not be provided with a set of maps, that exhibit both th antient and modern names of countries, rivers, &c.—It will also b useful even to those who are in possession of D'Anville's maps (common edition, 1l. 1s.).

Art. 16. *An English Key to Xenophon's Memorabilia of Socrates*; literally translating the Passages which appear difficult to young Beginners, and explaining their Grammatical Construction. Intende as an Introduction to construing the Greek Classics into Englis without the Use of Latin. For the Use of Schools. 8vo. pp. 28 5s. bound. Matthews.

The design of this work is (according to its author) 'to facilita the acquisition of the Greek language, by freeing it from the indeterminate signification given to many Greek words by a Latin tran lation, and (as far as the idiom will permit) to give the Greek ver a fixed sense.' In prosecution of this purpose, the words are re dered immediately from the Greek into the English. The auth farther adds that 'some pains have been taken to shew that when word has once been used, the signification then given was a gene one.' We cannot praise this method. In strict language, a wo cannot be said to have a general signification. The proper plan a pears to be that which the author has in some instances adopte —*viz.* in the first chapter, '*οι γραψαμενοι Σωκρατην*' (the accusers Socrates) the original meaning of the word *γραφω* is to write: bu by alluding to the custom of the accuser's *writing* down the charg the accused person's name, and the violated law, &c. it is made mean, metaphorically, *to accuse*. If the several significations of wor were given according to the above method in our lexicons and di tionaries, young students would sooner acquire more precise notio concerning the nature of language. At present, notwithstanding that some of our lexicons say to the contrary, to "*accuse*" is as mu a translation of *γραφω* as to *write*; to "*marry*," as much a translati of *duco* as to "*lead*."

In regard of the text adopted in this volume, the fifth edition of the *Memorabilia*, as given by Simpson and published at Oxford, is followed.

AFFAIRS OF IRELAND.

Art. 17. *Conſiderations on the Situation to which Ireland is reduced* by the Government of Lord Camden. The Sixth Edition. To which is added a Copy of the State Paper!!! 8vo. pp. 34. Dublin. 1798.

Though this pamphlet appears to have been written in a spirit which we cannot applaud, because an exterminating severity is not in our opinion consistent either with sound policy or humanity, it would be unjust to deny it the praise of being distinguished by strong traits of literary talent, and some degree of humour. These strictures,—the offspring of that party which has been dominant in Ireland for some years, and which has marked its growth by an accumulation of several laws, and measures still more severe than even those laws would justify,—charge the administration of Lord Camden with *weakneſs*, because he did not go far enough in blood; and the administration of Lord Cornwallis with *folly*, because he attempted rather to *reconcile* than to *deſtroy*. It is not, however, the administration of Lord Cornwallis, nor that of his immediate predecessor, only, that this advocate for fire and sword charges with timid caution and weak concession. He traces these evils up to the commencement of the present reign, and attributes all the discontent and outrage which have existed in Ireland within that period, to the mildness with which that country has been governed, and the relaxations of the penal code which at that time excluded its Catholic inhabitants—that is, three-fourths of its population,—from almost all the benefits of society.——'A short but pointed history of our progress,' says he, 'may be read in the preambles to the 3d of Geo. III. c. 19. [the White-boy act] and to the act commonly called the Insurrection Act. By the preambles to those acts, it appears that our *first* step was irregular riot, and our *last* systematic rebellion. The space between these extremities is filled up by acts of *conciliation,—conceded,* first to the pitch-fork and the chalking-knife, and latterly to the firelock and the pike.'

Having pronounced this summary judgment on the administration of government in Ireland for the last forty years, he proceeds to consider it with respect to the present rebellion. Of the rebellion itself, he gives the following picture:

'It is not a rebellion of ancient affection, glowing even in its ashes. It is not a rebellion of those, whose knowledge having extended their views, shewed them consequences fatal to future liberty, from gradual and present abuses. It is not a rebellion of those, whose extent of property might make them feel in their own persons the particular weight of an oppressive government. But it is a rebellion of the *peasant*, supported by some presbyterian shopkeepers, and led and corrupted by some popish priests. It is a rebellion of the weaver, having re-set in his loom a new web of the constitution, on a new pattern—of the blacksmith hammering out a new system of govern-

ment

ment red-hot from his bellows. But it is not a rebellion of the peasant, detached merely from his allegiance and his ordinary obedience to the laws. It is a rebellion of the peasant detached from every virtue of the heart. It is not an attack upon the particular government of this particular country. It is an attack upon every tie of social life that ever existed in any government in the world. It is a course of domestic treachery, of cruel murder, and cowardly assassination.'

To meet a rebellion thus detestable and wicked, the measures adopted by Lord Camden were, legal prosecution in the first instance, and military operations in the second. These latter the author details in a vein of irony which will probably rather divert the reader, than convince him that Lord Camden was guilty of hesitation and inertness. It is not, however, against the hesitation and the inertness of Lord Camden that the writer principally levels his ridicule and his censure. It is the proclamation of his successor, Lord Cornwallis, offering pardon to the repentant rebels, which has called forth this pamphlet. This proclamation [here reprinted, as a *State-paper*] was published on the 29th of June; and having stated in the preamble *the power of his Majesty's Generals and the forces under their command, entirely to destroy all those who had risen in rebellion*, &c. declares it to be the wish of government to receive into peace and pardon all persons then assembled against the peace, who should surrender themselves and their arms, desert their leaders, *and take an oath of allegiance, abjuring all engagement contrary thereto*, within fourteen days from the date;—and to such persons as thus surrender themselves, it promises that *certificates of protection* shall be granted. It is with this proclamation—a measure which, while it did honour to the feelings of Lord Cornwallis as a man, and evinced his wisdom as a politician, by producing an almost instantaneous effect in restoring peace to the country—it is with this measure that this man of mercy quarrels. He cavils first at the *declaration* in the preamble, which, he says, putting a dilemma, is either true or false; and true it cannot be, or how could such disturbances have existed (and he enumerates them) subsequently to the time of making that declaration.—Of the *protections* and the *abjuration* of treasonable oaths, which the proclamation made one of the conditions of pardon, he writes thus:

'The next remarkable feature in the production alluded to, is the promise of *protection* which it pledges to the assassins in rebellion assembled. It promises, (upon certain conditions,) that "they will receive a certificate which will entitle them to PROTECTION."

'Whether the certificate in the state paper mentioned, would or would not be a *protection* from the pains and forfeitures consequent on rebellion, appearing to me to be a question of *law*, I did not venture to determine it myself, but resorted for advice to a friend of mine, who is a corporal in the Attornies corps. The corporal assured me that, in his opinion, "the aforesaid instrument, called a certificate, was no manner of *protection* whatsoever; and, that if any rebel should produce a certificate signed by all the general officers on the staff," (of whom the corporal shewed me a list, which, at first, I mistook for the muster-roll of his company,) "such rebel would, notwithstanding such certificate, be liable to be tried for, and convicted of high treason, and if convicted, would be further liable (notwithstanding such certificate) to be carried back to the place from whence he came, and from thence to be drawn to the place of execution, and be there hanged by the neck, cut down alive, his entrails burnt before his face, his head cut off, and his body divided into four quarters, to be disposed of at the King's pleasure." The corporal, who (having now nothing to do as an Attorney) is an honest and humane man, added, that he thought "it was a very cruel *deceit* to put on ignorant men, however criminal, to endeavour to entrap them under pretence of protection into a surrender, which would expose them to so horrid a punishment."

'Whether the corporal, as a lawyer, was right in his judgment, and as an honest man was right in his feeling, I leave it to the wisdom of Parliament (where, no doubt, the measure of this state paper will be canvassed) to determine.

'The last part of this wonderful paper exhibits the form of the oath required to be taken by those unfortunate wretches, to whom it holds out a vain and inefficacious protection. This form first contains the oath of allegiance, and then calls upon the wretched and deceived culprit, to "renounce and *abjure* all *oaths* and engagements of every kind whatsoever, which are in any degree *contrary* thereto." Did the unblushing compiler of this violation of all principle and decency, know what the *abjuration* of an *oath* is? Did he know, that it is to swear to commit perjury?—to swear to be forsworn?—Does he conceive that an instrument which renounces and derides the strength of all moral obligation, derived from the sanctity of an oath—which obliges the polluted soul to swear, that his attestation before his God shall not be as any bond whatsoever?—Does he conceive, I say, that such a corrupted lump of mutually repelling materials, can ever be the cement of future peace, good-will, and mutual confidence among men? Circling the globe, from the *reasoning* disciples of Confucius, and thence westward to the *feeling* Peruvian children of the sun, on what altar did he find such an offering, except on that of the Goddess of Reason in the Champ de Mars.'

The inhumanity which suggests the idea of hanging as traitors, under the civil law, men who had surrendered on the faith of a military proclamation, befits those who recommend a government by force instead of a government by affection: but the sophistry which would represent as impious perjury the abjuration of an illicit oath, every man of common sense will despise, and every man of common honesty will pronounce execrable.

We cannot take leave of this pamphlet without expressing our regret that, with genius and intellect considerably above the common level, the writer of it should exhibit so melancholy an instance of the abuse of both.—This production is confidently attributed to a natural son of Lord Carhampton.

Art. 18. *A Letter to his Excellency the Marquis Cornwallis*, vindicating the Conduct of Lord Camden, from the Aspersions contained in a Pamphlet entitled, "Considerations on the Situation to which Ireland is reduced by the Government of Lord Camden." 8vo. pp. 15. Dublin. 1798.

This writer is inferior to the author of the "Considerations" in point of talents and literary skill, but there appears to be much truth as well as force in what he advances in justification of Lord Camden. Of the nature and causes of the disturbances in Ireland, he gives a different, and, as we imagine, a juster view:

'Yes,' says he, 'I agree with the author, turbulence and outrage are the order of the day; human baseness has indeed attained the pinnacle of depravity; but have the acts of George the Third, consummated by the ponderation of Lord Camden, produced this "dire event of the none-sparing war?"—Has the mercy of our benevolent Sovereign, tempered by the wisdom of his councils, only elicited the spark of civil dissension, which the energy of his viceroy *upheld by every supply, and sanctioned by every law, that the military information or the political wisdom of our rulers commanded or suggested*, has blown into open rebellion? The insinuation is vile—the assertion false.—No, the people of Ireland are *poor*, and therefore tumultuous; the people of Ireland are idle, and therefore turbulent; the causes of revolt are to be assigned not to conciliation and mercy—not to the humanity of our King, and the compassion, "for such proceeding he is charged withal," of his representative, but to base-earned pensions and sinecure places—and the consequent extinction of patriotism, and the abandonment of public virtue amongst the wealthy; and amongst the poor—to lotteries and to whiskey—those sanctioned springs of vileness and of profligacy—to the orgies of pay-tables—to the crapulence of jails—to Irish gentlemen and Irish ladies, who, with unblushing audacity, parade the crowded streets, teeming with feverish throngs of famished manufacturers—to middle-men, those leeches that gorge upon the hearts-blood of the people, the oppressors of the poor and the minions of the rich—to the beggarly, cowardly, contemptible gang of absentees—drones in the political hive, whom the residents should utterly expel—

Agmine facto
Ignavum fucos pecus a præsepibus arcent. VIRGIL.

to the leaven of French principles fermenting this heterogeneous mass, the instantaneous communication of infectious discontent, pervading "like the electric fluid with incalculable velocity, and finding a conductor in every human heart."—These, these, are the primary causes of disturbance.'

The means which he recommends, in order to effect a radical cure of these evils, are perhaps not less likely to be *successful*, and certainly are more *humane*, than the indiscriminate and unrelenting extermination which Lord Camden is blamed for not adopting.—'You are vested,' says the writer, 'with unlimited powers—oh, my Lord, exert them in the generous behalf of those whom oppression has embruted—whom interest has vilified—"who have none to help them."—Burst the fetters of bigotry—dispel the fog of sloth, awaken the mind of the poor from the stupor of ebriety; vouchsafe them the means of industry, and they will be laborious; give them a stake in the country, and they will love and cherish it!'

The "*Considerations*" charge Lord Camden, first, with having taken too long time to consider before he drew the sword; and, secondly, that, when he resolved to draw it, his military measures were weak and indecisive. To the first of these charges, the present writer gives the simple and satisfactory answer, that, previously to the time at which the sword *was* drawn, no rebellion existed; and mere *suspicion* could not justify the making war. To the second charge, however, the writer's answers are not equally satisfactory: he does not more clearly shew why Lord Camden did not sooner beat the rebels, than it has been shewn why Lord Cornwallis did not sooner capture the French.

With respect to the other charges against the Camden administration, the liberation of the captive rebels at the Curragh, and the conciliating proclamation with which Lord Cornwallis's administration commenced, though the writer perhaps succeeds in vindicating these measures, yet he cannot highly boast of his success:—for he coldly repels by reason what was ingeniously urged by wit.

EAST INDIES.

Art. 19. *Sanscreet Fragments*, or, *interesting Extracts from the sacred Books of the Brahmins*, on Subjects important to the British Isles. By the Author of Indian Antiquities. 8vo. pp. 64. 2s. 6d. Gardner. 1798.

This short pamphlet consists of two parts. In the first, Mr. Maurice endeavours to prove that the Sanscrit writings, instead of invalidating, decidedly corroborate the Mosaic records. Of several traditions adduced with this view, the only one which appears to us in the least apposite is the story of Satyavrata and his three sons; of which the history of Noah and his progeny is the manifest prototype:—but this had previously been translated and published both by Captain Wilford and Sir William Jones.—The second part professes to contain such information as the former gentleman (from whose ingenious researches into Oriental literature, we impatiently expect more solid discoveries,) has been able to procure from Indian records, relative to the British Isles. This portion of the work was communicated to Mr. Maurice by Colonel Vallancey: but we hope that it has not been given to the public without the approbation of the writer. It is intitled "Extracts from the Puranas," though it contains neither extract nor translation from these poems; nor any circumstance which can enable us to judge with what propriety the Rajata dwip (or silver isle) of the Bramins is applied to England; or the Suvorna dwip (golden isle) to Ireland. We are told that *Dirgha*, in Sanscrit, signifies a cave, whence *Laugh Dirgh*: but we must assure these determined etymologists that *dirgh* has no other signification than the English adjective "*long*," with which it is perfectly synonimous. *Dirgha Dondo*, a long pole.

RELIGIOUS, &c.

Art. 20. *An Illustration of the Method of explaining the New Testament* by the early Opinions of Jews and Christians concerning Christ. By W. Wilson, B. D. Fellow of St. John's College, Cambridge. 8vo. 7s. Boards. Rivingtons, &c. 1797.

The learned author has here zealously taken up what is commonly called the orthodox side of the question; which, for a long time past, seems (in the opinion of many) to have been too much given up to the *Arians* and *Socinians*. Should the latter be disposed to take the field, on this occasion, they will find Mr. Wilson a formidable opponent.

Art. 21. *Modern Philosophy and Barbarism:* or a Comparison between the Theory of Godwin and the Practice of Lycurgus. An Attempt to prove the Identity of the two Systems, and the injurious Consequences which must result to Mankind from the Principles of Modern Philosophy carried into Practice. By W. C. Proby. 8vo. pp. 80. 1s. 6d. Westley.

Prepossessed as we are, and ever hope to be, in favour of those writers who take up the pen to refute and expose what they esteem dangerous errors, we think it our duty to check, as far as our power may extend, that excessive zeal and inconsiderateness of expression by which truth itself inadvertently suffers. In giving to certain wil theories the title of *Modern Philosophy*, writers not only honour thes theories too much, but, on the other hand, contribute to bring thi respectable term and its legitimate signification into disgrace. Erro is not *philosophy;* nor is every thing so called by the *moderns* erroneous. Both expressions are incorrect as above applied. Let, therefore, the term Philosophy be rescued from reproach; and let no *modern* science be so vilified as to represent all who are devoted to i as a dangerous class of beings. The contemptuous use of the ter 'modern philosophy' will tend to discourage scientific pursuits, an to make us relapse into that very 'barbarism' of which Mr. Proby is so much afraid.

In the use of words, controversialists ought to be uncommonly precise and correct. To convert a word of good meaning into a term of reproach is a common trick of party, but it seldom fails t do mischief. Mr. Proby should have found out some other name fo the theory which he combats, and represents as allied to Barbarism instead of *Philosophy*; which is the science of truth, and in the prosecution of which the moderns have been eminently successful.

We do not offer these preliminary observations on the head-title o this pamphlet from any disapprobation of Mr. P.'s attempt. Hi delineation of the Lycurgan system is judicious, and sufficient t excite such a disapprobation of it as must preclude even the wish o its being again adopted by any people; and his account of Mr. Godwin's theory would deserve much attention, if the principles of it coul be reduced to practice, which we think impossible: but we canno perceive that identity between the two systems, for which he so strenuously contends.—All plans to melt down communities, or mankin in general, into one uniform and homogeneous mass, must proce on the same principle of destroying individual interests and local attachments. So far the author of "Political Justice" may be though to have followed the Spartan lawgiver: but it is only justice to remark that the object of Mr. Godwin is more commendable than tha of Lycurgus, which was to establish a community of hardy soldier At Sparta, as Mr. P. observes, 'the mildness of benevolence and th amiabilit amiability of social life were banished from the state, and nothing left behind but a cold unfeeling self-denial.'—'The progression of improvement was diametrically contrary to its institutions,'—'it endeavoured to perpetuate ignorance.' Mr. P. anticipates an objection, that this picture of the Lacedemonian regime cannot be identified with the system of Godwin, which inculcates universal benevolence and enlarged knowlege: but to this he replies that 'the modern system, in endeavouring to grasp at all, grasps nothing, unless a middle path be chosen, through which the benefits proposed by it may be practically carried into effect.' He then proceeds to point out the impracticability of the Godwinean hypothesis, and in course manifests its failure of comparison with one which was formerly efficacious at Sparta.

We think that this writer is justified in reprobating a system which, in man, would annihilate love and affection, friendship and gratitude, and divest him of all sensibility. The author of such a system may well be said to be endeavouring to destroy 'the beautiful pyramid of society, for the purpose of substituting a rolling stone or a shapeless block:' but why represent a writer or two of this description as 'the huntsmen of *modern philosophy*,' when he must know that modern philosophy disclaims such wild chimeras?

Mr. P. is certainly not an indifferent writer: but could there be much need of the exertions of his talents, in order to dissuade from the adoption of a theory which he represents as a compound of heathen philosophy and Paganism? He appears, however, so alarmed, that he is afraid of inculcating the principle of universal benevolence; and he attributes to Mr. Godwin's system the most frightful consequences, but which are not always fairly deduced, and which that author would probably disclaim.

There is, however, good sense in the following short passage:

'Those institutions that do not grow out of circumstances, never will be consentaneous with the natural reason of mankind. A harsh uniformity disgusts and displeases. Government must be the creature of man, and subject to be altered and changed according to the difference of his opinions at various periods, if he is to retain the exercise of his reason. But let him be the creature of government, educated according to its dogmas, and fitted to it by the rule and square of uniformity, and then away with rationality, away with the characteristics of intellectual vigour and energy; he becomes inevitably enslaved and chained down by prejudice.'

Art. 22. *Sixteen Sermons*, prepared for the Press from the Manuscript of a Clergyman now deceased, of the County of Salop. 8vo. 5s. Boards. Richardson, &c.

To these posthumous discourses, no prefatory account of either them or their author is prefixed. On perusal, we find nothing in the volume that could fairly entitle it to the honours of the press. Motives, no doubt, there were for printing it; but whatever the reasons were, it is not our business to inquire.—Had there been any degree of merit in the compositions, above the common *routine* of public discourses, we should, in course, have recommended them to our readers.

Art. 23. *Four Letters to Mr. J. Mayer, of Stockport, on his Defence of the Sunday Schools.* By Thomas Whitaker, Minister of Ringway, Cheshire. 12mo. 6d. Chapman.

This controversy was noticed in our last Number. It now appears that the defender of the lawfulness of instructing children in writing and arithmetic, on the Lord's Day, belongs to the society called Methodists. The advocate of Mr. Olerenshaw, in these letters, betrays intemperance in argument, and personality irrelevant to the subject in dispute. In religious questions, especially those of the more abstruse kind, how essentially necessary are candour and forbearance, yet how seldom do we meet with them! The absence of them renders the reasoning of this author inconclusive, and his conduct of the controversy unsuccessful.

POETRY.

Art. 24. *The Golden Mean*, a Satire, in Three Dialogues. 8vo. 1s. 6d. Faulder.

This work is cast in the hacknied mould of *dialogues between the author and his Friend;* in which, as is usual, the friend acts a very inconsiderable part, and seems to be introduced only to afford the principal speaker, by a few interruptions, time to breathe. The author, we suspect, is an admirer of Persius; whose manner he might probably be ambitious of copying, but whom he chiefly resembles in his obscurity.—The second Dialogue is a sort of political allegory, containing the history of the French Revolution. Though the author appears to entertain a just detestation of those principles which have involved a great part of Europe in misery; yet it may be questioned whether *low humour* be a proper vehicle for the indignation of a satirist on such a subject. It might likewise be wished that the writer had paid a little more attention to the harmony of his numbers:—of which the opening of the first Dialogue appears to be a fair specimen;

' AUTHOR.

' Happy the Man to whom propitious Heav'n
The Quiet lot of Middling Life has giv'n!!!
Born to no Title, nor to much Estate,
Not Rich nor Poor,—nor Mean and yet not Great;
(For Wealth and Poverty alike make Slaves,
He serves not only who Subsistance craves)
A Fortune, which to prudence might supply
Comforts enough, and sometimes Luxury:
Much to enjoy,—yet something wanting still,
A Good to wish for,—unattain'd no Ill.
Made for a Future World, and Future bliss,
Man looks beyond the Present e'en in This:
Possess'd of All,—his fickle nature cloys,
And Misery results from Crouding Joys:

' Thus I've been told, the learned Sages say,
THE GOLDEN MEAN is what we ought to pray.—
The Golden Mean!—Is Happiness alone
Of all Life's States then only found in one?—
Far better say Pure Happiness in none.

What is the mighty Freedom you propose,
Made for so few, yet not attain'd by those?
For Who e'er is, or Who would wish to be
From Social Ties and Social Burthens free?
In ev'ry Station various Duties call,
And various Blessings crown the Good in all.'

Art. 25. *Julia*; or, Last Follies. 4to. pp. 41. 3s. 6d. Printed by Bulmer and Co. Sold by Nicol. 1798.

The title of this little collection ('Last Follies') seems to involve a confession and a promise;—a confession that, even in the author's own opinion, his publication claims rather indulgence than praise; and a promise that this is the last time that he will, in this manner, obtrude on the public. Such humility naturally softens the severity of criticism:—but we cannot help observing that here we seem to have somewhat more of typographical elegance than of poetical merit. The beauty of the impression will recommend it strongly to the eye, while the *mens divinior* of the poet is by no means equally obvious to the intellect, of the reader. Much sublimity of genius, however, or many of the higher beauties of poetry, the trifles which compose this collection did not admit: for *love* is exclusively the subject of them all; and love too in that playful mood which sports with fancy,—not love in that deep and heartfelt tone which delights in the energy of passion. A little meaning is therefore often spred over a wide surface; until, in some instances, it becomes too thin to be perceptible,—and sound is substituted for sense;—as in such passages as this:

'Stop, hoary Time, for once thy rapid stride,
On this fair morn, a little longer stay;
Let thy bright hours appear in all their pride,
Break thy keen scythe, and throw thy glass away.

Stop, hoary Time, and to my Julia prove
The truth, the value of her poet's love.'

Generally, however, there will be found in these verses such a moderate degree of smooth versification, as will procure for them (at least from the juvenile lover,) a patient reading.

The following is perhaps a good specimen of the whole.

'THE SISTERS.

'Let Arab bards, in Agra's groves,
Extol their tall and graceful loves,
While we beneath our colder skies,
Feel the mild warmth of Julia's eyes;
And let them still their Houris sing,
Much fairer maids can Albion bring;
Much fairer sure is Julia seen,
And sprightlier far my favourite's mien.—
If, too, the calm of Anna's breast
Lulls every tender care to rest;
Shall we to foreign charmers roam!
Believe me, Love resides at home.

Yes, Love with gentle Anna dwells,
To her his sweetest tales he tells;
With her the urchin proves his art,
And robs, who listens, of his heart.
Ere long shall both the nymphs receive
More grateful praise than I can give:
Yet never wish was more sincere,
Than that their poet whispers here:—
May Hymen, crown'd with Fortune's smile,
The future hours of both beguile;
Long may they live true bliss to see,
And sometimes too remember me.'

Art. 26. *The Influence of Local Attachment with respect to Home,* a Poem in Seven Books. A New Edition with large Additions; and Odes, with other Poems. By Mr. Polwhele. 8vo. 2 Vols. 8s. Boards. Johnson. 1798.

In our Review for May 1796, we bestowed deserved encomiums on the first poem mentioned in this title-page. The author was then unknown, but Mr. Polwhele now avows himself, and has republished it with considerable improvements. The subject is obviously susceptible of much poetical embellishment, and Mr. P. has rendered justice to it.

The poems which occupy the second volume claim different degrees of approbation: they were written 'on several occasions;' and as these were neither elevated nor ludicrous, the poetry seldom partakes of either of these qualities.

Art. 27. *Tales of* THE *Hoy*: interspersed with Song, Ode, and Dialogue. By Peter Pindar, Esq. With an Engraving of the Author. 4to. 3s. Richardson, &c. 1798.

Bumpers of salt water, quaff'd in a voyage from Margate to the metropolis, do not seem to agree with the muse of the merry Esquire P. P. quite so well as whilom did the sparkling spring of Helicon; yet we still gain a laugh when her wit is levelled at our risible faculties.—After a lapse of time, and a silence of such unusual length, we are glad to find that she has not bidden us a final adieu.—A *second part* of this imitation of Chaucer's *Canterbury Tales* is advertised; and when the whole comes before us, the work will be the subject of more particular observation. The picture of Peter Pindar, Esquire, given as a frontispiece, from Opie's painting, is said to convey a good idea of the countenance of the celebrated Original, when not particularly disposed to jocularity.

The conjectures of the public, respecting the *cause* of the above-noticed suspicious silence, are pleasantly noticed in the following lines, which stand as a *motto* in the title-page of the present publication; the thought is from ANACREON:

'The Muses love thee dearly, PETER,
And eke the merry GOD of metre,
Who gracious gave thee such a charming tongue:

We thought that AGE had quench'd thy fire,
Or LAW's rude hammer crush'd thy lyre,
Or ROYAL WHISPERS sooth'd the rage of SONG;
Or PENSION chang'd the Harp's *uncourtly* strings,
And with her *golden scizzars* clipp'd thy wings.'

Art. 28. *The Hurricane:* a Theosophical and Western Eclogue. To which is subjoined, a Solitary Effusion in a Summer's Evening. By William Gilbert. 12mo. pp. 104. 3s. 6d. Boards. Martin and Bain.

This poem is merely a vehicle to convey to the public the following doctrines, viz.

'*First*, That all Countries have a specific *Mind*, or determinable *principle*. This character may be traced with as much satisfaction in the vegetable as in the animal productions. Thus, *Strength* with its attributes, *viz. Asperity*, &c. is the character or mind of England. Her leading productions are the Oak, Peppermint, Sloes, Crabs, sour Cherries. All elegance, all polish, is superinduced; and primarily from France, of which *they* are Natives.

'*Secondly*, That a Country is subdued, when it's *mind* or *life*, it's *prince* according to DANIEL, or it's *genius* according to the modern Easterns, or it's *principle* according to Europeans, is either supprest, destroyed, or chemically combined with that of a foreign country in a form, that leaves the foreign property predominant; and not till then. And this cannot ensue but upon SUICIDE, upon a previous abandonment on the part of a nation, of its own principle. For when the Creator made every thing VERY GOOD, he also made it tenable, on the one hand; and on the other complete; consequently without the necessity, without the desire, of encroaching, and also without the capability, except under the penalty of surrendering with it's own complete roundness, it's own tenability. Thus I arrive at a primary Law of Nature, that EVERY ONE MUST FALL INTO THE PIT THAT HE DIGS FOR OTHERS; either before or after success, or without success.

'*Thirdly*, That in the European subjugation of AMERICA, the AMERICAN MIND OR LIFE only suffered under a powerful affusion of the European; and, that as the solution proceeds it acquires a stronger and stronger tincture of the Subject, till at length that, which was first subdued, assumes an absolute, inexpugnable predominancy, and a FINAL—inasmuch as the contest is between the two *last* parts of the world, and there is no *prospective* umpire to refer to; but it must be decided by the possession of first principles, or the highest MIND in the Hierarchy of Minds; and the European possession of mind having previously arrived at perfection from her long intercourse with AFRICA and ASIA, and not being able to rescue her from the present grasp and predominancy of AMERICAN MIND, the question is now settled for ever, and Europe yields to the Influence, Mind, and Power of AMERICA, linked in essential principle with AFRICA and ASIA, for ever. Besides Europe had full success in her encroachments; she succeeded in throwing America into the pit, and of course, it MUST be her own turn to go in, now: She depopulated America, and now AMERICA MUST depopulate her.'

If the reader should not very clearly comprehend all this, the
is not ours; nor does it appear that the author himself will feel n
mortified by the reader's disappointment. '*I am not underst*
says he in one of his notes; 'it is *well;—I understand myself:*
better!'

Of this work the notes constitute the major part; and in t
Mr. Gilbert soars to a region of intellect far above that in whic
move, or any that we can hope to reach. 'When,' however, to
his own phrase, 'he comes down low enough to be seen in Engl
we learn that he means to recommend the astrological study of
heavens, to depreciate the sciences of mathematics and physics c
pared with the more sublime science of *correspondences*, (*vide* B
Swedenborgh,) and to bring back mankind to a proper regard
the communications of God by dreams, &c.

We shall give a more correct idea of the opinions of Mr. G.
few extracts, than by any explanation or description of ours.

'With every lump of Sugar, a certain portion of *Essence* of A
rica and of Africa is swallowed: and if refined with the bloo
bulls, a proportion of England too; but the first are wholly *p*
minant.'—

'Spirit without spirituality; Christians without Christ or Po
Asserters of, nay, brawlers for Jesus, without Salvation, you E
lishmen are—*Mathematicians:* all purer characters are superstit
The Science of Mind, to be sure, *is* Superstition: but it is
Superstition which Archimedes wanted to raise the World;
which, I tell you, mean men of physics, I HAVE;—and
FRENCH HAVE! And will KEEP and PERFECT, whe
you see, and whether you approve, or not. Adieu!'—

'If Religion, if Life, consist in a communication with God,
remark furnishes an accurate criterion to judge of the general
of Religion at all times, in all nations, and in any individual.
indeed, is that state, where few see Visions, few dream Dre
few interpret them, and few are *fools* enough (for such is the pre
derance against DEITY IN ENGLAND—Hear O Earth!
Give Ear, O Heavens!) to seek an Interpretation, when T
LORD hath spoken—or to give Glory to the LORD their G
before he cause darkness, by the silence of His Word, an
fore their feet stumble on the dark MOUNTAINS!! For y
on MOUNTAINS! and know it not! He that spoke Light
be silent into Darkness.'—

'ENWRAPT (speaking in the character of America) in the
ciples, and ever forcing them into Action, though I wrought w
alone, of equal Liberty, equal Justice and equal Honor, t
Mankind; regulated alone by Individual desert: Thus actin
acted against all Europe till France joined me. "Though op
is, *though in*, and *acting in, the Body or Europe, or on European Gr*

'The Principle of America is this Equilibrium,
agrees with the Sign attributed by Astrology to the West, nam
Libra or the Balance; where Saturn having, by the
Science, his Exaltation, or greatest public Strength, we must
refer Saturnia Regna, or the Reign of Saturn, so much

to

filled; and which is thus, in other terms, the Reign of JUST EQUALITY; where the *empty* scales are *always* EVEN, and, of the *full*, that consequently always preponderates, which ought to preponderate. I have said this to clear EQUALITY from the obloquy of the English.'

These extracts perhaps are enough for readers of ordinary, unenlightened intellect;—those who are blessed with a knowlege of the *correspondences*, and desire a more intimate acquaintance with the sublimities of Mr. G., we refer to the work at large.

In the poem itself, some beauties occur: but the effect of them is often counteracted by lines written in defiance of all the rules of metre, and by a stiffness of phraseology which in some places renders the meaning scarcely intelligible.

Art. 29. *Retribution, and other Poems.* By H. Hughes. 8vo. 2s. Clarke.

The author of these poems appears to be of a gloomy and melancholy cast of mind, somewhat tinged with religious enthusiasm.

In the poem intitled *Retribution*, he predicts the downfall and destruction of Great Britain, with as much confidence as if he were really inspired! Conversant as we are with the vanity and self-sufficiency of young authors, we own that we could not read this composition without some degree of astonishment.—The following lines may serve as a specimen:

> ' Should all the suns that flame in boundless space
> Shrink into non-existence at his frown,
> Or at his nod retiring from their place,
> Worlds heap'd on worlds, drop from their summit down;
>
> Should all those worlds to fierce volcanos turn,
> From ev'ry pore belch furious flames around,
> Virtue serenely might behold them burn,
> Might hear them burst, nor tremble at the sound.'

When additional years have matured the writer's judgment, his poetry (for he is not destitute of genius) will probably merit a larger share of critical approbation than that which he seems likely to acquire from his present adventure. We would advise him, however, to limit his ambition to the honours of the Poet's wreath, without aspiring also to the higher and more sacred dignity of the PROPHETIC character.

Art. 30. *The Crisis, or the British Muse to the British Minister and Nation.* By the Author of *Indian Antiquities.* 4to. 2s. 6d. Faulder. 1798.

In warm and energetic strains, the Poet here seizes, as a proper subject for the loyal muse, the present crisis of British honour and British safety; and he accordingly suggests every principle and every consideration that occur to a lively and vigorous imagination, in the view of animating his countrymen, as Tyrtæus of old did the Spartans, to unite as patriots and heroes in our common national defence, againt an inveterate, ambitious, and unprincipled enemy. It appears, indeed, that Mr. M. had the courageous Grecian Bard in his eye, when he sate down to the composition of this public-spirited call to arms*: but it is happy for us that England is not circumstanced as were the desponding Lacedemonians when the poet roused and led them to battle and to victory; for, unquestionably, our ever undismayed warriors, on either element, and of every denomination, have proved to the world that they want not the excitements of poetic enthusiasm, nor the stimulus of eloquence, to prompt them to those manly exertions which they owe to their country and to themselves, as citizens, as men, and as Britons.—The author, however, merits not only our warm approbation of his good design, but our thanks for the pleasure that he has afforded us in the perusal of his ingenious performance.

A very few lines may be deemed a sufficient specimen of an effusion on a subject of this kind; the thoughts and poetic embellishments of which will be easily pre-conceived by every reader of the advertisement which announces the work, or of its title, as it stands at the head of the present article.

Adverting to the military ardour and spirit which, through the course of the war, appear to have animated all orders and degrees among us, the poet thus exultingly and distinctly regards them according to their ranks in society:

'—Britain's bright ensigns blaze from shore to shore,
See her bold offspring round those ensigns pour?
Her ancient NOBLES, warm with all the fires
That burn'd at Cressy in their daring sires;
Her valiant KNIGHTS, whose streaming banners shew
Their blazon'd triumphs o'er the haughty foe;
Her gen'rous MERCHANTS, fam'd thro' ev'ry clime,
Of spotless faith and dauntless soul sublime!
Whose flags, thro' many a distant sea unfurl'd,
Uphold the commerce of the ravag'd world;
In social bands remotest nations join,
Chill'd at the Pole, or scorch'd beneath the Line,
Patriots to virtue dear, for FREEDOM bold,
Who HONOUR still their PROUDEST TREASURE hold;
Her PEASANTS, glowing with a Briton's zeal,
Whose loyal hearts are *oak*, whose sinews *steel*:
All ranks, all ages, feel the high alarms,
At Glory's call, impatient rush to arms;
Ardent to meet a foe their souls disdain,
Conqu'rors on shore, and sov'reigns on the main.'

The poet's introductory address to Mr. Pitt (' Th' immortal son of an immortal sire!') is elegant and nervous:—it reminds us, together with the whole poem, of *Prov.* ch. xi. v. 10. "When it goeth well with the righteous, the city rejoiceth; and when the wicked perish there is shouting."

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* In the exordium, he alludes to the Heav'n-born Muse
' When fir'd in virtue's cause, she pours along
The thund'ring torrent of Tyrtæan song.'—

NOVELS.

Art. 31. *Henry Willoughby.* 2 Vols. 12mo. 7s. Boards. Kearsley.

Misanthropy is, too often, the voice of age, but very rarely that of youth. On our first entrance into life, we generally view *the prospect before us* through the bright and flattering medium of hope; expectation is vivid; and we can scarcely credit the representation of experience, that the world is a scene of vanity and sorrow. If we are to believe the short preface prefixed to these volumes, the author, who is but just of age, is an exception to this remark. He sees the world through the most gloomy optics, and finds in civil society nothing but vice and misery. The characters of a philanthropic philosopher, (who, like the benevolent Howard, explores and relieves the miseries of prisons); of a negroe woman; and of a Quaker; he holds up to admiration: but, excepting these, he makes his hero meet with only the most odious and detestable; so that at last he resolves, with a friend, to abandon Europe and unite himself with a Quaker-establishment in America. We may say indeed of this Novel, in the words which the author has put into the mouth of one of his characters, that it is 'a gloomy picture of man, [in civil society,] calculated to inspire the attentive beholder with sentiments of disgust and abhorrence.'

The Devil, says an old proverb, *is often painted blacker than he really is*; and a similar remark may be applied to this author's view of society. He must have painted from imagination, and not from experience: his characters are unnatural: they never did nor could exist; and his system, which he gradually developes, in regard to the renovation of society, is as impracticable as his representation of the present state of it is incorrect. There are many vices and evils to cure among us; yet not enough to make it necessary, in order to the enjoyment of happiness, that we should abandon our country for the deserts or savannahs of America.

Novels have lately been the vehicles of certain speculative principles, in which these are artfully exhibited as established truths, essential to the improvement and happiness of man; and human nature in her present state is blackened beyond reality, in order to give them effect. We protest against this as an unfair proceeding; and no system can be good that wants such aid.

Art. 32. *Statira, or the Mother.* 12mo. 3s. 6d. Lane. 1798.

This volume may communicate little interest to the reader, but will convey no injury to his morals. The design is to exhibit the fatal effects of jealousy, as exemplified in two tragical but improbable stories.—Is jealousy the epidemical vice of this age and country? We should not be sorry to perceive a certain degree of it somewhat more prevalent.

MISCELLANEOUS.

Art. 33. *Dr. Johnson's Table-Talk*: containing Aphorisms on Literature, Life, and Manners; with Anecdotes of distinguished Persons: selected and arranged from Mr. Boswell's Life of Johnson, 8vo. pp. 446. 6s. Boards. Dilly. 1798.

We have formerly been gratified by the beauties of Johnson culled from his works, and we have now his aphorisms collected with a certain degree of arrangement, from the exquisitely circumstantial account of his friend Boswell.

The advantage of the present publication seems to consist in bringing together detached conversations and desultory remarks under general heads, and with the title of "Table-Talk;" evidently borrowed from the first and not the least valuable book of the kind in our language, (formed on the French *Anas,*) the TABLE-TALK of the shrewd and learned Selden.

Dr. J.'s credit in conversation had become almost oracular.

'He related, that he had once in a dream a contest of wit with some other person, and that he was very much mortified by imagining that his opponent had the better of him. "Now (said he) one may mark here the effect of sleep in weakening the power of reflection; for had not my judgment failed me, I should have seen, that the wit of this supposed antagonist, by whose superiority I felt myself depressed, was as much furnished by me, as that which I thought I had been uttering in my own character."—

'People (he remarked) may be taken in once, who imagine that an author is greater in private life than other men. Uncommon parts require uncommon opportunities for their exertion. In barbarous society, superiority of parts is of real consequence. Great strength or great wisdom is of much value to an individual. But in more polished times there are people to do every thing for money: and then there are a number of other superiorities, such as those of birth and fortune, and rank, that dissipate men's attention, and leave no extraordinary share of respect for personal and intellectual superiority. This is wisely ordered by Providence, to preserve some equality among mankind.'—

'Sir Joshua Reynolds having one day said, that he took the altitude of a man's taste by his stories and his wit, and of his understanding by the remarks which he repeated; being always sure that he must be a weak man who quotes common things with an emphasis as if they were oracles; Johnson agreed with him; and Sir Joshua having also observed, that the real character of a man was found out by his amusements, Johnson added, "Yes, Sir; no man is a hypocrite in his pleasures."—

"London (said Johnson) is nothing to some people; but to a man whose pleasure is intellectual, London is the place. And there is no place where economy can be so well practised as in London. More can be had here for the money, even by ladies, than any where else. You cannot play tricks with your fortune in a small place; you must make an uniform appearance. Here a lady may have well furnished apartments, and elegant dress, without any meat in her kitchen."—

'He said, "The duration of Parliament, whether for seven years or the life of the King, appears to me so immaterial, that I would not give half a crown to turn the scale one way or the other. The *habeas corpus* is the single advantage which our government has over that of other countries."

What would the sage commentator have said had he lived to these days? *Perhaps* not that 'the Habeas Corpus is the *single advantage* which our government has over that of other countries.'

Art. 34. *The Lounger's Common-Place Book*, or Miscellaneous Anecdotes. A Biographic, Political, Literary, and Satirical Compilation: which he who runs may read. Vol. III. 8vo. 5s. 6d. Boards. Kerby. 1798.

We reviewed the preceding volumes of these *anecdotes*, &c. as they respectively issued from the press; and we have recommended the work as the amusing production of a man of sense, reading, and observation. For our account of the 1st volume, we may now refer to the viiith vol. of our Review, *N. S.* p. 403. Of the 2d volume, some account was given in the Catalogue part of our vol. xii. p. 113, &c. For a new edition of both the volumes, those readers of our Review who may not immediately recollect our former remarks may, if they object not to the trouble, turn to the M. R. vol. xxi. p. 117. —On the subject, therefore, of this entertaining production, there is little or nothing left for us to add, farther than that the author's design seems to be completed in this 3d part; the general contents of which are not inferior in value to those of the former volumes.

As a farther specimen of this miscellaneous collection, we now select the article "DAILY ADVERTISER."

'A Gentleman's house in Stanhope-street having been broken open and robbed, the following singular account is said to have appeared in the *Daily Advertiser*: but the date of the paper is not given:

"Mr. R———, of Stanhope-street, presents his most respectful compliments to the gentlemen who did him the honour of eating a couple of roasted chickens, drinking sundry tankards of ale, and three bottles of old Madeira, at his house, on Monday night.

"*In their haste* they took away the tankard, to which they are heartily welcome; to the table spoons and the light guineas which were in an old red Morocco pocket book, they are also *heartily welcome*; but in the said pocket book there were several loose papers, which consisting of private memorandums, receipts, &c. can be of no use to his *kind* and *friendly* visitors, but are important to him; he therefore hopes and trusts they will be so polite as to take some opportunity of returning them.

"For an old family watch, which was in the same drawer, he cannot ask on the same terms; but if any could be pointed out, by which he could replace it with twice as many heavy guineas as they can get for it, he would gladly be the purchaser.

W. R."

'A few nights after, a packet, with the following letter enclosed, was dropped into the area of his house.

"Sir,

"You are quite a gemman. Not being used to your Madeira, it got into our upper works, or we never should have cribbed your papers; they be all marched back again with the red book.

"Your ale was mortal good; the tankard and spoons were made into a *white soup*, in Duke's Place, two hours before day lite. The old family watch cases were at the same time made into a *brown gravy*; and the *guts*, *new christened*, are on their voyage to Holland.

"If they had not been *transported*, you should have them again, for you are quite the gemman; but you know, as they have been christened, and got a new name, they would no longer be of your *old* family. And soe Sir, we have nothing more to say, but that we are much obligated to you, and shall be glad to sarve and visit you by nite or by day, and are your humble sarvants to command.'

On the whole, we shall be rather sorry if it should prove true, as we have conjectured, that the ingenious compiler has emptied his "Common-place Book."

Art. 35. *Narrative of the Loss of the Ship Hercules*, commanded by Capt. Benjamin Stout, on the Coast of Caffraria, the 16th June 1796; also a circumstantial Detail of his Travels through the Southern Deserts of Africa, and the Colonies, to the Cape of Good Hope. 8vo. pp. 160. 3s. Johnson. 1798.

Capt. Stout, and such of his crew as survived the loss of the Hercules, landed on that part of the eastern coast of the continent of Africa which is inhabited by the Tambauchis. 'This tribe has been described as the most ferocious, vindictive, and detestable class of beings that inhabit Caffraria:' yet their reception of these unfortunate strangers does honour to human nature:—they supplied them with food and guides for their journey to the Cape, and dismissed them with the kindest regret. The route lay through a country highly favoured by nature. Rich vallies, intersected by innumerable rivulets, and crowned by majestic forests, every where surrounded them. Of these sylvan habitations, the Bashis-men are the savage guests: 'They are a distinct race of men, and perhaps the most diminutive that has yet been discovered in any part of the world. They very seldom exceed four feet six inches in stature, but are as nimble and alert as their gazelles.'

The Cape is considered by Capt. S. as an acquisition of immense importance to this country. 'If England,' says he, 'in the termination of hostilities relinquishes all her other conquests, and although she has expended during the last five years two hundred millions in the prosecution of her contest with the French republic, still, if she preserves the Cape of Good Hope, and its dependencies, she will ultimately be a gainer by the war.' This proposition Captain Stout attempts to demonstrate, by investigating the excellency of a soil which is equally adapted to the cultivation of the grape, the sugar cane, and tobacco. These valuable productions will, he thinks, encourage the enterprising disposition of the English to form settlements in the most fertile tracts, where the hospitable natives will rather assist than impede the first feeble efforts of the infant colonies. We wish that Capt. Stout had informed us whether, when the settlements have acquired strength, he would recommend that the colonists should reduce his old friends the Tambauchis to the condition of slaves, by forcing them to labor in the new plantations; or only advise their expulsion from the fertile coasts, into the arid interior of that extensive country? Another alternative still remains, which was formerly practised by the Spaniards with much success: but we really deem the author incapable of recommending this method of acquiring territory.

Art. 36. *The Life of the Rev. Oliver Heywood.* With *Historical Sketches* of the Times in which he lived; and Anecdotes of some other eminent Ministers in Yorkshire, Lancashire, &c. By J. Fawcett, A. M. 12mo. 2s. 3d. Printed at Ewood Hall, near Hallifax, and sold by Johnson, &c. London.

Mr. Heywood was a divine of the last age, of that character (though not properly a *Dissenter*) which, in *contempt*, was denominated *Puritanical;* and he was a person of considerable eminence among those who suffered persecution in consequence of the famous *Act of Uniformity* passed in 1661:—he was educated at the University of Cambridge.—Among the incidents of his life, some are very remarkable; and most of them will, doubtless, prove interesting to those readers who are scrupulously attached to the rights of conscience, and to what they apprehend to be the genuine principles of the Christian religion.

Mr. Fawcett's narrative is drawn up with judgment, candour, and fairness of representation with regard to men of character of all parties; as well as in stating the violent conduct of government and people in authority; and it is illustrated not only with proper references to history, but with a variety of curious and pertinent anecdotes, which appear to have been collected with considerable industry. Among these we cannot but distinguish the account here given of the Rev. Abraham Sharp, a great proficient in mathematics and the science of astronomy; and who, long, and very ably, assisted Mr. Flamsteed in the *Observations* at the Royal Observatory at Greenwich. He corresponded with Sir Isaac Newton; and being, moreover, an excellent mechanic, he furnished himself with a complete apparatus of mathematical and astronomical instruments—*all of his own manufacture.*

On the whole, we have perused this book with peculiar satisfaction, as it is at once (what is not, in these times, very common) a memorial of piety, and a book of *entertainment;*—taking the last word "in its most solemn and serious acceptation:" as one of our associates formerly said, speaking of the *Journals* of Mr. Whitefield and Mr. Wesley.

THANKSGIVING SERMON, *Dec.* 19, 1797.

Art. 37. For the signal Victories at Sea, &c. By the Rev. L. H. Halloran, Chaplain in the Royal Navy. 8vo. 1s. Low.

This discourse is perfectly professional and well adapted, but florid, and not (in the concluding address at least) sufficiently simple in its style to be truly pathetic. The distresses of the widows and orphans, occasioned by the victories commemorated, would plead strongest in the least adorned narration.

FAST SERMON.

Art. 38. Preached at the Church of St. Michael, Queen Hithe, London, on Wednesday March 7th, 1798, being the Day appointed for a General Fast; and at Low Layton on the Sunday following. By John Wight Wickes, M. A. of Pembroke College, Oxford. 4to. 1s. Hatchard, &c.

Mr. W. earnestly and rationally recommends unanimity and zeal in supporting the present measures of government.

SERMONS.

Art. 39. *Two Sermons*;—to a respectable Congregation at Ho[illegible]church, Essex; the 1st on the Thanksgiving-day, Dec. 19, 179[illegible]; the 2d, on the Fast-day, March 7, 1798. By the Rev. W. [illegible] Reynell, M. A. Vicar. 8vo. 6d. No Bookseller's Name.

This preacher very properly expatiates, 1st, on the Duty of public Thanksgiving for public Mercies; and 2dly, that as "in the day of prosperity" we should "be joyful;" so, "in the day of adversity," we should "consider." Eccles. vii. 14. Both of these discourses are suitably adapted to their respective occasions.

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

'GENTLEMEN, 'London, Oct. 5, 1798.

'IN perusing the last M.R. p. 27. I find an assertion, originally made by Dr. Bisset, but not contradicted by the Reviewer, which is notoriously contrary to fact. "On the 28th of March 1787, a motion was made for repealing the test-act; and *though Mr. Burke had formerly given a* WARM SUPPORT TO THIS MEASURE, *he* NOW OPPOSED IT," &c. &c. You will recollect that in the year 1772 the Dissenting Ministers applied for an enlargement of the Toleration-act, or for a repeal of the clause that requires subscription to the articles as a condition of enjoying the benefits of that act. Mr. Burke supported *this measure* in that year, in 1773, and in 1779; when it succeeded: but no application was made in either of these periods for the repeal of the test-act. There is no ground for charging Mr. B. with inconsistency, as Dr. Bisset does, on account of this part of his conduct; nor for the absurd vindication of him which follows:—"The Dissenters in 1787 were not the same as they had been in 1772," &c. They were precisely the same, but the repeal of the test-act had not been agitated. Mr. Burke's ideas of civil and religious liberty were very partial and restricted. His opposition to the measure of 1787 was owing to the narrowness of *his* views, and not to any change in the sentiments of the great body of Dissenters. They were *then* and they *still* are friends to a limited and constitutional monarchy; nor are they accountable, as a body of men, for the opinions of individuals among them. But it has been the policy of the present administration, to make the whole body accountable for the speculative sentiments and unguarded expressions of a few of their number. It might as justly be alleged, that the Church of England is not now what it was, because many members of this church adopt sentiments with regard to government very different from those of their ancestors.

'From the above statement, it appears that Dr. Bisset, however considerable the fund of general information which he possesses, (see M. R. p. 38.) is incorrect as an historian; and his defence of Mr. Burke is founded on a supposition suggesting an illiberal inference, when he says (M. R. p. 27.), that "in the year 1772, there were among the Dissenters no *known* principles inimical to our establishment." This might or might not be the case, but it does not apply in argument to the conduct of Mr. Burke. I am, &c. &c.

'A. R.

In a letter which we have received from the translator of Euler's Algebra, (see Rev. for July, p. 280.) he seems rather dissatisfied with our judgment concerning the relative merit of the French and English editions. We agree with the translator that the question, whether the English or French language be most happily adapted to scientific subjects, is to be referred to what is understood by taste, rather than to be decided by the rules of criticism: yet we cannot but think that what the translator said concerning the 'verbiage' and 'the boasted exactness' of the French edition appeared but little in the modest form of an expressed opinion. To us it seemed that an attack was made; a "*wanton* attack" might not be designed; yet it might surely be called a "wanton" one, when little or no good could result to the person who made it; and the scarceness of the French copy is likely to prevent its ever coming into competition with the English.

The translator remarks, in his letter, 'that it is not fair to give an opinion of the whole, from an examination of the half.' Take this sentence abstractedly, and we assent to its truth; refer it to a specific work, and we may have reason at least to hesitate, whether it be not *tolerably fair* to give an opinion of the whole from an examination of the half. In Euler's Algebra, we examined one half (the second volume) with a more considerable share of attention than the other half (the first volume), and this for two reasons: 1st, That errors were much more liable to exist in the second than in the first volume. 2dly, That the errors of the second were of more consequence than those of the first.

The subjects of the two volumes bear no comparison in point of difficulty. The algebraical operations of the first volume are easy; any errors in them are soon detected, and corrected without difficulty. The plea of correctness was also urged by the translator; and whether justly or not, was to be determined by what he had done in the second volume.

To the letter that we have received is subjoined a list of Errata corrected in the French edition (vol. ii.) by the English translator: but, a temporary change of situation having separated us from the two editions, we have not been able to examine the justness of the corrections; and we are not disposed to take for granted what admits of proof;—we hope that the translator is of the same mind, and that he will not on our authority adopt corrections when he has the power of ascertaining their truth.—In the concluding part of the letter, we are happy in remarking the liberality of a man of science prevailing over a personal feeling of resentment. Our judgment of the translation was not hastily given, and in the aggregate is favourable to its reputation.—As mere assertions pass for nothing, we shall not speak of the purity of our motives; we certainly did *hunt* for errors, because the translator advanced a claim to the approbation of the public on the ground of superior correctness; whether we acted from a malignant sagacity, or from a principle of duty, we leave to the decision of candid minds.—The translator is totally unknown to us.

We have received from Mademoiselle le Noir a letter expressing disappointment that our remarks on her late work (Rev. vol. xxvi. p. 445.)

p. 445.) were so much less complaisant than those which announced her *Compagne de la Jeunesse*, (Rev. vol. vii. p. 463,) of which it is in some degree a continuation. To this we can only answer that we think the new volumes inferior in merit; and that we hold books of education to be too important, ever to keep back any doubts that we may entertain of their beneficial tendency.

Mademoiselle le Noir laments that she inserted, through accident, Scarron's works in her list of books for young ladies: and we lament that we hastily objected against her insertion of Voltaire's Plays, which are nearly unexceptionable. She persists in recommending the *Secchia rapita:* we persist in denouncing it, and need only refer for our justification to the 2d canto, stanzas 57 to 60 inclusive.

The very satisfactory testimonies relative to her personal merits and accomplishments, with which this lady has thought fit to accompany her letter, cannot but inspire a poignant regret that it should have fallen to our lot to inflict any pain on so meritorious an individual.

A letter, signed John Wagstaffe, and dated from Norwich, *tenth month* 1798, corroborates the truth of an observation made by the writer in the last volume of the Bath Society Papers, Art. 26, (see Rev. for August last,) that a thorough washing of seed corn in pure water prevents, in the future crop, what are called *smutt-balls;* and we are also here informed that, in the agricultural parish of Baburgh, consisting of many hundreds of acres, this practice of washing seed-corn in the pure stream, or under the pump, has prevailed, and there has not been discerned *a single smutty ear* within the present year.—This fact is worthy of being known; and we thank Mr. W. for giving us an opportunity of making it public.—It is probable that *smut*, as a fungus, is propagated by small generative particles adhering to the seed-corn; especially as crops, raised from seed out of barns in which smutty corn has been threshed, are generally infested with this disease. *Washing* seems likely to stop the evil, and to be preferable to the common preparation of brining and liming; and to the use of strong lixiviums, which destroy the germ of vegetation.

A correspondent inquires whether Dr. Adam, author of Roman Antiquities, has carried into execution his plan of a Latin and English Dictionary.—No such work has yet appeared, nor have we heard that it certainly will: but it is rather understood that the Doctor is engaged in compiling it.

We are much obliged by the friendly communication of our old and respected correspondent, Mr. B—d—n, which is under consideration: but we believe that it will be right for us not to interfere on either of the subjects to which it relates.

In the last Appendix, p. 496. l. 5. from bottom, for 'Galanti' read *Galiani*; p. 558. l. 23. for 'operates' read *operated.*

In the Review for September, p. 65. l. 4. for '*connoissieur*,' read *connoisseur*; p. 93, l. last, for 'lalarium,' read *lararium.*

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THE
MONTHLY REVIEW,
For NOVEMBER, 1798.

Art. I. *An Account of the English Colony in New South Wales;* with Remarks on the Dispositions, Customs, Manners, &c. of the Native Inhabitants of that Country. To which are added, some Particulars of New Zealand; compiled by Permission from the MSS. of Lieutenant-Governor King. By David Collins, Esq. late Judge-Advocate and Secretary of the Colony. Illustrated by Engravings. 4to. 2l. 2s. Boards. Cadell jun. and Davies, London. 1798.

Few productions more naturally fix the attention of the generality of readers, than a well-written account of the foundation and progress of an infant colony. We are pleased with tracing new modes of life, divested of the forms which a long established society imposes; and we become interested for those who are destined to encounter the dangers and difficulties, which are inseparable from attempts at introducing civilized establishments in the untrodden desert; or which is traversed only by untutored savages. The establishment of the English Colony in New South Wales must have been attended with more than ordinary difficulties, arising from the character of those persons on whose exertions its success was to depend, and from the peculiar circumstances in which the new colonists were placed. Of such dangers and difficulties, the copious volume before us affords a minute detail, which will no doubt be received by the public with that approbation to which the great industry and accuracy of the author entitle it. He has written it in the manner of a journal, comprehending the transactions of each month in their order, and it is brought down from the commencement of the colony in 1788 to the close of the year 1796. It is also illustrated by a chart of the three harbours of Botany Bay, Port Jackson, and Broken Bay; and by twenty-three engravings of views in different parts of the settlement.

Captain Collins went out as judge-advocate, with the first fleet which sailed for New South Wales; and he completed his voyage in eight months and one week. On the 25th of

January 1788, the Governor (Captain Arthur Phillip) anchored in Port Jackson, the place selected for the settlement.

> ' The spot chosen for this purpose was at the head of a cove near a run of fresh water, which stole silently along through a very thick wood, the stillness of which had then for the first time since the creation been interrupted by the rude sound of the labourer's axe, and the downfal of its antient inhabitants; a stillness and tranquillity which from that day were to give place to the voice of labour, the confusion of camps and towns, and the " busy hum of its new possessors," of whom it was fervently to be wished that they did not bring with them
>
> " Minds not to be changed by time or place."

On the following day, the disembarkation of the troops and convicts took place; the whole number belonging to the colony amounting to 1030 persons, and the public live-stock consisting of a bull, four cows, a bull-calf, a stallion, three mares, and three colts.

The hurry of disembarkation having subsided, his Majesty's commission to the governor, and the letters patent establishing courts of criminal and civil judicature in the territory, were read. By these it appeared that the territory extended from Cape York (the extremity of the coast to the northward) in lat. 20° 37′ south, to the south cape (the southern extremity of the coast) in lat. 43° 39′ south, and inland to the westward as far as 135° of east longitude, comprehending all the islands adjacent in the Pacific Ocean.

> ' The criminal court was constituted a court of record, and was to consist of the judge-advocate and such six officers of the sea and land service as the governor shall, by precept issued under his hand and seal, require to assemble for that purpose. This court has power to inquire of, hear, determine, and punish all treasons, misprisions of treasons, murders, felonies, forgeries, perjuries, trespasses, and other crimes whatsoever that may be committed in the colony; the punishment for such offences to be inflicted according to the laws of England as nearly as may be, considering and allowing for the circumstances and situation of the settlement and its inhabitants. The charge against any offender is to be reduced into writing, and exhibited by the judge-advocate: witnesses are to be examined upon oath, as well for as against the prisoner; and the court is to adjudge whether he is guilty or not guilty by the opinion of the major part of the court. If guilty, and the offence is capital, they are to pronounce judgment of death, in like manner as if the prisoner had been convicted by the verdict of a jury in England, or of such corporal punishment as the court, or the major part of it, shall deem meet. And in cases not capital, they are to adjudge such corporal punishment as the majority of the court shall determine. But no offender is to suffer death, unless five members of the court shall concur in adjudging him to be guilty, until the proceedings shall have been transmitted to England, and the king's pleasure signified thereupon. The provost-

vost-marshal is to cause the judgment of the court to be executed according to the governor's warrant under his hand and seal.'—

'Beside this court for the trial of criminal offenders, there is a civil court, consisting of the judge-advocate and two inhabitants of the settlement, who are to be appointed by the governor; which court has full power to hear and determine in a summary way all pleas of lands, houses, debts, contracts, and all personal pleas whatsoever.—

'From this court, on either party, plaintiff or defendant, finding himself or themselves aggrieved by the judgment or decree, an appeal lies to the governor, and from him, where the debt or thing in demand shall exceed the value of three hundred pounds, to the king in council.'

A vice-admiralty court was also appointed, for the trial of offences on the high seas; and the governor, lieutenant governor, and judge-advocate, were by patent made justices of the peace, with a power in the governor to appoint other justices.

Governor Phillip had been directed to establish a settlement at Norfolk Island, situated in lat. 29° south and 168° 10′ east of Greenwich. He had therefore no sooner arranged his affairs at Port Jackson, than he sent thither a transport with fifteen convicts and a few soldiers, &c. under the command of Lieut. King, with a supply of provisions for six months, tents, clothing, and instruments of husbandry. The main object of a settlement on this island was the cultivation of the flax-plant; which, when the island was discovered by Capt. Cook, was found growing most luxuriantly where he landed; and, from specimens which had been brought to England, it was supposed that some advantages to the mother-country might be derived from the cultivation of this vegetable. Though little was done, however, in regard to the flax-manufacture, during the author's residence in New South Wales, (owing to the scarcity of hands, and the want of skill and instruments,) yet in every other instance the place was found fully to answer the expectations which had been formed of it.

The situation which Gov. Phillip had selected for his residence, and for the principal settlement, was the east side of a cove in Port Jackson, which he called Sydney Cove. Its latitude was found to be 33° 52′ 30″ south, and its longitude 152° 19′ 30″ east. This situation was chosen without due examination; for it soon appeared that the head or upper part of the cove wore a much more favourable appearance than the ground immediately about the settlement. From the natives, the new settlers met no opposition: during the first six weeks, they received only one visit from them, two men strolling one evening into the camp, and remaining in it for about half an hour.

'They appeared,' says Capt. Collins, 'to admire whatever they saw, and after receiving a hatchet (of the use of which the eldest instantly and curiously shewed his knowlege, by turning up his foot and sharpening a piece of wood on the sole with the hatchet) took their leave, apparently well pleased with their reception. The fishing-boats also frequently reported their having been visited by many of these people, when hauling the seine; at which labour they often assisted with cheerfulness, and in return were generally rewarded with a part of the fish taken.' They did not, however, always remain thus tranquil; for, in the course of the narrative, many contests between the natives and settlers are mentioned: but these disagreements are supposed, in almost every instance, to have arisen from provocation given by the convicts.

The first labour in which the convicts were employed was that of building huts; and for this purpose it was found necessary to divide them into gangs, and to appoint an overseer to each, who should see that the proper quantity of work was performed. The provisions were distributed by a weekly ration, and to each man were allowed 7lb. of biscuit; 1lb. of flour; 7lb. of beef, or 4lb. of pork; 3 pints of pease, and 6 ounces of butter. To the female convicts, two thirds of this ration were allowed. This was the full ration, which, in many instances, it became necessary to reduce; and once, in consequence of the delay of transports with a supply, the convicts were put on an allowance of which flesh meat constituted no part.

The temporary huts in which the colonists lived, for some time after their arrival, were formed principally of the cabbage-tree. With this the sides and ends were filled; the posts and plates being made of the pine; and the whole was plastered with clay. The roofs were generally thatched with the grass of the gum-rush; though some were covered with clay, but several of these failed; the weight of the clay and rain soon destroying them. In a short time, they applied themselves to the burning of bricks; by which their habitations soon became much more lasting and comfortable. The progress of the colony, however, towards that degree of convenience which was within its reach, was greatly impeded by the incorrigible vices of those who principally composed it. Drunkenness, theft, robbery, and unconquerable laziness, continued to mark the character of the great body of the convicts. Though to fly from the colony, and venture into the interior of the country, was inevitable death in the form of famine or of murder, yet, such was the invincible antipathy to labour manifested by some of those people that they often fled to the woods; from which they seldom returned: some dying of hunger, and some being sacrificed by the natives. Disinclination to labour produced here, as elsewhere, its natural effect—robbery.

In the month of * May, a lad of seventeen years of age was tried, convicted, and executed, for breaking open a tent belonging to one of the transport-ships;—several others were taken into custody in that month for various thefts and burglaries, and two were afterward tried and executed. One of these had absconded, and lived in the woods for nineteen days, subsisting by what he was able to procure by nocturnal depredations among the huts and stock of individuals. His visits for this purpose were so frequent and daring, that it became absolutely necessary to proclaim him an outlaw.—By the negligence of one of those fellows who had been entrusted with the care of the cattle, the bull and four cows were lost; he left them in the fields, and returned to his hut to dine; and in the mean time they either strayed away or were driven off by the natives. Five years elapsed before these cattle were discovered, wild, at a considerable distance up the country, and greatly multiplied.

In November 1788, a new settlement was established at the head of the harbour. It consisted of ten convicts and a few marines, who were fixed on a spot of rising ground which they called Rose Hill. The soil at this place was of a stiff clayey nature, free from the rock which covered the surface of Sydney Cove, was well stocked with timber, and not obstructed with underwood. This settlement was speedily augmented, and throve well.

The perpetration of crimes, chiefly theft and robbery, had become so prevalent before twenty months had passed since the colony was established, that it was necessary to think of a system of police. A plan was presented to the governor, by a *convict*, which with some improvements was adopted on the 8th of August 1789. The following are the heads of the arrangement:

'The settlement was divided into four districts, over each of which was placed a watch consisting of three persons, one principal and two subordinate watchmen. These, being selected from among those convicts whose conduct and character had been unexceptionable since their landing, were vested with authority to patrole at all hours in the night, to visit such places as might be deemed requisite for the discovery of any felony, trespass, or misdemeanor, and to secure for examination all persons that might appear to be concerned therein; for which purpose they were directed to enter any suspected hut or dwelling, or to use any other means that might appear expedient. They were required to detain and give information to the nearest guard-house of any soldier or seaman who should be found straggling after the taptoo had been beat. They were to use their utmost endeavours to trace out offenders on receiving accounts of any depredation; and in addition to their night duty, they were directed to take cognizance of such convicts as gamed, or sold or bartered their slops or provisions, and report them for punishment. A return of all occurrences during the night was to be made to the judge-advocate; and the military were required to furnish the watch with any assistance they might be in need of, beyond what the civil power could give them. They were provided each with a short staff, to distinguish them during the night, and to denote their office in the colony; and were instructed not to receive any stipulated encouragement or reward from any individual for the conviction of offenders, but to expect that negligence or misconduct in the execution of their trust would be punished with the utmost rigour. It was to have been wished, that a watch established for the preservation of public and private property had been formed of free people, and that necessity had not compelled us, in selecting the first members of our little police, to appoint them from a body of men in whose eyes, it could not be denied, the property of individuals had never before been sacred. But there was not any choice. The military had their line of duty marked out for them, and between them and the convict there was no description of people from whom overseers or watchmen could be provided. It might, however, be supposed, that among the convicts there must be many who would feel a pride in being distinguished from their fellows, and a pride that might give birth to a returning principle of honesty. It was hoped that the convicts whom we had chosen were of this description; [illegible] had become necessary to detect the various offenders who were prowling about with [illegible] who had any property were [illegible] interested in [illegible] such practices [illegible] began with a [illegible]

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* The narrative commences with January 1788.

A species of [illegible] against which the vigilance [illegible] Rats, in immense numbers, [illegible] could be [illegible] from the [illegible] these vermin. [illegible] of individuals [illegible] was growing, [illegible]

In reading the account of the [illegible] we [illegible]

ring statement conveys a dreadful idea of the
dition to which those unhappy people must have
by this scarcity:

turally expected, that the miserable allowance which
ld affect the healths of the labouring convicts. A cir-
urred on the 12th of this month, (May 1790,) which
r this idea: an elderly man dropped down at the store,
d repaired with others to receive his day's subsistence.
hunger, and unable through age to hold up any longer,
l to the hospital, where he died the next morning. On
his stomach was found quite empty. It appeared,
g any utensil of his own wherein to cook his provisions,
ry, he was frequently compelled, short as his allowance
as, to give a part of it to any one who would supply
sel to dress his victuals; and at those times when he
e to afford this deduction, he was accustomed to eat
her provisions undressed, which brought on *indigestion*,
killed him.'

nsport-ships arriving about this time put an end to
s of the colonists from hunger: but, in some of those
alamities perhaps more dreadful than hunger itself
o exist. Of the arrival of the Neptune and Scar-
following account is given:

vening of Monday the 28th of June, the Neptune and
transports anchored off Garden Island, and were warped
the following morning.
not mistaken in our expectations of the state in which
rive. By noon the following day, two hundred sick
ed from the different transports. The west side afford-
uly distressing and miserable; upwards of thirty tents
in front of the hospital, the portable one not being yet
f which, as well as the hospital and the adjacent huts,
ith people, many of whom were labouring under the
diseases of scurvy and the dysentery, and others in the
either of those terrible disorders, or yielding to the at-
nfectious fever.
earance of those who did not require medical assistance
emaciated. Several of these miserable people died in
hey were rowing on shore, or on the wharf as they were
the boats; both the living and the dead exhibiting more
cles than had ever been witnessed in this country. All
e attributed to confinement, and that of the worst species,
in a small space and in irons, not put on singly, but
n chained together. On board the Scarborough a plan
med to take the ship, which would certainly have been
ut for a discovery which was fortunately made by one
cts (Samuel Burt) who had too much principle left to
This necessarily, *on board that ship*, occasioned much
spection; but Captain Marshall's humanity considerably

lessened the severity which the insurgents might naturally have expected. On board the other ships, the masters, who had the entire direction of the prisoners, never suffered them to be at large on deck, and but few at a time were permitted there. This consequently gave birth to many diseases. It was said, that on board the Neptune several had died in irons; and what added to the horror of such a circumstance was, that their deaths were concealed, for the purpose of sharing their allowance of provisions, until chance, and the offensiveness of a corpse, directed the surgeon, or some one who had authority in the ship, to the spot where it lay.'

The horrors of the slave-trade vanish before this picture!—but it will be grateful to the reader to learn that care was taken to transmit to government an account of those dreadful circumstances, verified on oath. Have the men who were answerable for them been punished?

Norfolk Island, to which New South Wales was a mother-country, must have been generally more liable than that colony to suffer from scarcity. The settlers there, however, sometimes obtained a temporary supply from a source which was unknown in Sydney Cove.

'The supply of provisions,' Mr. Collins tells us, 'which was dispatched in the Justinian and Surprise, reached them at a critical point of time, there being in store on the 7th of August, when they appeared off the island, provisions but for a few days at the ration then issued, which was three pounds of flour and one pint of rice; or, in lieu of flour, three pounds of Indian meal or of wheat, ground, and not separated from the husks or the bran. Their salt provisions were so nearly expended, that while a bird or a fish could be procured no salt meat was issued. The weekly ration of this article was only one pound and an half of beef, or seventeen ounces of pork. What their situation might have been but for the providential supply of birds which they met with, it was impossible to say; to themselves it was too distressing to be contemplated. On Mount Pitt they were fortunate enough to obtain, in an abundance almost incredible, a species of aquatic birds, answering the description of that known by the name of the Puffin. These birds came in from the sea every evening, in clouds literally darkening the air, and, descending on Mount Pitt, deposited their eggs in deep holes made by themselves in the ground, generally quitting them in the morning, and returning to seek their subsistence in the sea. From two to three thousand of these birds were often taken in a night. Their seeking their food in the ocean left no doubt of their own flesh partaking of the quality of that upon which they fed; but to people circumstanced as were the inhabitants on Norfolk Island, this lessened not their importance; and while any Mount Pitt birds (such being the name given them) were to be had, they were eagerly sought.'

The first settler in this country who declared himself able to live on the produce of his farm, without any assistance from the stores, was James Ruse; who, in April 1790, relinquished his claim to any farther share of the public provision. As a reward, the governor immediately put him in possession of an allotment of thirty acres.

In the July of the same year,

> 'The convicts whose terms of transportation had expired were now collected, and by the authority of the governor informed, that such of them as wished to become settlers in this country should receive every encouragement; that those who did not, were to labour for their provisions, stipulating to work for twelve or eighteen months certain; and that in the way of such as preferred returning to England no obstacles would be thrown, provided they could procure passages from the masters of such ships as might arrive; but that they were not to expect any assistance on the part of government to that end. The wish to return to their friends appeared to be the prevailing idea, a few only giving in their names as settlers, and none engaging to work for a certain time.'

That the wish to return home was strong indeed, and paramount to all other feelings, was evinced in a very melancholy instance some time before. A convict, an elderly man, was found dead in the woods, near the settlement; who, on being opened, it appeared had died from want of nourishment; and it was found that he was accustomed to deny himself even what was absolutely necessary to his existence, abstaining from his provisions, and selling them for money, which he was reserving, and had somewhere concealed, *in order to purchase his passage to England when his time should terminate!*

Of some convicts whose terms of transportation had expired, the governor established a new settlement in August 1791 at a place which he called *Prospect Hill,* about twenty miles distant from Sydney Cove; and another residence was formed at the *Ponds* within three or four miles of the former. This made the fourth settlement in the colony, exclusively of that at Norfolk Island.

About this time, the governor received from England a *public seal* for the colony: on the obverse of which were the king's arms and royal titles; and on the reverse, emblematic figures suited to the situation of the people for whose use it was designed. The motto was "*Sic fortis Etruria crevit;*" and in the margin were the words "*Sigillum Nov. Camb. Auſt.* A commission also arrived, empowering him to remit absolutely, or conditionally, the whole or any part of the term for which the felons sent to the colony might be transported. By this power, he was enabled to bestow on superior honesty and industry the most valuable reward which, in such circumstances, they could receive.

In addition to the calamities under which the settlement had so often laboured from being reduced to very short allowance of provisions, and the frequency of the ordinary diseases which were to be expected among a people so situated, a new malady of a very alarming nature was perceived about April 1792. Several convicts were seized with insanity; and, as the major part of those who were visited by this calamity were females, who, on account of their sex, were not harassed with hard labour, and who in general shared largely of such little comforts as were to be procured in the settlement, it was difficult to assign a cause for this disorder. We hear no more of its progress, however, during the remainder of the period which this account comprehends.

The colony had at this time assumed somewhat of an established form:

> 'Brick huts were in hand for the convicts in room of the miserable hovels occupied by many, which had been put up at their first landing, and in room of others which, from having been erected on such ground as was then cleared, were now found to interfere with the direction of the streets which the governor was laying out. People were also employed in cutting paling for fencing in their gardens. At Parramatta and the New Grounds, during the greatest part of the month, (May 1792,) the people were employed in getting in the maize and sowing wheat. A foundation for an hospital was laid, a house built for the master carpenter, and roofs prepared for the different huts either building, or to be built in future.'

In December 1792, when Capt. Phillip resigned the government, nearly five years from the foundation of the colony, there were in cultivation at the different settlements 1429 acres, of which 417 belonged to settlers; that is, *sixty-seven settlers*, for there were no more, cultivated nearly *half* as much ground as was cultivated by the public labour of *all* the *convicts*;—a striking proof of the superior zeal and diligence with which men exert themselves when they have an interest in their labour. Of free settlers, whose exertions promised so fairly to promote the interests of the colony, several arrived from England in January 1793, and fixed themselves in a situation which they called "Liberty Plains." To one of these, Thomas Rose, a farmer from Dorsetshire, and his family of a wife and four children, 120 acres were allotted. The conditions under which these people agreed to settle were, "to have their passage provided by government*; an assortment of tools and implements to be given to them out of the stores; that they should be supplied with two years' provisions; that their lands should be granted free of expence; the service of

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[*] Government paid for the passage of each person above ten years of age, 8l. 8s. and one shilling *per* day for victualling them.

convicts also to be assigned to them free of expence; and that those convicts should be supplied with two years' rations and one year's clothing."

Among the great difficulties with which this infant establishment had to struggle, not the least was that of procuring cattle. Of those which were embarked in England and other places for the colony, a very small proportion only arrived; for of 15 bulls and 119 cows, which had been embarked for Botany Bay, only 3 bulls and 28 cows were landed at the settlement. It was not until the arrival of the Endeavour, Capt. Bampton, in 1795, that the mode of conveying cattle to the colony without material loss was discovered. In that vessel, out of one hundred and thirty head which he embarked at Bombay, one cow only died on the passage, and that, too, on the day before his arrival. The mode of managing them during the voyage Mr. Collins describes very minutely, in the hope that it may be adopted by other ships that have a similar cargo.

> 'On visiting the ship, the sight was truly gratifying; the cattle were ranged on each side of the gun-deck, fore and aft, and not confined in separate stalls; but so conveniently stowed, that they were a support to each other. They were well provided with mats, and were constantly cleaned; and when the ship tacked, the cattle which were to leeward were regularly laid with their heads to windward, by people (twenty in number) particularly appointed to look after them, independent of any duty in the ship. The grain which was their food was, together with their water, regularly given to them, and the deck they stood on was well aired, by scuttles in the sides, and by wind sails*.'

The scarcity of cattle naturally raised their price. Even after this last importation, an English cow in calf sold for 80l.

Notwithstanding the various obstacles which industry had met in the cultivation of this settlement, it yet made considerable advances; for in October 1793, the value of land had so risen, that one settler *sold* his allotment of 30 acres for as many pounds; and one farm with the house, &c. sold for 100l. The value of ground, indeed, was considerably enhanced by government agreeing to purchase the redundance of the produce of the settlers at fixed prices. Wheat properly dried and cleansed was received from the settlers, at Sydney, by the commissary, at 10s. *per* bushel. Some cultivators, however, had devised another mode of disposing of their corn. One of them, whose situation was near Parramatta, having obtained a small still

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'* These circumstances are mentioned so particularly, in the hope that they may prove useful hints to any persons intending, or who may be in future employed, to convey cattle from India, or any other part of the world, to New South Wales.'

from England, found it more advantageous to draw an ardent diabolical spirit from his wheat, than to send it to the stores. From one bushel of wheat he obtained nearly five quarts of spirit, which he sold or paid in exchange for labour, at the rate of five or six shillings *per* quart. A better use was made of grain by another settler; who, having a mill, ground it, and procured 44lb. of good flour from a bushel of wheat taken at 59lb. This flour he sold at 4d. *per* lb.

By a return of the number of persons in New South Wales and Norfolk Island in April 1794, it appeared that there were in all 4414, including women and children; the annual expence of whom, to the mother-country, Mr. Collins estimates at 161,101l. Rapid strides, however, were at that time making towards independence, if not towards an ability of repaying to England a part of what the settlement had cost her. Already the colony lived on grain of its own growth, and an increase of live stock was become almost certain. There were now 4665 acres of ground cleared for cultivation; more than half of which had been effected by those who had become settlers, in the course of fifteen months.

To this spirit of improvement, a temporary check was given in September 1794, by government refusing to pay the settlers for wheat proposed to be delivered to the commissary, at the rate formerly fixed, of 10s. *per* bushel. This stoppage however was but of short duration, and arose from the lieutenant-governor entertaining a doubt whether, there being a good stock of grain already in the stores, it would be right to continue the purchase from the settlers. Immediately on the arrival of Gov. Hunter, he paid for the corn: but, in the interval, some settlers resigned their farms.

Though several quarrels had occurred between the natives and individuals among the colonists, yet it was supposed that our people were in general the aggressors. The governor had taken much pains to inspire the natives with confidence, and had in great measure succeeded. To theft they were naturally and irresistibly inclined: but they seemed unconscious of the crime, and were seldom deterred by detection from mixing with the colonists. At a settlement which had early been formed at a river called the Hawkesbury, (and at which, cultivation having gone on well, there was, in course, much grain to stimulate to depredation,) the natives assumed a more formidable appearance.

'At that settlement,' says Mr. Collins, 'an open war seemed about this time to have commenced between the natives and the settlers; and word was received over-land, that two people were killed by them; one a settler of the name of Wilson, and the other a free-man, one William Thorp, who had been left behind from the Britannia, and had hired himself to this Wilson as a labourer. The natives appeared in large bodies, men, women, and children, provided with blankets and nets to carry off the corn, of which they appeared as fond as the natives who lived among us, and seemed determined to take it whenever and wherever they could meet with opportunities. In their attacks they conducted themselves with much art; but where that failed they had recourse to force; and on the least appearance of resistance made use of their spears or clubs. To check at once, if possible, these dangerous depredators, Captain Paterson directed a party of the corps to be sent from Parramatta, with instructions to destroy as many as they could meet with of the wood tribe (Bè-dia-gal); and, in the hope of striking terror, to erect gibbets in different places, whereon the bodies of all they might kill were to be hung. It was reported, that several of these people were killed in consequence of this order; but none of their bodies being found, (perhaps if any were killed they were carried off by their companions,) the number could not be ascertained. Some prisoners however were taken, and sent to Sydney; one man, (apparently a cripple,) five women, and some children. One of the women, with a child at her breast, had been shot through the shoulder, and the same shot had wounded the babe. They were immediately placed in a hut near our hospital, and every care taken of them that humanity suggested. The man was said, instead of being a cripple, to have been very active about the farms, and instrumental in some of the murders which had been committed. In a short time he found means to escape, and by swimming reached the north shore in safety; whence, no doubt, he got back to his friends. Captain Paterson hoped, by detaining the prisoners and treating them well, that some good effect might result; but finding, after some time, that coercion, not attention, was more likely to answer his ends, he sent the women back. While they were with us, the wounded child died, and one of the women was delivered of a boy, which died immediately. On our withdrawing the party, the natives attacked a farm nearly opposite Richmond Hill, belonging to one William Rowe, and put him and a very fine child to death; the wife, after receiving several wounds, crawled down the bank, and concealed herself among some reeds half immersed in the river, where she remained a considerable time without assistance: being at length found, this poor creature, after having seen her husband and her child slaughtered before her eyes, was brought into the hospital at Parramatta, where she recovered, though slowly, of her wounds.'

Among the inhabitants of this colony in October 1795, were Mr. Muir the democratic Scottish advocate, and Messrs. Jos. Gerald, Palmer, Skirving, and Margarot, all sentenced to reside here for sedition. Of Mr. Gerald, the author says,

'In this gentleman we saw, that not even elegant manners, (evidently caught from good company,) great abilities, and a happy mode of placing them in the best point of view, the gifts of nature matured by education, could (because he misapplied them) save him from landing an exile, to call him by no worse a name, on a barbarous shore, where the few who were civilized must pity, while they admired him. He arrived in a very weak and impaired state of health.'

Mr. Gerald did not recover the shock which his constitution had suffered.

'At three in the morning of the 16th (March) he breathed his last. A consumption which accompanied him from England, and which all his wishes and efforts to shake off could not overcome, at length brought him to that period when, perhaps, his strong enlightened mind must have perceived how full of vanity and vexation of spirit were the busiest concerns of this world; and into what a narrow limit was now to be thrust that frame which but of late trod firmly in the walk of life, elate and glowing with youthful hope, glorying in being a martyr to the cause which he termed that of Freedom, and considering as an honour that exile which brought him to an untimely grave *. He was followed in three days after by another victim to mistaken opinions, Mr. William Skirving. A dysentery was the apparent cause of his death, but his heart was broken. In the hope of receiving remittances from England, which might enable him to proceed with spirit and success in farming, of which he appeared to have a thorough knowledge, he had purchased from different persons, who had ground to sell, about one hundred acres of land adjacent to the town of Sydney. He soon found that a farm near the sea-coast was of no great value. His attention and his efforts to cultivate the ground were of no avail. Remittances he received none; he contracted some little debts, and found himself neglected by that party for whom he had sacrificed the dearest connexions in life, a wife and family; and finally yielded to the pressure of this accumulated weight. Among us, he was a pious, honest, worthy character. In this settlement his political principles never manifested themselves; but all his solicitude seemed to be, to evince himself the friend of human nature. *Requiescat in pace!*'

Mr. Muir, it is generally known, escaped from the settlement.—The author thus speaks of his departure:

'On the morning of the 18th the Otter sailed for the north-west coast of America. In her went Mr. Thomas Muir (one of the persons sent out in the Surprise for sedition) and several other convicts whose sentences of transportation were not expired. Mr. Muir conceived that in withdrawing (though clandestinely) from this country, he was only asserting his freedom; and meant, if he should arrive in safety, to enjoy what he deemed himself to have regained of it in America, until the time should come when he might return to his own country with credit and comfort. He purposed practising at the American bar as an advocate; a point of information which he left

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'* He was buried in the garden of a little spot of ground which he had purchased at Farm Cove. Mr. F. Palmer, we understood, had written his epitaph at large.'

behind him in a letter. In this country he chiefly passed his time in literary ease and retirement, living out of the town at a little spot of ground which he had purchased for the purpose of seclusion.'

Besides these gentlemen, whose characters were so public, there was another person in the settlement who had obtained equal or greater celebrity, viz. George Barrington *, of pick-pocket notoriety. He came out in September 1791, and on his arrival the governor employed him at a small settlement at Toongabbe, in a situation which was likely to attract the envy and hatred of the convicts in proportion as he might be vigilant and inflexible. He was firſt placed as a subordinate and next as a principal watchman; in which offices he was diligent, sober, and impartial, and rendered himself so eminently serviceable, that the governor resolved to draw him from the line of convicts; and, with the instrument of his emancipation, he received a grant of thirty acres of land in an eligible situation near Parramatta. He was afterward made a peace-officer, and thus 'not only received a reward for past good conduct, but an incitement to continue it; and through the governor's liberality, he found himself, though not so absolutely free as to return to England at his own pleasure, yet enjoying the immunities of a free-man, a settler, a civil-officer, in whose integrity much confidence was placed.'

Towards the close of 1796, the colony had acquired a degree of strength which seemed to ensure its future prosperity. Not only the necessary edifices were raised for the habitations of its people, but some for the purposes of religion, amusement, &c. A play-house had been erected at the expence of some persons who performed in it for their own emolument, and who admitted auditors at one shilling each. A convenient church had been built; a printing-press had been set up; the civil court was open for the recovery of debts by action, and for proving wills; licences had been issued to regulate the sale of spirits; and passage-boats were established for the convenience of communication between the different settlements. In the houses of individuals, were to be found most of the comforts and not a few of the luxuries of life; and, in a word, the former years of famine, toil, and difficulty, were now exchanged for those of plenty, ease, and pleasure.

The quantity of ground at this time in cultivation was 5419 acres; of which 2547 were occupied by settlers.—The

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* When Mr. B. received sentence, a gentleman pleasantly observed that "government had determined to cure that person's malady, by sending him to a place where there were no pockets to *pick.*"

number of persons in New South Wales and its dependencies amounted to 4848. The price of labour, however, compared with the prices of provisions, (as given in Mr. Collins's Tables,) does not appear so high as to enable the workman to live very comfortably. He who receives but three shillings for his day's work, and gives two shillings for a pound of mutton, fifteen pence for a pound of pork, and half of that sum for a pound of flour, will scarcely derive from his mere labour the support necessary for a family.

That many things are yet wanted to give full effect to the advantages which the colony now enjoys, Mr. Collins declares in the following paragraph; with which he concludes his account:

'The want at this time of several public buildings in the settlement has already been mentioned. To this want must be added, as absolutely necessary to the well-being and comfort of the settlers and the prosperity of the colony in general, that of a public store, to be opened on a plan, though not exactly the same, yet as liberal as that of the Island of St. Helena, where the East-India Company issue to their own servants European and Indian goods, at ten per cent. advance on the prime cost. Considering our immense distance from England, a greater advance would be necessary; and the settlers and others would be well satisfied, and think it equally liberal, to pay fifty per cent. on the prime cost of all goods brought from England; for at present they pay never less than one hundred, and frequently one thousand per cent. on what they have occasion to purchase. It may be supposed that government would not choose to open an account, and be concerned in the retail of goods; but any individual would find it to his interest to do this, particularly if assisted by government in the freight; and the inhabitants would gladly prefer the manufactures of their own country to the sweepings of the Indian bazars.

'The great want of men in the colony must be supplied as soon as a peace shall take place; but the want of respectable settlers may, perhaps, be longer felt; by these are meant men of property, with whom the gentlemen of the colony could associate, and who should be thoroughly experienced in the business of agriculture. Should such men ever arrive, the administration of justice might assume a less military appearance, and the trial by jury, ever dear and most congenial to Englishmen, be seen in New South Wales.

'That we had not a thorough knowledge of the coast fron Van Dieman's Land as far as Botany Bay, though to be regretted, was not to be wondered at. As a survey of the coast cannot very conveniently be made by any of the ships belonging to the settlement, it must be the business of government to provide proper vessels and persons for this service; and it is to be hoped that we shall not be much longer without a knowledge of the various ports, harbours, and rivers, and of the soil and productions of the country to the southward of the principal settlement.'

In another Article, we shall take notice of the account which Mr. Collins gives of Norfolk Island, and of the manners, customs, &c. &c. of the natives of these distant shores.

[*To be continued.*]

Art. II. *Analysis of Researches into the Origin and Progress of Historical Time*, from the Creation to the Accession of C. Caligula: an Attempt to ascertain the Dates of the more notable Events in Ancient Universal History by Astronomical Calculation; the mean Quantity of Generations, proportionate to the Standard of Natural Life, in the several Ages of the World; Magistracies, National Epochs, &c.; and to connect, by an accurate Chronology, the Times of the Hebrews with those of the co-existent Pagan Empires; interspersed with Remarks on Archbishop Usher's Annals of the Old and New Testament. Subjoined is an Appendix, containing Strictures on Sir Isaac Newton's Chronology of Ancient Kingdoms, and on Mr. Falconer's Chronological Tables, from Solomon to the Death of Alexander the Great. By the Rev. Robert Walker, Rector of Shingham, Norfolk. 8vo. pp. 460. 7s. Boards. Cadell, Jun. and Davies. 1798.

In a late Number of our work *, we reviewed a chronological publication of a learned and very modest author; and now we have before us the production of a writer of some learning but of less diffidence. Mr. Walker (though, as far as we know, himself a *novus homo* in the world of letters) writes with an air of presumption which is hardly conceivable. Mr. Falconer's *Tables* * are sent by Mr. W., without ceremony, to 'those aromatic repositories, where pepper, odours, and frankincense are sold.' The Doctors Jackson and Kennicott are 'expert practitioners in the court of calumny;' and the author of a late English version of the Pentateuch, who is elsewhere called '*one Geddes*,' is a Romish impostor. Why? Because he has had the temerity to prefer the Septuagint chronology, in the eleventh chapter of Genesis, to that of the present Hebrew text?

We have always thought that any writer might adopt either the Hebrew, or the Samaritan, or the Greek computations in the Bible, without meriting abuse. Very learned chronologers and deep critics have defended each of them; and if Mr. W. imagines that he can prop his own favourite system by such illiberal reflections, he will undoubtedly find himself much deceived: but what can we think of an author who calls the Greek translators themselves 'a set of men of whose abilities their version gives a *very contemptible* specimen; and whose want of principle, in giving their sanction to the absurd fictions

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* See Rev. vol. xxiv. N. S. p. 9.

of Paganism, in opposition to the authority of a venerable record, (which they were under sacred obligations to translate with fidelity,) transmits their infamy to all ages?'—Who informed Mr. W. that those translators did not faithfully render the venerable record, from which they made their version? Who told him that the record, which they had before them, was the same with the present Hebrew copy?—This is the very point in question, which has not been evidently settled: though, in our apprehension, every presumption is in favour of the Greek chronology.

Mr. W. has a just right to defend the Hebrew computation, if he is really persuaded of its superior merit: but he ought to have defended it as a scholar and a gentleman. Let us now see, however, what this great *master in Israel* has done towards the perfection of chronology.

He begins by telling us that Usher's annals are constructed on an erroneous hypothesis; this we all know, but it is a matter of very little importance whether the date of Christ's birth be placed four years later, or four years sooner, than the exact time when it really happened. Kepler, more than 100 years ago, thought that he had demonstrated that our Saviour was born full five years before the commencement of the vulgar æra: "*demonstratum puto natum esse Jesum . . . quinque solidis annis ante principium æræ hodiernæ*;" and if any thing in antient chronology can amount to a demonstration, Kepler's reasoning is entitled to that appellation:—but, though the year of Christ's birth, with respect to posterior time, is almost absolutely certain, it is far otherwise with respect to prior time: for in what precise year, from the creation, Jesus was born, no man has been able to demonstrate: nor is the subject, in our opinion, capable of demonstration. From some intermediate epochs, the year may be nearly guessed: but, from the æra of the *creation*, all is mere conjecture and uncertainty. How should it be otherwise? We have no other chronological memoirs for almost half the period, than such as are found in the Hebrew writings, ; and in these we have three different computations; neither of which perhaps is exactly true. We say three computations; for, with Mr. Walker's leave, we consider the Septuagint version and the Samaritan text as of at least equal credibility with the present Hebrew copy.

Granting, however, that which of necessity we need not grant, that the present Hebrew copy is a genuine record, which has in no respect been mutilated or altered, it will not follow that from it alone the precise year of Christ's birth can be ascertained. Have chronologists yet been able to adjust and reduce the various dates and years mentioned in the Hebrew

Scriptures, to one regular and certain series of chronology? The proof that they have not is their perpetual disagreement. —The ages of the patriarchs, if the Hebrew copies be genuine, fix the deluge at A.M. 1656: but, from that period, he must be a conjurer indeed who shall be able to reconcile the biblical dates, and furnish a connected chronological chain to the æra of Jesus Christ. The chronology of the Judges and Kings is attended with insuperable difficulties; and almost every new writer frames to himself a new system, in order to solve them. Mr. W. has laboured in the same field, with as little success, we think, as some of his predecessors; and the chronological knowlege which he has added to the common stock is neither great nor precious.

That our readers may form some judgment of this work, we give the second chapter entire; with a very few remarks on some particular parts of it:

'*Firſt Age of the World.*

'*Chronology of the Pentateuch.——Events and Dates.*

	A.M.	J.P.	B.C.		A.M.	J.P.	B.C.
ANNALS -	0	709		ARRANGEMENTS	0	705	
Creation -	1	710	4004*		1	706	4008
Deluge ends	1656	2365	2349		1657	2362	2351

'A scheme of the primeval week, according to both computations, is thus exhibited:

ANNALS.	October.			ARRANGEMENTS.	October.		
Days of the week	1	23	B.	Days of the week -	1	22	m.
	2	24	m.		2	23	t.
☼ in ♎	3	25	t.		3	24	w.
	4	26	w.	☼ in ♎ ⊙	4	25	th.
	5	27	th.		5	26	f.
	6	28	f.		6	27	s.
God blessed and	7	29	s.	sanctified the viith day	7	28	G.

'By this scheme it is evident, that the very respectable author, conformably to the general opinion of the age in which he wrote, supposed that Saturday was the viith day of the primeval, and of all the subsequent weeks from the creation; and that the change from the seventh to the first day of the week, first took place from the day on which Christ rose from the dead. Misled by this problematical hypothesis, the very learned Metropolitan chose for the source of his calculations the number of the Julian period 710, which was not the

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'* The Primate's confusion of terms is here exemplified. A. M. 1 is placed in coincidence with the 4004th before the Christian era. He means the vulgar computation; whereas A. M. 4004 is in truth the historical year of Christ's birth, and the 4th before, (but not including,) the common term A. D. 1. which last is coincident with the number of the Julian Period 4714.'

first, but the fifth from the origin of things. By the scheme of the Annals Saturday, the 29th October, was the day, which the Creator blessed and consecrated, in its periodical returns, for rest and devotion. But in the proposed Arrangements, which, agreeably to the sacred chronology, assign to the creation an earlier date by four years, Sunday, the 28th October, was the seventh of the primeval week, and its repetitions were observed by the patriarchs, from Adam to Moses, as the weekly Sabbath. At the Exodus the day of holy rest was transferred from the seventh of the patriarchal, to the first of the Mosaical, week; and at the resurrection of Christ the first of the Jewish and Christian week, was, and still continues, astronomically coincident, in the rotation of weeks, with the primeval Sabbath.

' The proofs which establish this conclusion cannot be specified, much less set forth at large, in this brief Analysis. Suffice it to observe, 1. That in the year before, (but not including,) the first of the Christian era, 4008, the autumnal equinox fell within the limits of the 25th October. 2. That the two great luminaries were set in the firmament of heaven on the fourth day of the creation week. According to the ARRANGEMENTS, the moon was full, and the sun in Libra, on Thursday the 25th October in that week. But in the ANNALS the 25th October was Tuesday, the third of the week *. 3. If the calculation be framed on the principle of astronomical, (not Julian years,) and consequently on the hypothesis of stationary equinoxes; —if likewise this calculation be continued progressively to A. D. 1792—the 28th October fell on a Sunday, the seventh of the patriarchal, but the first both of the Jewish and the Christian week †. Thus is the uniform rotation of weeks ascertained during the lapse of 58 centuries, now past. Should it be the will of the Almighty to continue the planetary revolutions 58 centuries more, Sunday will again fall on the 28th October, in the year of the world 11,600. With the fundamental principle of the ANNALS, this uniform, and invariable, series of weeks is incompatible.

' The Mosaical chronology is constructed on the genealogy of the patriarchs; the age of each father at the birth of each specified son, respectively, being exactly defined, the sum of the intervals between the several descents, independently on the duration of particular lives, constitutes the measure of the distinct periods from the creation to the deluge; thence to the sojourning of Abraham; and thence to the Exodus.

' In the first and second of these periods each specified year of procreation is counted from and to the autumnal equinox. For example ' Adam lived 130 years and begat Seth." The 130th of the father's life is continued to the subsequent autumnal equinox, and from that cardinal point is computed the first year of the son. This is the general rule. Otherwise the same year would be twice counted.

' This first age of the world comprehends 1657 expanded years, ending with the six hundredth and first year of Noah's life.

' * See the Scheme.'

' † Consult the almanacks for that year.'

'*Stages of the Flood for astronomical Stile, according to the Hebrew and Roman Calendars.*

'In the first series of columns are expressed the numbers, names, and days, of the patriarchal months. On the same line, in the second series, are marked the names and days of the Roman months; and the column on the margin to the right exhibits the alphabetical signatures for the days of the primitive week, the Sabbaths being characterised by capitals. The numbers in the column to the left, denote the days of the flood.

	A.M. 1655. ☽ IX. M.	Tisri	00	Oct.	23	M.
		I			24	t.
	1656. visible.	○ in ♎ I	1		25	w.
			2		26	th.
			3		27	f.
			4		28	s.
			5		29	A.
	Yet seven days, and I will cause it to rain -	II Marchesvan	10	Dec.	3	A.
1	After seven days the waters of the flood -		17		10	A.
40	1657. The flood was 40 days upon the earth -	III Casleu	26	Jan.	18	th.
150	The waters prevailed 120 days - - - -	VII Abib	16	May	8	t.
151	The ark rested - -		17		9	w.
225	Mountain top seen	X Tamuz	1	July	22,	G.
265	After 40 days a raven sent forth - -	XI Ab	11	Sept.	1	s.
272	After seven days a dove		19		8	s.
279	After seven days the dove a second time -		26		15	s.
286	After seven days the dove a third time -	XII Elul	3		22	s.
319	The ark uncovered ○ in ♎	I Tisri	1	Oct.	25	th.
375	Go forth of the ark, thou and thy wife, &c.	II Marchesvan	27	Dec.	20	th.

'That inestimable monument of astronomical antiquity, Noah's journal, specifies several chronological characters, which define the number and quantity of the patriarchal months, and explain the mechanism of the Hebrew year, in its primitive form. Hence the author of these papers constructed a table in expanded days. In the preceding scheme, those only which are historically mentioned, subsequent to the first week, it was judged proper to insert.'

We have no objection to Mr. Walker's new *arrangements*, because we think it a matter of little moment whether he or Usher be in the right: though we believe that, were the learned Usher alive, he would easily refute all that our author has said against his chronology of the O. T.:—but, when Mr. W. draws from his arrangements this conclusion, that the present

sent Sunday is the primeval Sabbath, we must insist on some better proofs than he has given in this analysis; and which, he confesses, *cannot be specified* in so brief a work: yet it is a work of more than 400 closely printed pages.

In order to complete what he calls an 'inestimable monument of astronomical antiquity, Noah's journal,' Mr. Walker makes Noah send forth the dove seven days after the sending forth of the raven: but he surely did not find this in Noah's journal, nor in Noah's journalist. The Scripture says; "Also he sent forth a dove from him:" but no mention is made of *seven days* between that emission and the emission of the raven: —yet seven days were necessary for Mr. W.'s almanac.

In the *second* age of the world, Mr. W. differs from Usher only one year in the following dates—*termination of the flood—birth of Arphaxad—birth of Pelig—the dispersion of Babel—birth of Abraham*, and the *death of Terah*; which he places A. M. 2084.

The *third* age furnishes a greater difference. The vocation of Abraham is laid by Usher, A. M. 2083; by Walker 2079. Usher fixes the birth of Isaac in 2108; Walker in 2109. According to Usher, Jacob is born in 2168; to Walker, 2169.—The Exodus is placed by Usher in 2513; by Walker two years later.

'With this latter term (says our author) began a new reckoning by weeks, months, and years; the seventh day of the week, and the seventh month of the year, as counted from the creation, (that is, from the last day of the primeval week,) having become respectively the first of the new series.

'From Sunday the 28th October, when the Almighty rested from all his works, to Saturday the 27th April, when the first passover was solemnized in Egypt, the intermediate space, as defined by the sacred historian, is precisely 2514 solar tropical years, and 26 weeks wanting one day; for the week of the Exodus consisted of but six natural days. On the morning of the seventh day, after midnight all the hosts of the Lord went out from Egypt. That day, th weekly Sabbath from the creation, being signalized by the depar of the twelve tribes, was thenceforth, on all its subsequent retu accounted the first of the Mosaical week; and Saturday, the sixth the patriarchal computation, observed as the Sabbath of the Israeli

'In the year of the Exodus, Abib, or Nisan, began on Sund coincident with the 14th April, whence all the sacred years of Hebrews were computed, according to the course of the moon. Fr the first paschal new moon to Pentecost, the historical transactio with their dates in the Hebrew and Roman calendar, for N. S, thus exhibited, in correspondent lines and columns.'

All this is wonderful: but how came Mr. W. to the kno lege of it? We trust that he will be able to tell us in

large

larger work of *Researches*, in two volumes in quarto, which he announces.

The following events, posterior to the Exodus, are thus fixed by Mr. W.:

Death of Moses 40 years afterward.
Death of Joshua 80.
War with Eglon 166.
Gideon's victory 293.
Death of Eli 359.

These, and the other dates in the table, the reader who has inclination and leisure may peruse in the work, and compare with Usher, Bedford, and Vignoles.

It will not be expected that we should follow our author through all his *tables* and *corrections*. Of one, however, we must say a word or two. In his chronology of Saul's reign, we find the following remark, quoted from Dr. Wall:

> 'The ancient Hebrews expressed numbers, not by words at length, but by alphabetical characters. In the first clause the numerical signatures were probably (א ל 31.) and these being accidentally omitted, YEAR in the singular number only remained: in the second clause may have stood מ 40, which in transcribing was mistaken for כ 20. The whole verse thus completed is, "Saul was 31 years old when he began to reign, and he reigned 40 years over Israel." Wall adds, "Abp. Usher, adhering stiffly to the words, mangled as they are, has very much disturbed his own chronology."

We did not expect that this critical observation would be adopted by Mr. W.: for we imagined that he considered the Hebrew text as uncorrupted and unmutilated. If a *lamed* and an *aleph*, and a *mem*, were all dropt out of the text in a single verse, and these letters all *numerical signatures*; why, in the genealogies of the postdiluvian patriarchs, may not a numerical signature have likewise fallen; and why may not those defective numbers be corrected in the Greek translation and Josephus, as Wall and Walker would correct the passage in Samuel, from the reading of an old scholiast in Bos, and from the 13th ch. of Acts?

We meet with another remark of the same kind, p. 75, in the chronology of Ahaziah; where the author thinks, and thinks with justice, that the number 42, in the present Hebrew text of Chronicles, should, from one of Kennicott's MSS., the Syr. and Arab. versions, and the parallel place in Kings, be altered to 42 *.

In truth, as Mr. W. advances, and finds it necessary to depart from the Hebrew text, he grows more reasonable in his assertions. At p. 206 he confesses that, in the genealogy of Benjamin in the Pentateuch, errors are manifest: 'but how (says he) can the critics account for the corruption of the Hebrew text? It has unhappily escaped the sagacity of the far greater number. Natural is the conjecture, that some scribe or owner of a copy, without the least design of an interpolation, (he means, of interpolating,) might mark on the margin of Genesis, xlvi. 21. notes of reference to parallel passages. Another, afterwards, suspecting a deficiency in the numbers, and thinking the correction proper and necessary, might take the grandsons into the text *.' This is a concession with which, from Mr. W., we are well pleased: it is more, perhaps, than the greatest adversary to the present Hebrew text would demand. We will only say that, if there were copyists daring enough to thrust into the text of the Pentateuch a register of *six names* from the book of Chronicles, it is a bad specimen of Jewish accuracy, or Jewish honesty.

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* A similar critique is found, p. 258, with respect to Josiah.

From sacred chronology, Mr. Walker makes occasional excursions into that of the Greeks and Romans: but still with a reference to the co-existent Hebrew magistrates, or to the chronology of the Gospel.

An Appendix of 117 pages contains *strictures* on Sir Isaac Newton's chronology; in which are some observations not unworthy of the attention of those who make chronology their particular study, or deem it of very great importance to ascertain the year and day of minute or memorable events.

ART. III. *Pictureſque Views on the River Wye*, from its Source at Plinlimmon Hill, to its Junction with the Severn below Chepstow: with Observations on the Public Buildings, and other Works of Art, in its Vicinity. By Samuel Ireland, Author of "A Picturesque Tour through Holland, Brabant, and Part of France;" and of "Picturesque Views on the River Thames, Medway, Warwickshire Avon, &c." Royal Octavo. pp. 159. 1l. 16s. Boards. Faulder. 1797.

IT is properly observed by the author of this volume, that, 'among the numerous rivers with which our Island is so richly ornamented and fertilized, the Wye, our present subject of investigation, though in no very widely extended course, and itself only a tributary stream, is yet in the production of the sublime, of the grand and majestic, proudly eminent above its fellows. In a course of about eighty miles, the utmost distance it measures from its source, to its junction with the Severn, so various and such an interesting picturesque scenery is perhaps no where to be found, either in this or any other country.'

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* From Chronicles.

Mr. I. thus farther explains the nature of his subject, and the mode which he has chosen to illustrate and delineate it:

> 'Nature and Art have most happily combined in opening their richest stores to diversify and spread fertility, grandeur and beauty over the country through which it flows: for its environ is not less highly distinguished and dressed by the hand of art with castles, abbies, and villas beautifully seated on its banks, than it is itself favoured by nature, in the striking interchange of shoal and flood, wood and rock, meadow and precipice. With so much, and in so many various ways to allure and interest, it was not possible that all its charms could have escaped either the penetrating eye of Taste and Genius, or the pencil of the inquisitive, refined, and systematical Amateur, and accordingly many of its most striking features have employed the pens and the pencils of our Writers and Artists; but they have, all of them, been either detached views and single objects, or, if more has been comprehended in the design of the amateur or artist, the execution has been partial, imperfect, or foreign to the subject. The whole has never been fully exhibited to the eye of the lover of the scenes of nature faithfully delineated. One ingenious author indeed has given observations upon the river, and such as have unquestionably merited the high commendations they have received from the admirers of the picturesque and beautiful: and he has accompanied his observations with drawings. He does not however profess to give exact representations, or portraits of the various objects that present themselves, but aims rather at exhibiting their general effect on the eye, when considered technically, and as picturesque forms, by the learned and professed artist.
>
> 'Without interfering therefore with the plan of that much admired writer, or arrogating to himself superior science or knowledge of his subject, the author of this work has, in conformity with his original intention, selected this river from amongst those not yet described, in order to complete his history of the principal rivers of this country: and, unable as he feels himself to render justice to the dignity of his subject, he builds his claim to public favor, on the fidelity with which he flatters himself he has delineated the scenery. He would wish, and it is his aim, that his drawings should, like the transparent mirror of his stream, truly reflect the landscape that exists around, as well as the objects that decorate its banks. And, content with the simple charms and varieties of nature, he cannot prevail upon himself to contemplate in every winding of the stream the forms of his own idea, the image of his own mind and its complicated sameness, reflected again, and again; but gives to his reader that, which, if he visits the spot, he trusts he will find, and, if the spot is known to him already, he assures himself he will recognize.'

This concluding remark seems to convey an implied censure on the drawings of a contemporary writer and artist, (Mr.

Gilpin,) for 'complicated sameness, &c.'; while the author assumes to himself the merit of always exhibiting every variety of nature. We will remind him, however, of one truth, which his own drawings tend remarkably to exemplify: viz. That there are many scenes in nature which are beautiful, but which do not form a proper assemblage of objects to be represented in a picture. A view may be too extensive, or too partial; too complicated, (the case with the generality of Mr. Ireland's pictures,) or too simple; to afford a fit subject for a painter's choice. Now certainly he who, amid a variety of beautiful scenery, can reject that which is not suitable to the display of the powers of his art, and bring forwards only that which does suit, deserves the praise of being a skilful artist; and such praise (generally speaking) we cannot in justice withhold from Mr. Gilpin, nor with unsparing hand bestow on Mr. Ireland.

The following extract will afford a specimen of the author's descriptive powers:

> 'Descending towards the new Weir by a course not less rugged than that by which we ascended, the fatigue we had undergone was amply repaid by the gratification we received in some of the most beautiful views that can be imagined. These presented themselves through the various breaks of the rocks, or openings of the surrounding woods with which they are enriched. The serpentine winding of the river, and the vast prominencies and fantastic forms of the rocks in its vicinity, give an air of solemn gloom and grandeur to the scene. From the approach to the Weir, the annexed view was selected; it comprises all the principal objects that could be admitted within the limits of a scale so circumscribed. The innumerable circumstances that aid this grand and sublime scene, are such as to *render* it almost impossible for the pencil to *render* it justice. The iron forges on the opposite side of the river, not less from their appearance than from the important purposes they answer in human life, give an interest to this effect of nature, while the awful sound of the iron hammers beating the fiery mass, awakens in the mind new sensations giving dignity and grandeur to the subject. This picturesque scene is much heightened by the immense volumes of sparkling smoak that are continually issuing from the forges, these give a pleasing though transitory relief to the sombre and distant hills, that terminate the view. Around these works are scattered great masses of half-burned ore, coal, and cinders, and interspersed on the barren and extensive moor in the vicinity, are many humble cottages of the various workmen employed in the manufactory. The roaring of the waters from the cascade of the Weir adjoining to this work has a grand effect, its fall is precipitate although at no great height, nor is it perceived from above the stream.
>
> 'The river here receives a considerable degree of agitation from the huge masses of stone, either swept down by the stream, or hurled from the summit of the neighbouring rocks. Here the Wye increases in width, and its current is so strong, that it is with extraordinary

ordinary labour and difficulty the barges are towed up. I have seen eight or ten men throwing themselves on the earth on every pull, to give force to their exertions.

'In this part of the river is frequently seen a small fishing boat on a singular construction, called a corricle, it is ribbed with laths or split twigs, and is covered with a strong pitched canvas, to prevent its leaking, it is about five feet and a half long and four broad. In the middle is a seat that holds one man, who sits with a paddle in one hand while he fishes with the other. His labour finished, he throws the corricle over his shoulder and retires to his home.

'A little below the weir the river scenery is terminated by what is called King Arthur's plain, or Doward hills. To the traveller who is bold enough to attempt the summit of these hills, the views will afford ample variety both in the beautiful and sublime. Camden conjectures, that on these hills there has anciently been a fortification, and what makes it more probable is, that in digging there for iron ore, and lime stone, he says "broad arrow heads have been found, and not long ago, the greatest part of the bones of a gigantic person were found here interred, in a place that seemed to be arched over." Whatever may have been the ancient destination of this spot, its present attractions proceed from the very extensive and richly diversified prospects that present themselves from every point of view. On a spot adjoining to the wood on the extremity of this hill, is a cavern that bears the name of King Arthur's Hall; it is said to extend by a subterraneous passage from hence to the new weir, a distance of about a mile. Many fabulous and romantic tales have been attached to the history of this hall, but the fact appears to be simply this, that it was a cavern, from whence was dug a rich mine of iron ore, that supplied the adjoining furnaces.

'A detached cluster of rocks called St. Martins', or the three Sisters, somewhat resembling but much inferior to those at Coldwell, skirt the river in passing down, near which at a short reach called St. Martin's Well, the stream is supposed to have a greater depth of water than in any other part. At the extremity of this reach from a beautiful vale, King Arthur's plain again presents itself, assuming a new and castellated form, and here every stroke of the oar gives variety to the scene, and every object seems to vary its situation. The vast assemblage of rocks we have just contemplated, appear to vanish and melt into a distant hill, rising from a craggy base on the margin of the river.'

In his description of Chepstow castle, Mr. Ireland introduces the following anecdote:

'In the civil dissensions of the last century, this castle was considered of great importance to both parties, and a garrison was continued here after the restoration. A spacious apartment is still shewn in which Henry Martin, one of the king's judges, was confined a close prisoner for twenty-seven years.

'The life of this remarkable man was spared, he having surrendered himself conformable to the proclamation issued, when that event took place. His estates in Berkshire, which were considerable, were sequestered, and here he residered till 1680, when according to Anthony Wood, he died suddenly while at dinner, at the age of 78. He was buried in Chepstow church, and on his tomb-stone were engraved the following lines. As they are now obliterated and are said to have been written by himself, they may be thought worth preserving. The epitaph is an acrostic.

' HERE, SEPTEMBER THE NINTH,
WAS BURIED
A TRUE ENGLISHMAN,
Who in Berkshire, was well known
To love his country's freedom 'bove his own;
But being immured full twenty year,
Had time to write as doth appear
HIS EPITAPH.
H ere or elsewhere, (all's one to you, to me,)
E arth, air, or water, gripes my ghostly dust,
N one knows how soon to be by fire set free:
R eader if you an oft-try'd rule will trust,
Y ou'll gladly do and suffer what you must.

M y time was spent in serving you, and you
A nd death's my pay, it seems, and welcome too,
R evenge destroying but itself, while I,
T o birds of preay leave my old cage and fly.
E xamples preach to the eye: care then, mine says,
N ot how you end, but how you spend your days.

' Some years after its interment, by order of the then clergyman, the body was removed to an obscure situation, that the church might not be disgraced by containing the ashes of a regicide.'

This work is to be considered as a single link of a chain formed by the industrious hand of the present artist. It commenced with his Picturesque Tour through Holland, Brabant, and France; see Rev. *N. S.* vol. v. p. 93. The Views on the River Thames, &c. 2 vols. came next *, and were succeeded by the beauties of the River Medway; see Rev. vol. xvi. *N. S.* p. 65.—The present work is the next in order of succession; and we are informed by the author's preface, that 'The Picturesque Views of the Severn are in great forwardness, and will, it is presumed, be ready for publication in 2 vols. royal 8vo. in the course of next (the present) year.'

The number of plates in this volume is thirty-one; the scenery is, in general, pleasing; some of the views are very interesting; and most of them are romantic.

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* See M. R. vol. xii. *N. S.* p. 511.

ART. IV. *An Essay on the comparative Advantages of Vertical and Horizontal Wind-Mills*: Containing a Description of an Horizontal Wind-Mill and Water-Mill, upon a new Construction; and explaining the Manner of applying the same Principle to Pumps, Sluices, Methods for moving Boats or Vessels, &c. &c. With Plates. By Robert Beatson, Esq. F.R.S.E. Honorary Member of the Board of Agriculture, Member of the Society of London for the Encouragement of Arts, Manufactures and Commerce, and of the Royal Highland Society of Scotland, and late of his Majesty's Corps of Royal Engineers. 8vo. 2s. 6d. I. and J. Taylor. 1798.

THE principle on which the horizontal mill is constructed by Mr. Beatson is, we think, very simple, and the method getting the sails back seems ingenious and practicable. In ating, however, the velocity with which the sails of an hori- ntal mill may move, we are of opinion that the author has ot attended to a circumstance which will restrict the velocity, ad confine it within certain limits: we mean the resistance of e air against the back part of the sail, which must always ke place when any point in the sail moves with a velocity reater than that of the wind.—Let us attend to the author's tatement:

'Those who have only been accustomed to vertical wind-mills, nd who have never seen a proper horizontal one, argue in favour of he former, that they will sometimes revolve with greater velocity han even the wind itself; consequently that they must have more ower then the horizontal mill, which, say they, cannot be made o move so fast as the wind. This is another proof how little the ower and principles of the horizontal mill have hitherto been under- tood or attended to.

'That the vertical mill will sometimes move with greater velocity han the wind, is not disputed; but that can only happen when the ill is going empty or unloaded, or at least when meeting with but tle resistance; nor can it ever be the case excepting at or near the ter extremities of the sails, or at a considerable distance from the ntre of motion. At those parts the sails may often move with eater velocity than the wind, and it is most likely they generally o so, otherwise the mill must be going very slow indeed; that how- er can be no argument in favour of the superiority of the vertical ill, as it proves nothing more than what every other mill or wheel ssesses in a similar manner, whether vertical or horizontal; for it ay be demonstrated, that any such wheel may be made to move with ore velocity than the power that moves it. Suppose, for example, fly-wheel, thirty feet in diameter, turned by a handle placed eighteen ches from its centre; every revolution that handle makes round the is of the wheel, it will describe an imaginary circle three feet in ameter, which is only one-tenth of the diameter of the wheel, any oint in the circumference of which revolves in the same time, rough ten times the space that the handle does; and therefore it oves ten times faster than the power that sets it in motion. If the handle or moving power were placed at three feet from the centre, the circumference of the wheel would move five times faster; and if placed at seven feet and a half (the double of which is equal to the radius, or semi-diameter of the wheel) it would then move at only twice the velocity of the acting power. So it may happen with a vertical or any other mill; for as the power of the wind acting upon the sail of a wind-mill increases upon every point of that sail, as it recedes from the centre, there must be a certain point or line (which I shall call the line of action) where the power acting at that part of the sail is sufficient to turn the mill; and if the remaining part of the sail between that line and the extremity of the arms is, for experiment, taken away, the mill will still continue to go round; if that line is supposed to be at one-fourth the length of the arm from the centre, and moving at only one half the velocity of the wind, that point of the arms at one half the distance from the centre will be moving with the same velocity as the wind, and the extremities will at the same time be moving with double that velocity: if the remaining part of the sail is supposed to be now added, the velocity will be increased; if it is doubled, then the fourth part from the centre will move with the same velocity as the wind, and the extremities will be moving with four times that velocity. It is therefore evident, that at whatever part of the sails of a vertical windmill the line of action may be, those parts between that line and the extremities will move progressively faster, in proportion as they recede from the centre. The same argument will hold as to horizontal wind-mills of a prope construction; for if a horizontal wind-mill is going empty or unloaded, as in the former case, and is so constructed that there is little or no resistance on the returning side, the wind will act in a direc manner upon every part of each vane, when at right angles to it line of direction; as in the former case, there will also be a certai line of action on the vane, at which the power acting is sufficient t turn the mill; the velocity of the different parts of the vane betwee that line and the extremities will likewise increase in proportion t their distance from the centre; whatever additional sail is put betwee that line of action and the extremities, will of course add to the powe and to the velocity of the mill. Supposing, therefore, that part o the vane at one-fourth the distance from the centre is moving with velocity equal to the wind, the part at half the distance to the extremities will be moving with twice the velocity, and the extremiti at four times the velocity of the wind; that is, twice or four time its direct impulse: whereas in the vertical mills, in similar cases, i moves at the rate of only twice or four times its lateral impulse.'

Mr. B. here supposes that, if a part of the vane at on fourth of the distance be moving with a velocity equal to th wind, the part at half the distance to the extremities will b moving with twice the velocity, and the extremities at fou times the volocity of the wind; which would undoubtedly b the case were there no resistance against the back part of th vane:—but the fact is that, if a point moves with a velocit double that of the wind, it must move against the air with

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relative velocity equal to that with which the wind moves; or (which is the same thing in other words) with a velocity equal to that with which the air is impelled on the fore part of the vane.—Let us take a more simple case.—Suppose it possible that a vane moves so that a point, bisecting the distance between its extremity and axis, should have a velocity equal to that of the wind:—then all the points between the middle axis and the extremity would move faster than the wind; and the differences of their velocities and that of the wind would form a series of relative velocities, where the lowest term would be O, and the highest term a quantity equal to that which represents the velocity of the wind:—but, with these relative velocities, the * back part of the vane would act against the air, and produce a resistance *greater* than the power acting on the fore part:—for, to the resistance and power belong equal velocities, and surfaces, but the former acts on a part at a greater distance from the axis than that on which the power acts.—We have used the words resistance and power for the sake of clearness alone, and not to designate effects of a different class.

Although we think that Mr. B. has failed in establishing his position that a horizontal mill, like a vertical one, may be made to move with any velocity,—yet his essay well deserves notice for the simplicity of his principle, for its extensive application, and for the perspicuity with which he has explained the machinery necessary to its action.

ART. V. *The Works of Horatio Walpole Earl of Orford.*

[*Article concluded from p.* 189.]

THE fifth volume of this extensive collection contains the author's epistolary correspondence; and here we must own that, in spite of his lordship's singularities, prepossessions, and weaknesses, which we have freely pointed out, his letters, as well as his narrations *vivâ voce*, were extremely original, often comic, and always amusing.

The first of a long series of letters in this volume, 'To the Honourable Henry Seymour (afterward Field Marshal) Conway,' written in the year 1740, when Mr. Walpole was 23 and Mr. Conway 21 years old, has a peculiar cast of affection and drollery. We have at times been rather out of humour with our noble author: but we have pretty well *made it up* with him, in perusing the chief part of his letters to various persons; in which his friendliness must conciliate esteem, while his descriptions, his knowlege of the world, his playful satire, wit, and humour, will fascinate the reader's attention. A little coolness, however, returned on observing (page 25) the contempt with which he treats *The Pleasures of Imagination*, and *The Art of preserving Health:* poems which we loved in our youth, and of which, in age, we have more clearly seen the merit.

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* We mean only that part of the back of the vane which is intercepted between the middle and the extremity.

Being unable to allow space for many *whole* letters, as specimens of the writer's peculiar wit and humour, which often depend on the application of common words and phrases to uncommon purposes, we shall extract some of the happiest of his *bons mots* and pleasantrics, from the several series of his letters in the course of this most entertaining volume; the only one, of which the *whole* contents are new to the public.

We cannot, however, prevail on ourselves to curtail the following letter to his cousin Conway, dated Twickenham, June 8th, 1747; the former part of it is jocosely descriptive of his house at Strawberry-Hill, which he had then just entered, and which has since been so famous:

'You perceive by my date that I am got into a new camp, and have left my tub at Windsor. It is a little play-thing-house that I got out of Mrs. Chenevix's[*] shop, and is the prettiest bawble you ever saw. It is set in enamelled meadows, with philigree hedges:

A small Euphrates through the piece is roll'd,
And little ſinches wave their wings in gold.

Two delightful roads, that you would call dusty, supply me continually with coaches and chaises: barges as solemn as barons of the exchequer move under my window; Richmond-hill and Ham-walks bound my proſpect; but, thank God! the Thames is between me and the duchess of Queensberry. Dowagers as plenty as flounders inhabit all around, and Pope's ghost is just now skimming under my window by a most poetical moonlight. I have about land enough to keep such a farm as Noah's, when he set up in the ark with a pair of each kind; but my cottage is rather cleaner than I believe his was after they had been cooped up together forty days. The Chenevixes had tricked it out for themselves: up two pair of stairs is what they call Mr. Chenevix's library, furnished with three maps, one shelf, a bust of Sir Isaac Newton, and a lame telescope without any glasses. Lord John Sackville *predecessed* me here, and insituted certain games called *cricketalia*, which have been celebrated this very evening in honour of him in a neighbouring meadow.

'You will think I have removed my philosophy from Windsor with my tea-things hither; for I am writing to you in all this tranquillity while a parliament is bursting about my ears. You know it is going to be dissolved: I am told, you are taken care of, though I don't know where, nor whether any body that chooses you will

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'[*] A famous toy-ſhop.'

quarrel with me because he does choose you, as that little bug —— —— did; one of the calamities of my life which I have bore.[borne] abominably well as I do most about which I don't care. They say the Prince has taken up two hundred thousand pounds, to carry elections which he won't carry: he had much better have saved it to buy the parliament after it is chosen. A new set of peers are in embryo, to add more dignity to the silence of the house of lords.

'I make no remarks on your campaign *, because, as you say, you do nothing at all; which, though very proper nutriment for a thinking head, does not do quite so well to write upon. If any one of you can but contrive to be shot upon your post, it is all we desire, shall look upon it as a great curiosity, and will take care to set up a monument to the person so slain, as we are doing by vote to captain ———, who was killed at the beginning of the action in the Mediterranean four years ago. In the present dearth of glory, he is canonized; though, poor man! he had been tried twice the year before for cowardice.

'I could tell you much election-news, none else; though not being thoroughly attentive to so important a subject, as to be sure one ought to be, I might now and then mistake, and give you a candidate for Durham in place of one for Southampton, or name the returning-officer instead of the candidate. In general, I believe, it is much as uſual—those sold in detail that afterwards will be sold in the representation—the ministers bribing jacobites to choose friends of their own—the name of well-wishers to the present establishment, and patriots, outbidding ministers that they may make the better market of their own patriotism:—in short, all England, under ſome name or other, is just now to be bought and sold; though, whenever we become posterity and forefathers, we ſhall be in high repute for wisdom and virtue. My great great grand-children will figure me with a white beard down to my girdle; and Mr. Pitt's will believe him unspotted enough to have walked over nine hundred hot ploughshares, without hurting the sole of his foot. How merry my ghost will be, and shake its ears to hear itself quoted as a perſon of conſummate prudence! – Adieu, dear Harry! Yours ever,

'HOR. WALPOLE.'

P. 32. Comic and sarcastic reflections on the peace of 1748; after which, he says:

'Then Charles Frederick has turned all his virtù into fire-works, and by his influence at the Ordnance, has prepared such a spectacle for the proclamation of the peace as is to surpass all its predecessors of bouncing memory. It is to open with a concert of fifteen hundred bands, and conclude with so many hundred thousand crackers all set to music, that all the men killed in the war are to be wakened with the crash, as if it was the day of judgment, and fall a dancing, like the troops in the Rehearsal. I wish you could see him making squibs of his papillotes, and bronzed over with a patina of gunpowder, and talking himself still hoarser on the superiority that his firework will have over the Roman naumachia.'

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* Mr. Conway was in Flanders with William duke of Cumberland.'

At p. 42. we have an account of Mr. Hamilton's *single speech*, and of the first Mr. Pitt's eloquence in 1755. This was the earthquake year; on which subject our facetious author says:

'Between the French and the earthquakes *, you have no notion how good we are grown; nobody makes a suit of clothes now but of sackcloth turned up with ashes. The fast was kept so devoutly, that Dick Edgecumbe †, finding a very lean hazard at White's, said with a sigh, "Lord, how the times are degenerated! Formerly a fast would have brought every body hither; now it keeps every body away!" A few nights before, two men walking up the Strand, one said to t'other, "Look how red the sky is! Well, thank God! there is to be no masquerade!"

P 57. 'I believe I shall be with you on Wednesday; but I can take my own word so little, that I will not give it you.' P. 58. speaking of Frederic K. of Prussia, 'If he sets over night in a defeat, he always rises in the morning in a triumph.' P. 62. 'Prince Edward (afterward D. of York) has asked to go to Quebec, and been refused. If I was sure they would refuse me, I would ask to go thither too. I should not dislike about as much laurel as I could stick in my window at Christmas.'

Ib. Speaking of new fashions, he says: 'You see I speak very disinterestedly; for as I never wear a hat myself, it is indifferent to me what sort of hat I don't wear.' P. 80. a description of the Queen's arrival on Sept. 9, 1761. In the next page, he is angry with Mr. Pitt for accepting a title and a pension: "But," say the Pittites, "what did he and his brother, and all his father's family and adherents, accept? 'tis incalculable."

P. 101. A character of the French of the *antient regime*, outrageously severe; also an account of Miss Chudleigh's ball, in his natural and best manner, which had constantly ridicule and sarcasm for its basis. It has been said by careless observers, that our author's humour was not ill-natured: Voltaire's did not seem so: but who cut so deep into character and reputation as he did, with a single phrase, and a broad grin on his face? Mr. W. may be said to be an excellent carver of characters; no one could *cut up* more dexterously, and to the taste and palate of his company; all of them forgetting, in the facility and seeming good-humour with which it was done, that it would be their turn next. Yet, in general, how superior are his letters to his *Reminiscences!* On Mr. Conway's dismission, however, he becomes a sour oppositionist, and talks of lost liberty! a ruined country! and self banishment! Indeed his bitterness against government for persecuting his friend, because he was a

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'* The dreadful earthquake which had taken place at Lisbon towards the end of the preceding year.'

'† Richard Edgecumbe second lord Edgecumbe.'

Wilkite, is somewhat ungovernable. He threatens (p. 106) both the K. and the minister: 'I have passed a night, for which —— and the duke of ——— shall pass many an uneasy one!' Yet his affectionate friendship is highly praiseworthy, as the following letters exemplify:

'Arlington-street, April 19, 1764.

'I am just come from the duchess of Argyll's *, where I dined. General Warburton was there, and said it was the report at the house of lords, that you are turned out—He imagined, of your regiment—but that I suppose is a mistake for the bedchamber †. I shall hear more to-night, and lady Strafford, who brings you this, will tell you; though to be sure you will know earlier by the post to-morrow. My only reason for writing is, to repeat to you, that whatever you do I shall act with you ‡. I resent any thing done to you as to myself. My fortunes shall never be separated from yours—except that some time or other I hope yours will be great, and I am content with mine.

'The Manns go on with the business §—The letter you received was from Mr. Edward Mann, not from Gal's widow. Adieu! I was going to say, my *disgraced* friend—How delightful to have a character so unspotted, that the word *disgrace* recoils on those who displace you! Yours unalterably,

'HOR. WALPOLE.'

'Let me beg you, in the most earnest and most sincere of all professions, to suffer me to make your loss as light as it is in my power to make it: I have six thousand pounds in the funds; accept all, or what part you want. Do not imagine I will be put off with a refusal. The retrenchment of my expences, which I shall from this hour commence, will convince you that I mean to re-place your fortune as far as I can. When I thought you did not want it, I had made another disposition. You have ever been the dearest person to me in the world. You have shown that you deserve to be so.—You suffer for your spotless integrity.—Can I hesitate a moment to show that there is at least one man who knows how to value you? The new will, which I am going to make, will be a testimonial of my own sense of virtue.'

At p. 125. Mr. W. seems to acknowlege the *indecision* of Mr. C. which was the chief fault that was generally laid to his charge at that time: 'Your defect is irresolution.' He speaks very freely to his friend in this letter, assuming rather more domi-

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'* Widow of John Campbell, duke of Argyll. She was sister to general Warburton, and had been maid of honour to queen Anne.'

'† Mr. Conway was dismissed from all his employments, civil and military, for having opposed the ministry in the house of commons, on the question of the legality of general warrants, at the time of the prosecution of Mr. Wilkes for the publication of The North Briton. E.'—

'‡ Mr. Walpole was then in the house of commons, member for King's Lynn in Norfolk.' '§ Of army-clothiers.'

nion over him than the being born two years sooner seems to justify.

In the subsequent letters, we find a number of short expressions that are quite characteristic, as; 'I have not above a note's worth to say'——'The hardest frost alive.' P. 136. he says in his usual light and easy way: 'I was thinking of writing, but have not a pen-full of matter.' Mr. Conway having praised a garden in France which Mr. W. disapproved—'And you like this! I will tell Park-Place' (Mr. C.'s own beautiful seat).—'My love to the old parliament.'—'The *sloop* with rebellious news from America, at the beginning of resistance, is indeed *a man of war!*' P. 176. 'We are at our wits end, which was no great journey.' At p. 179. we have comical stuff about *fairings*, as he calls presents from Paris. P. 180. describing his bad state of health, he says: 'The moment I am out of pain I am in high spirits; and though I never take any medicines, there is one thing absolutely necessary to be put into my mouth—a gag. At present the town is so empty that my tongue is a fine cure.' P. 182. 'My pen is not always on its guard, but is apt to say every thing that comes into its nib.' *Ib.* 'Lady Harriet's wishes have done me a great deal of good.' *Ib.* 'I walk! I walk! walk alone! and my month is not up.'

From Paris, 1775, describing the busy life which he leads, he says: (p.188.)

> 'In short, I need have the activity of a squirrel, and the strength of a Hercules, to go through my labours—not to count how many demêlés I have had to raccommode, and how many *memoires* to present against Tonton *, who grows the greater favourite the more people he devours. As I am the only person who dare correct him, I have already insisted on his being confined in the Bastile every day after five o'clock. 'Tother night he flew at lady Barrymore's face, and I thought would have torn her eye out; but it ended in biting her finger. She was terrified; she fell into tears. Madame du Deffand, who has too much parts not to see every thing in its true light, perceiving that she had not beaten Tonton half enough, immediately told us a story of a lady, whose dog having bitten a piece out of a gentleman's leg, the tender dame, in a great fright, cried out, "Won't it make my dog sick?"

P. 203. He begins a letter, Oct. 1788, with a dash:

> '——— having thus told you all I know, I shall add a few words, to say I conclude you have known as much, by my not having heard from you. Should the post-office or secretary's office set their wits at work to bring to light all the intelligence contained under the above hiatus, I am confident they will discover nothing, though it gives an exact description of all they have been about themselves.
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> 'My personal history is very short. I have had an assembly and

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'* A favourite dog of madame du Deffand's.'

the rheumatism—and am buying a house—and it rains—and I shall plant the roses against my treillage to-morrow. Thus you know what I have done, suffered, am doing, and shall do. Let me know as much of you, in quantity, not in quality. Introductions to and conclusions of letters are as much out of fashion, as *to*, *at*, &c. on letters. This sublime age reduces every thing to its quintessence: all periphrases and expletives are so much in disuse, that I suppose soon the only way of making love will be to say "*Lie down.*" Luckily, the lawyers will not part with any synonymous words, and will, consequently, preserve the redundances of our language—Dixi.'

P. 207. 'Lord North has boasted of such mines (supplies) for next year, that one would think he believed next year would never come?'—Ever bitterly severe against all ministers but his father: strong instances appear in p. 208 and 213.

At p. 215. we find a paragraph truly Walpolean:

'I told you in my last, that Tonton[*] was arrived. I brought him this morning to take possession of his new villa; but his inauguration has not been at all pacific. As he has already found out that he may be as despotic as at saint Joseph's, he began with exiling my beautiful little cat;—upon which, however, we shall not quite agree. He then flew at one of my dogs, who returned it, by biting his foot till it bled; but was severely beaten for it. I immediately rung for Margaret[†] to dress his foot; but in the midst of my tribulation could not keep my countenance; for she cried, "Poor little thing, he does not understand my language!"——I hope she will not recollect too that he is a papist!'

P. 220. 'Last week (June 1781) we had two or three mastiff days, for they were fiercer than our common dog days.' Complaining of cold weather in June 1784, he says, p. 232, 'I have ordered my bed to be heated as hot as an oven, and Tonton and I must go into it.' In August, the same year: 'I wish you joy of the summer being come now it is gone.' P. 233. A pleasant and fanciful letter on balloons.

P. 236. He speaks, we think, with too great a degree of decision and perhaps some injustice of the painted windows at New-College Oxford; of which he says:

'I do not wonder you was disappointed with Jarvis's windows at New College: I had foretold their miscarriage: the old and the new are as mismatched as an orange and a lemon, and destroy each other; nor is there room enough to retire back and see half of the new; and sir Joshua's washy Virtues make the Nativity a dark spot from the darkness of the Shepherds, which happened, as I knew it would, from most of Jarvis's colours

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'[*] Madame du Deffand's dog, which she left by will to Mr. Walpole.'

'[†] Mr. Walpole's housekeeper.'

not being transparent.' The expression, Sir Joshua's *washy Virtues*, is a harsh sarcasm. If the colouring on the glass be faint, it is the fault of Jarvis: but was there nothing to say of the design, expression, and divine grace of the outline?

P. 237. Another furious attack on Johnson; which we shall insert here, to display the noble critic's taste and judgment:

'Have you got Boswell's most absurd enormous book?—The best thing in it is a bon mot of lord Pembroke. The more one learns of Johnson, the more preposterous assemblage he appears of strong sense, of the lowest bigotry and prejudices, of pride, brutality, fretfulness, and vanity—and Boswell is the ape of most of his faults, without a grain of his sense. It is the story of a mountebank and his zany.'*

Mr. W. is more amusing in his trifling jocund humours, than instructive when he is cross and serious. At p. 254. he says in June 1793: 'I am wishing for rain, and I shall not have a mouthful of hay, nor a noseful of roses.—Indeed, as I have seen several fields of hay cut, I wonder it has not brought rain, as usual!' During Robespierre's reign of terror in France, Mr. W. (now Lord Orford) seems, for the first time, in good-humour with his country and its government, in spite of all their *imperfections*. We shall insert, for his honour, the effusions produced by his *amor patriæ* on this occasion. He says, p. 255, after having spoken of the excessive heat which had raged for twelve days in July:

'It is much cooler to day, yet still delicious; for be it known to you that I have enjoyed weather worthy of Africa, and yet without swallowing mouthfuls of musketos, nor expecting to hear hyænas howl in the village, nor to find scorpions in my bed. Indeed, all the way I came home, I could but gaze at the felicity of my countrymen. The road was one string of stage-coaches loaded within and without with noisy jolly folks, and chaises and gigs that had been pleasuring in clouds of dust; every door and every window of every house was open, lights in every shop, every door with women sitting in the street, every inn crowded with jaded horses, and every ale-house full of drunken topers; for you know the English always announce their sense of heat or cold by drinking.——Well! it was impossible no to enjoy such a scene of happiness and affluence in every village, an amongst the lowest of the people—and who are told by villainou scribblers that they are oppressed and miserable.—New streets, ne towns are rising every day and every where; the earth is covere with gardens and crops of grain.

'How bitter to turn from this Elysium to the Temple at Paris The fiends there have now torn her son from the queen! Can one believe that they are human beings, who 'midst all their confusion sit coolly meditating new tortures, new anguish for that poor, helpless, miserable woman, after four years of unexampled sufferings? Oh! if such crimes are not made a dreadful lesson, this world might become a theatre of canibals!'

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* There is some chronological mistake in dating this letter 1785. The first edition of Boswell's Life of Johnson was not published ti 1791.

P. 257. Speaking of the royal visit to Strawberry-Hill, he says: 'Besides the Queen and the six Princesses, I am to have the Duchess of York and the Princess of Orange! Woe is me! at seventy-eight, and with scarce a hand or foot to my back!'

Though our author, both as Mr. W. and as Lord O. speaks contemptuously, and indeed with rancour, of kings in general, he does not seem to wish for a republic here: if he ever did, the French induced him to change his mind: but, perhaps from a general spleen that he could not himself succeed his father, there has been no British minister since, whom he did not wish to pull down; though we have not been able to discover whom he wished to set up.

Marshal Conway died July 10, 1795, three days after the date of Lord Orford's last letter to him, which concludes thus: 'I have not *redde* the new French constitution, which seems longer than probably its reign will be. The five sovereigns will, I suppose, be the first guillotined. Adieu!—O.'

The next series of letters is that which is addressed to Mr. Bentley, son of the celebrated learned commentator; bearing date from 1752 to 1756. This gentleman, being a great friend of the poet Gray, designed the humorous plates to the folio edition of his poems. He likewise produced an unsuccessful comedy called *The Wishes* *, founded on *les trois Souhaits* of la Fontaine. The first of these letters is extremely amusing, it occupies nine 4to pages, and is wholly descriptive of a Kentish tour, including Knowle, the castle in Tunbridge town, Summerhill, Lamberhurst, Bayham Abbey, Hurst Monceaux, Battel, and Penshurst; written in a lively, minute, and discriminate manner; particularly the descriptions of Knowle and Penshurst.

The IId letter describes Yorkshire; the IIId, Worcestershire, Hagley, Worcester city, Malvern Abbey, and, afterward, Gloucester cathedral, &c. The IVth contains nothing very memorable, except the author's public declaration that he hated his uncle, old Horace Walpole, as much as George II. feared his young nephew, Frederic II. of Prussia. Vth, Miscellaneous. VIth, An unchristian, sarcastic, and mock elegiac letter, on the death of Mr. Pelham, chancellor of the Exchequer. VII. Political scandal. VIII. Chiefly about Gothic ornaments for Strawberry-Hill. IX. Castles, Chinese houses,

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* It miscarried on the stage in the year 1761. See M. R. vol. xxv.

Tombs, Negroes, Jews, Irishmen, Princesses, and Mohawks—all ridiculed. X. More Strawberry-beds, and enviously severe criticisms on other places. The end of this letter, however, is good. The XIth is in his first and best manner: here follows a specimen:

'If you was dead, to be sure you would have got somebody to tell me so. If you was alive, to be sure in all this time you would have told me so yourself. It is a month to-day since I received a line from you. There was a Florentine ambassador here in Oliver's reign, who with great circumspection wrote to his court, "Some say the protector is dead, others say he is not: for my part, I believe neither one nor t'other." I quote this sage personage, to shew you that I have a good precedent, in case I had a mind to continue neutral upon the point of your existence. I can't resolve to believe you dead, lest I should be forced to write to Mr. S. again to bemoan you; and on the other hand, it is convenient to me to believe you living, because I have just received the inclosed from your sister, and the money from Ely. However, if you are actually dead, be so good as to order your executor to receive the money and to answer your sister's letter. If you are not dead, I can tell you who is, and at the same time whose death is to remain as doubtful as yours till to-morrow morning. Don't be alarmed! it is only the queen dowager of Prussia. As *excessive* as the concern for her is at court, the whole royal family, out of great consideration for the mercers, lacemen, &c. agreed not to shed a tear for her till to-morrow morning, when the birth-day will be over; but they are all to rise by six o'clock to-morrow morning to cry quarts. This is the sum of all the news that I learnt to-day on coming from Strawberry-hill, except that lady Betty Waldegrave was robbed t'other night in Hyde-park, under the very noses of the lamps and the patrole. If any body is robbed at the ball at court to-night, you shall hear in my next dispatch.'

XII. P. 299. A scolding letter to his friend, terminated with two *bons mots* of Madame de Sevigné. XIII. Comic and jocose. 'My lady T. has been dying, and was wofully frightened, and *took* prayers; but she is recovered now, even of her repentance.' The XIVth, XVth, and XVIth, are chatty and entertaining.

These letters, amounting to thirty-five, are too numerous for the rest even of their contents to be separately mentioned. What Mr. W. says of learned men, p. 322, is not very flattering to the son of one of the most learned men of our country: 'You know I have always thought a running footman as meritorious a Being as a learned man. Why is there more merit in having travelled one's eyes over so many reams of paper, than in having carried one's legs over so many acres of ground?'

The anecdotes of the times in these letters, particularly during the eventful year 1755, at the breaking out of the war with

France for American territory, and at the beginning of the first Mr. Pitt's coming into power, are extremely entertaining.

The suceceding correspondence in this volume is with the poet Gray, dating from the year 1753 to the year 1765. A print of Mr. G. is prefixed to these letters, from an original picture during youth, which does the poet's personal appearance much more honour, than that which his friend Mason has given, from memory, in the 4to edition of his works.

Gray, who was intended for the law, quitted that pursuit, in order to travel with his school-fellow Mr. Walpole, in 1739; a measure that must have appeared to his friends to be pregnant with the most flattering prospects of future patronage; Sir Robert Walpole, Mr. W.'s father, being then at the zenith of his power as prime minister: but a difference happening between the travellers, at Reggio in Italy, they parted, and seem not to have met again till the year 1744; when a reconciliation was effected by the mediation of a lady, (says Mr. Mason, in his life of the poet,) who wished well to both parties. We know less of Mr. Gray's than of Mr. Walpole's temper and private life; with the latter of whom his writings and letters make us so well acquainted, that we cannot help supposing that he must have been a man of *difficult commerce*, particularly under the same roof, or in a post-chaise through bad roads, and in want of accustomed conveniences and comforts. It has been often said, with some truth, that nothing tries a temper more than the accidents and disappointments incident to travelling; and Mr. W.—who had prejudices, antipathies, timidities, and singularities, to which it would be a slavery implicitly to conform, and who, perhaps, never forgot that he was the son of a prime minister, and allied to many great families in the kingdom,—might exact a respect and a compliance with his humours, which a man of Gray's lofty genius and cultivated mind would be likely to disdain.

The first letter of Mr W. to the Poet in this collection is on the subject of the print above mentioned, which Dodsley wished to have prefixed to the 4to edition of the odes: but Gray's extreme repugnance to the proposal obliged his friends to drop it. The 3d letter of Mr. W is a very severe and peevish account of the people at Paris, who were studying night and day to amuse and please him. In Gray's answer to this letter, from Cambridge, 1765, is an excellent admonition to Mr. W. to take care of his health, and neither to quack himself nor be quacked by others. He speaks of the Gout *en connoisseur*.—

The next is a very long letter by Mr. W. from Paris, in 1766, giving an account of his mode of living, and how much he was *the fashion* with persons of the highest class in that capital. In this letter, is a character, nicely and discriminately drawn, of the two leading and rival female wits,—Mad. Geoffrin, who continued the celebrated establishment of Mad. Tencin in favour of authors, by furnishing each who attended her conversazioni with a pair of velvet breeches (*culottes de velours*) as a new-year's gift;—and the blind Mad. du Deffand, who used to satisfy her curiosity concerning the features of strangers who were presented to her, by feeling their faces; and who, thinking that an indecorous trick had been played on her, when she felt the face of Mr. Gibbon, cried out *fi-donc! vous m'avez trompé.* Mr. W. here also draws characters of Mad. de Boufflers, Mad. de Rochefort, and the Ducheſſe de Choiseül.

Who would not imagine that the republican oath of hatred to royalty had been administered to some of our countrymen at this early period? Gray says, p. 370,

'Mr. Mason, who is here, desires to present his respects to you. He says, that to efface from our annals the history of any tyrant is to do an eſſential injury to mankind: but he forgives it, because you have shown Henry the seventh to be a greater devil than Richard.'

Mr. Walpole, in answer to this paragraph, says (p. 372): 'I am much obliged and flattered by Mr. Mason's approbation, and particularly by having had almost the same thought with him. I said, "People need not be angry at my excusing Richard; I have not diminished their fund of hatred, I have only transferred it from Richard to Henry.'

The remainder of this division of letters between Messrs. Walpole and Gray chiefly concerns the "Historic Doubts:"—fending, proving, propping up the tottering edifice, and venting spleen against all who *doubt* of his *doubts.*

At this time, Gray, Mason, and Walpole, formed a party hostile to all around them. They certainly had great merit: but not *all* the merit in the kingdom, Yet the contempt and arrogance with which they treated every other candidate for fame, abroad and at home, were so offensive that many, who were disposed to admire their writings, unwillingly allowed them their due share of praise.

After this series, we find '*Letters from Thomas Gray to t Honourable Horace Walpole*, not printed by Mr. Mason in h 4to life and edition of his friend's works.' These letters include the period from 1746 to 1764, and are written with th same simplicity and characteristic pleasantry which distinguis those that were formerly published. The poet will appear, b these documents, to have less grotesque wit and whimsic fancy than his noble friend, but much more temper and toleration. We are tempted to extract a wholesome and gentle reproof given by him to his quondam school-fellow, so early as the year 1747, on the chapter of petulance and presumption:

'I am very sorry to hear you treat philosophy and her followers like a parcel of monks and hermits, and think myself obliged to vindicate a profession I honour, bien que je n'en tienne pas boutique (as mad. Sevigné says). The first man that ever bore the name, if you remember, used to say, that life was like the Olympic games (the greatest public assembly of his age and country), where some came to show their strength and agility of body, as the champions; others, as the musicians, orators, poets and historians, to show their excellence in those arts; the traders, to get money; and the better sort, to enjoy the spectacle, and judge of all these. They did not then run away from society for fear of its temptations: they passed their days in the midst of it: conversation was their business: they cultivated the arts of persuasion, on purpose to show men it was their interest, as well as their duty, not to be foolish, and false, and unjust; and that too in many instances with success: which is not very strange; for they showed by their life that their lessons were not impracticable; and that pleasures were no temptations, but to such as wanted a clear perception of the pains annexed to them.' *

In a letter to Mr. W. respecting the first three volumes of Dodsley's collection of poems, in which Mr. Gray's own performances first appeared, we find him fastidious, but somewhat more just to Johnson than his friend. 'I am sorry to differ from you, but *London* † is to me one of the few imitations, that have all the ease and all the spirit of the original. The same man's verses at the opening of Garrick's theatre are far from bad.' This praise of Johnson's famous prologue is meagre, and superciliously given; yet it is more than either Mr. Walpole or Mr. Mason would ever bestow, either on the verse or prose of Johnson.—So *narrow* is the spirit of *political* prejudice! These Whigs could never pardon Johnson's Jacobitism:—the time was, when the Tories would allow no merit in PARADISE LOST!

Where, we may ask, are Mr. Walpole's *memoirs of his own time*, after which Mr. Gray inquires so anxiously? (p. 390) are they concealed in a casket which is not to be opened till a distant period?

'* Never perhaps was a more admirable picture drawn of *true* philosophy and its real and important services; services not confined to the speculative opinions of the studious, but adapted to the common purposes of life, and promoting the general happiness of mankind; not upon the chimerical basis of a system, but on the immutable foundations of truth and virtue. E.'

† A well-known poem so intitled, written by Dr. Johnson in imitation of Juvenal.

Gray's letters are followed by those of Mr. Walpole to John Chute, Esq. of the Vine in Hampshire, with a portrait; from the year 1753 to 1771.

The first of these letters is on Prospects, Places, Gardening, &c. Speaking of Sir James Dashwood's seat at High Wycombe, Mr. W. says: 'It is a vast new house, situated so high, that it seems to stand for the county as well as himself.' In 1754 he says to his friend:

'The only event since you left London was the tragi-comedy that was acted last Saturday at the opera. One of the dramatic guards fell flat on his face and motionless in an apoplectic fit. The princess* and her children were there. Miss Chudleigh, who *apparemment* had never seen a man fall on his face before, went into the most theatric fit of kicking and shrieking that ever was seen. Several other women, who were preparing their fits, were so distanced, that she had the whole house to herself, and indeed such a confusion for half an hour I never saw! The next day at my lady Townshend's, old Charles Stanhope asked what these fits were called? Charles Townshend replied, "*The true convulsive fits, to be had only of the maker.*"

Among his comicalities, Mr. W. says, p. 415: 'You never saw any thing so droll as Mrs. Clive's countenance, between the heat of the summer, the pride in her legacy †, and the efforts to appear concerned.'

In 1758, he begins a letter (p. 416.) thus: 'The Tower guns have sworn through thick and thin that prince Ferdinand has entirely demolished the French, and the city-bonfires all believe it. However, as no officer is yet come, nor confirmation, my crackers suspend their belief. Our great fleet is stepped ashore again near Cherbourg; I suppose, to singe half a yard more of the coast. This is all I know; less, as you may perceive, than any thing but the Gazette.'—In 1766, another letter has this *queerality*: 'However, I have been at one opera, Mr. Wesley's. They have boys and girls with charming voices, that sing hymns, in parts, to Scotch ballad tunes; but indeed so long, that one would think they were already in eternity, and knew how much time they had before them.'—In subsequent letters, from France, he draws portraits of his acquaintance which are never favourable likenesses.

Next occur letters to the Earl of Strafford, from the year 1756 to 1790, with a portrait of that noble lord.

The first six of these letters are filled with ridicule and jokes, not very brilliant, on our blunders and misfortunes at the beginning of the war of 1756; concerning the continuation of

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'* The princess of Wales, mother to his present majesty.'

'† A legacy of 50l. left her by John Robarts Earl of Radnor, the last of that family.'

which in the year 1759, the sarcastic writer is obliged to change his note, and to observe:

'We have taken more places and ships in a week than would have set up such pedant nations as Greece and Rome to all futurity. If we did but call sir William Johnson, Gulielmus Johnsonus Niagaricus; and Amherst, Galfridus Amhersta Ticonderogicus, we should be quoted a thousand years hence as the patterns of valour, virtue, and disinterestedness; for posterity always ascribes all manner of modesty and self-denial to those that take the most pains to perpetuate their own glory. Then admiral Boscawen has, in a very Roman style, made free with the coast of Portugal, and used it to make a bonfire of the French fleet. When Mr. Pitt was told of this infraction of a neutral territory, he replied, "It is very true, but they are burned." —In short, we want but a little more insolence and a worse cause to make us a very classic nation.'

At p. 444, he says: 'I tell you nothing of the rupture of lord Halifax's match, of which you must have heard so much; but you will like a bon mot upon it—They say the *hundreds of Drury* have got the better of the *thousands of Drury* *.'

P. 453. August 1763.

'I have waited in hopes that the world would do something worth telling you: it will not, and I cannot stay any longer without asking you how you do, and hoping you have not quite forgot me. It has rained such deluges, that I had some thoughts of turning my gallery into an ark, and began to pack up a pair of bantams, a pair of cats, in short, a pair of every living creature about my house: but it is grown fine at last, and the workmen quit my gallery to-day without hoisting a sail in it.'

P. 468. 'Though I have done with politics (1771) one cannot help hearing them—nay reading them; for, like flies, they come to breakfast with one's bread and butter.'

P. 471. Speaking of the improper treatment of pictures in France, he says, 'it makes me as peevish as if I were posterity.' P. 475. 'Few Englishmen, I have observed, can bear solitude without being hurt by it. Our climate makes us capricious, and we must rub off our roughnesses and humours against one another.'

During the latter years of this correspondence, the author is very gloomy. Perpetual censure of administration, national degeneracy, present distress, and impending ruin! P. 488. Complaining of late hours, he says, 'The sun and the seasons were not gone out of fashion when I was young.' All these letters commence with apologies for their worthlessness, which we suppose, in course, are answered by compliments of contradiction: so that, like a see-saw at whist, the suits are continued without interruption. The letters abound in gossipping stories from the capital, and a more than ordinary struggle at wit, with a less than ordinary success.

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* Lord Halifax then kept Miss Falkener, the singer, of Drury-lane theatre; and the marriage broken off was with a daughter of Sir Thomas Drury, an heiress.

The letters to the Earl of Strafford are succeeded by those to the Right Hon. Mary Lepel, Lady Hervey.

These epistles are in a cheerful tone of old-fashioned gallantry and politeness. The account which the author gives of himself, and the manly and useful manner of passing his time, will amuse his most serious readers. As to his female friends, he seems to have been regarded by them as an innocent plaything, with many amusing qualities, which they could enjoy without risking their reputations.

On his arrival at Paris, 1765, he says, p. 525—'I am but two days old, sure, and I doubt I wish I was really so, and had my life to begin, to live here.' Complaining of the dirt of the country, 'which is melancholy after the purity of Strawberry,'—he adds: 'In short, madam, being as tired as one can be of one's own country,—I don't say whether that is much or little,—I find myself wonderfully disposed to like this:—Indeed I wish I could wash it.'

Though constantly speaking of his favour with the first people of Paris, he seems jealous of that which Hume enjoyed: —'Mr. Hume, that is, *the Modes* asked much after your ladyship.' —'There are several English here, whether I will or will not. I certainly did not come for them.' At p. 528, we have an excellent paragraph on the disadvantages and embarrassments occasioned to a stranger by the want of facility in speaking the language of the country:

> 'I may be charmed with the French, but your ladyship must not expect that they will fall in love with me. Without affecting to lower myself, the disadvantage of speaking a language worse than any idiot one meets, is insurmountable: the silliest Frenchman is eloquent to me, and leaves me embarrassed and obscure. I could name twenty other reasons, if this one was not sufficient. As it is, my own defects are the sole cause of my not liking Paris entirely: the constraint I am under from not being perfectly master of their language, and from being so much in the dark, as one necessarily must be, on half the subjects of their conversation, prevents my enjoying that ease for which their society is calculated. I am much amused, but not comfortable.'

We cannot resist the pleasure of inserting the author's admirable account of the power which Mad. Geoffrin had over him: 'Mad. Geoffrin came and sat two hours last night by my bed-side *: I could have sworn it had been my lady Hervey, she was so good to me. It was with so much sense, information, instruction, and correction! The manner of the latter charms me. I never saw any body in my days that catches one's faults and vanities and impositions so quick, that explains them to one so clearly, and convinces one so easily. I never liked to be set right before! You cannot imagine how I taste it! I make her both my confessor and director, and begin to think I shall be a reasonable creature at last, which I had never intended to be. The next time I see her, I believe I shall say, "Oh! Common Sense, sit down: I have been thinking so and so; is not it absurd?"—for t'other sense and wisdom, I never liked them; I shall now hate them for her sake. If it was worth her while, I assure your ladyship she might govern me like a child.'

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* He was then in gouty confinement.

We are next presented with letters to Caroline Campbell, Countess Dowager of Ailesbury. From the year 1760 to 1779.

Had we room, we should *here* be tempted to insert whole letters as well as fragments; as Mr. W. wrote to none of his correspondents more naturally and affectionately than to this worthy and amiable Countess, who was the wife of his dearest friend Marshal Conway. The IId of these letters to Lady Ailesbury, then at the Hague, is uncommonly lively and characteristic. In the postscript to the IIId, he asks—'Pray, madam, do the gnats bite your legs? Mine are swelled as big as *me*, which is saying a great deal for me.' In the IVth, he gives her ladyship a pleasant account of the coronation, 1761; with portraits and anecdotes in his own ironical style.

The following reflections, p. 567, are very Walpolean:

'Old age is no such uncomfortable thing, if one gives one's self up to it with a good grace, and don't drag it about

To midnight dances and the public show.

If one stays quietly in one's own house in the country, and cares for nothing but one's self, scolds one's servants, condemns every thing that is new, and recollects how charming a thousand things were formerly that were very disagreeable, one gets over the winters very well, and the summers get over themselves.'

The ensuing letters to Mrs. Hannah More are laboured, and less pleasant than the preceding to the natural unpretending Countess. They are very encomiastic, and manifestly in payment, value received. He is making *la petite bouche* at the compliments of his ingenious correspondent,—and says, in his own peculiar idiom, that 'he has made a resolution not to expose his pen's grey hairs.'

Nature gave to Mr. Walpole a tongue to talk virtue, and even heroism, but not a mind nor a body adapted to act either. He talks what he *should* feel but feels not what he talks: yet he puts a good face on his infirmities, and *talks* patience, at least:

P. 599. 'You commend me (says he) for not complaining of my chronical evil—but, my dear madam, I should be blameable for the reverse. If I would live to seventy two, ought I not to compound for the incumbrances of old age? And who has fewer? And who has more cause to be thankful to Providence for his lot? The gout, it is true, comes frequently, but the fits are short, and very tolerable; the intervals are full health. My eyes are perfect, my hearing but little impaired, chiefly to whispers, for which I certainly have little occasion: my spirits never fail; and though my hands and feet are crippled, I can use both, and do not wish to box, wrestle, or dance a hornpipe. In short, I am just infirm enough to enjoy all the prerogatives of old age, and to plead them against any thing that I have not a mind to do. Young men must conform to every folly in fashion, drink when they had rather be sober, fight a duel if somebody else is wrong headed, marry to please their fathers, not themselves, and shiver in a white waistcoat, because ancient almanacs, copying the Arabian, placed the month of June after May; though, when the style was reformed, it ought to have been intercalated between December and January.—Indeed, I have been so childish as to cut my hay for the same reason, and am now weeping over it by the fire-side.'

One or two of the letters on the French revolution appear to have been written with due horror at its dreadful consequences. It seems to have put his lordship in humour with poor Louis XVI. though a king. Religion, too, has fared the better for the decorum with which good breeding obliged him to soften sarcasm, in speaking of it to Mrs. H. More.———

Here break we off.--The liberality with which we have presented our readers with so large a portion of the medullary substance of this most entertaining volume, we hope, will not only be a gratification to those who cannot purchase the work, but be some incitement to those who can; when we assure them that there are innumerable excellent letters to celebrated and eminent persons, which, so far from inserting them entire or even extracting fragments from them, we have not been able to name.

In the course of our examination of this voluminous work, we have praised and censured with the utmost freedom and sincerity, without the least intention of deviating from the exact line of truth; as literally, as if the shade of the author had exclaimed in the words of Shakspeare,

> "Speak of me as I am: nothing extenuate,
> Nor set down aught in malice."

ie subjects which the author has chosen, though always ig and curious, be not constantly of equal dignity and ance, the most fastidious critics must allow that they een treated in a very original and entertaining manner. ie of his various productions deserves the chilling epithet or *dry*; and though some may call the style *quaint*, and i few of the materials *queer* and gossipping, they must hat his writings, and (those who have enjoyed it) his sation, afforded much information, seasoned with a very ir kind of wit, and relating to illustrious personages and it individuals; information, too, which few, if any, had pportunities either of gaining or communicating.

Tl. *Sermons on various Subjects.* By the late Rev. Benjamin ree Sowden; of Emanuel College, Cambridge, and Minister e English Episcopal Church at Amsterdam. 8vo. pp. 419. Boards. Johnson. 1798.

ng the great number of sermons which annually issue om the press, we are sorry to see so few distinguished t gospel simplicity, and that brotherly charity, which suitable to the Christian preacher; and without which st eloquent and popular orator is but "a sounding brass inkling cymbal."—The volume before us, however, we irly say, honorably ranks among the chosen few. It s of twenty-four excellent discourses, on the most im- t Christian duties and doctrines. The style, though not ed, nor always perfectly correct, is generally elegant, and perspicuous; and the good and benevolent heart rs itself in every page. We are told that these sermons iot prepared for the press by the author himself; and does not even appear 'that they were composed with any views, than the instruction and edification of the au- to which they were delivered. The author, had his en prolonged, would probably have given to them a degree of polish, as we live in times when style is cul- with a peculiar, and perhaps exaggerated solicitude. s he was, undoubtedly, capable. It is well known, how he was esteemed by the professors and men of letters sterdam; not only on account of his moral and social es, but also of his knowlege, taste, and genius.'

subjects of the discourses are:

suitableness of Religion to the nature of man.—The difficulties gion no reasonable objection to it.—The superiority of the hopes of istian, when compared with those of the Deist.—God no respecter ns.—The usefulness of good examples.—The character and re-

ward of Job.—On sanctifying the name of God.—On the inscription at Athens "to the unknown God."—*On the Love of God* (an excellent Sermon).—*The joy arising from a practical regard to Religion.—Considerations on the circumstances of Christ's agony.—The Christian's hope.—The reality, necessity, and consequences of Christ's ascension considered.—Philosophical views of a future state, as revealed in the Gospel.—Religion and virtue our sovereign good.—The immoderate love of pleasure.—The necessity of combating sin in its beginnings.—The art of numbering our days.—Our Lord's commendation of the unjust steward explained.—The vanity of expecting true happiness in this world.*

From the last sermon, we may give a favorable specimen of the worthy and amiable author's style and manner. After having shewn, from the doctrine and example of Solomon, the vanity of human happiness, he proceeds and concludes thus:

'But to the experience of Solomon, let each of us add his own. Let each recall to mind the events and sentiments of past life. Can you not recollect a period, when you ardently wished for the very circumstances which Providence has since allotted you? Did you not then regard them as the summit of human happiness? Did you never fondly imagine that when these wishes were gratified, you should have nothing further to desire? Were these opinions justly founded? Do your present sentiments exactly correspond with them? Do the objects of experience confirm the suggestions of hope?

'Let imagination realize every ideal scheme of happiness, which you have ever proposed to yourselves; and with all the advantages you could be supposed to acquire, you would still be as short of complete felicity, as discontented with the present, and as anxious for the future, as you are with those you actually enjoy. And you would be astonished to find a similarity so striking, between what, in this respect, you had imagined so widely different.

'A remarkable instance of the unsatisfactory nature of all worldly prosperity, and a confirmation of Solomon's maxim, is afforded by the Emperor Septimius Severus. "Omnia fui et nihil expedit." "I have been all things, and all is of little value," was his declaration after having been raised from an humble station, to the imperial throne of Rome and the sovereignty of the world.

'From what has here been asserted, think not that we mean to conclude that all conditions of life are absolutely equal with respect to the happiness they afford; that therefore they who enjoy the most valuable temporal advantages, should regard them with contempt and indifference, and that they from whom they are withheld, ought not to endeavour to acquire them, or to improve their condition and circumstances. Such a conclusion would be as contrary to the dictates of religion as to those of common sense.

'Nothing, except the grossest stupidity and ingratitude, can render us insensible to temporal prosperity and to the external means of happiness, when Providence thinks fit to bestow them upon us. When our cup overflows with blessings, and we are surrounded with every thing which can render life not only comfortable but delightful; shall we, because imperfection is the indelible character of every worldly advantage, give way to melancholy and sorrow, or suffer gloomy discontent to suppress and render vain every motive to gratitude and joy? Forbid it, Reason—forbid it, Religion.

'Those to whom Providence has granted a large share of the good things of life, should cultivate a sense of their real value, and survey with humble gratitude the difference which God has made between them and others, to whom these blessings are denied; while by affability and benevolence they should endeavour to lessen the inequality. Worldly prosperity, though it cannot of itself confer solid happiness, may yet be the means of greatly increasing partial and relative bliss. Though it do not constitute that permanent good which shall follow us beyond the grave, yet it is of high value, as it tends to render our present existence comfortable and desirable.

'Those from whom Providence has withheld worldly advantages, or to whom they have been but sparingly dispensed, may lawfully endeavour to acquire them; may by honest industry labour to improve their condition, and to render the future path of life more pleasing than that through which they have already passed. Nay, this is an essential part of our duty—we ought not to neglect the acquisition of any good, except when it is incompatible with a greater good; nor ought we to endure any evil which we can possibly avoid, unless it be the sole means of preventing a greater evil, or of acquiring a greater good. Self-love, therefore, which within certain limits, is a lawful, because a natural passion, should teach us to exert all the efforts of honest industry for the acquisition of temporal prosperity, and of whatever may improve the happiness of our lives.

'The love of our neighbour also, which we are commanded to regulate by the love of ourselves, is another motive to engage us to this duty, and should prompt us to avail ourselves of every innocent method of acquiring worldly prosperity. The more we are blessed with wealth, the better are we able to relieve the indigent: the more we are elevated in rank, the better are we able to succour the oppressed: the more learning and knowledge we have acquired, the better are we qualified to inculcate the duties of religion—to display the beauties and advantages of virtue.

'From this view of the futility of our expectations of complete happiness in this world, we should learn to bear with patience the inconveniencies of our present condition, which no alteration of circumstances here can entirely remove. Many render themselves insensible to present advantages from the desire of greater. The eager anxiety with which they long after new acquisitions, prevents them from enjoying what they actually possess. Their intense desire of rising to a more elevated station of life, disqualifies them from relishing the sweets of that which is allotted to them.

'But from the view here exhibited of the vanity of every earthly wish, you may learn the folly of overlooking present happiness, in the idle hope that some future period of life will afford you more complete satisfaction; thus bartering the enjoyment of actual good, for the empty shadow of vain expectation.

'Hence also permit me to exhort you to fix your views and hopes on the felicity of another and better state, and to seek that good from eternity which you cannot reap from time. For what complete happiness can you expect from this life, if the future is to resemble the past—if, in the years that remain, you are to experience the same disappointments, the same mixture of evil with its boasted good, which you have so often weighed in the balance and found wanting.

'To conclude, as year after year passes away, and experience convinces us more and more of the imperfection of all earthly felicity; let this remind us that this world is only a state of trial and preparation for a better. Hence let us cultivate resignation and gratitude to that God, who has set before us the prospect of more perfect happiness; who, by the death and resurrection of our Lord Jesus Christ, has begotten us again to a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, eternal in the heavens. Of this let us endeavour to render ourselves less unworthy, by setting our affections more and more on things above. Amidst all the disappointments and sorrows, which await us in the cloudy and uncertain scene of this life, let us console ourselves with the expectation of a brighter and more glorious state, where no fallacious hope shall ensnare, no smiling appearances shall betray, no insidious joy shall sting; but happiness perfect in its kind shall be the reward and companion of virtue; where we shall be continually improving in the latter, and increasing the former, through the infinite ages of eternal duration.'

It gave us pleasure, in reading these sermons, to observe that most of the author's *texts* are taken from the New Testament; —the Christian's special code. On the whole, we recommend these discourses to the perusal of all denominations of Christians; with the greater confidence, because Christians of every denomination will find much in them to admire, and very little (we believe) to clash with their respective creeds.

Art. VII. *M. de la Pérouse's Voyage round the World.*

Article continued from the Appendix to Review, Vol. XXVI. (published October 1st, 1798).

We now resume our account of the narrative of M. de la Pérouse; the continuation of which was intended for the last month: but an accident intervened which prevented its insertion.

On leaving the coast of Chili, the voyagers steered for *Easter Island*; where they anchored April 9th, 1786. Their remarks, during the very short time of their stay at this island, differ in some particulars from the accounts given by Captain Cook.—They estimate the number of inhabitants at 2000. The number of females seen in each of the voyages was small in proportion to the number of the males.—M. de la Pérouse expresses himself dissatisfied with the drawing made of the monuments at Easter Island by Mr. Hodges (who accompanied Capt. Cook); which, he says, was a very imperfect representation of what they (the French) saw: but it is to be observed that M. de la P. was here only a single day, and it is very probable that Mr. Hodges might have designed from originals never seen by the French officer, as numbers of them were found in different parts of the island. Goats, sheep, and hogs, with the seeds of orange, lemon, and cotton trees, of maize, and of other plants which M. de la Pérouse thought likely to flourish in the island, he gave to the natives.

From Easter Island, the voyagers sailed for the Sandwich Islands; and though they pursued a track not before frequented, for a distance of nearly 2000 leagues, no new land was discovered. In this passage, they caught, almost every day during six weeks, as many Bonetas as furnished a complete allowance for the ships' companies; and, which was most remarkable, the same shoal of fish had followed the ships for 1500 leagues; 'several that had been wounded by harpoons retained a mark on their backs which rendered it impossible to mistake them.' These fish did not quit them till they anchored at the Sandwich Islands; and M. de la Pérouse conjectures that, but for this stoppage, they would have accompanied him till they came to a temperature which they could not bear.

An assertion of the French editor, in this part of the work, demands some notice. M. de la Pérouse having mentioned the death of Captain Cook, M. Milet Mureau says, in a note, 'it is incontestibly proved that the English commenced hostilities.' We do not wish to enter into, nor to encourage, any discussion on this subject: but we think it extraordinary that the following fact should be adduced by M. Mureau in support of such a charge: 'before the commission of any other crime than that of stealing the boat, two guns had been fired upon two great canoes which endeavoured to make their escape.' This is, at least, allowing that the theft of the boat preceded the firing of the guns.

The French frigates remained only 48 hours at these islands; from which, nevertheless, they procured considerable refreshments. Two English ships, commanded by Captains Portlock and Dixon, were at this very time among the islands: but they were not seen by M. de la Pérouse, nor did he hear of any other ships being there.

On the 23d of June, they got sight of the American coast, in the neighbourhood of Mount St. Elias; and on the 3d of July they anchored in a harbour to which M. de la P. gave the name of *Port des Français*, in latitude 58° 37′ N. and longitude 139° 50. W. We have the following description of the interior of this harbour:

> 'To form a conception of it, let us suppose a bason of water of a depth in the middle that could not be fathomed, bordered by peaked mountains, of an excessive height, covered with snow, without a blade of grass upon this immense collection of rocks condemned by nature to perpetual sterility. I never saw a breath of air ruffle the surface of this water; it is never troubled but by the fall of enormous pieces of ice which continually detach themselves from five different glaciers; and which in falling make a noise that resounds far in the mountains. The air is in this place so very calm, and the silence so profound, that the mere voice of a man may be heard half a league off, as well as the noise of some sea birds which lay their eggs in the cavities of these rocks.'

This picture reminds us of the celebrated description given of the solemnity of silence, in Congreve's Mourning Bride:

> " All is hush'd and still as death——
> How reverend is the face of this tall pile,
> By its own weight made stedfast and immoveable,
> Looking tranquillity! It strikes an awe
> And terror on my aching sight——
> Give me thy hand, and let me hear thy voice;
> ——my own affrights me with its echoes."

On an island in this harbour, the French erected a tent for an observatory. Immediately on their arrival, the ships had been surrounded by the canoes of the natives, whom M. de la Pérouse describes as the most complete thieves, 'possessed of an activity and obstinacy capable of executing the longest and most difficult projects,' which his lenity towards them much encouraged. 'If (says he) we did not applaud the robber, we at least reclaimed nothing, in order to avoid every occasion of quarrel.

> 'I am very certain they never thought of inspiring us with sentiments of fear, but I have been convinced by their conduct, they imagined our patience to be inexhaustible: they soon compelled me to take away the settlement I had made upon the island; they disembarked there in the night from the side of the coast; they traversed a very thick wood, which was totally impervious to the day, and gliding upon their bellies like adders, almost without stirring a leaf, they contrived, in spite of our sentinels, to carry off some of our effects.'

In an excursion designed for the examination of the shores o the harbour, M. de Langle and two other gentlemen attempted to ascend one of the *glaciers:* but, after having with great labour and difficulty travelled two leagues, they found it impracticable to advance farther. On the day after this excursion, the chief of a village, who had before visited them, came on board, better attended and much more dressed than usual, and made a proposal to sell them the island on which the observatory had been placed. 'We had no proof,' says M. de la Pérouse, 'that this chief was the real proprietor, but as a great many Indians were witneſses to the bargain, I had a right to conclude that they gave their sanction to it. I gave him several ells of red cloth, hatchets, &c. and made presents to all his suite.' The bargain being thus concluded, M. de la P. took poseſsion of the island with the customary formalities. The circumstances under which he acted deserve commendation, for the respect shewn by him to the rights of the natives: but on this formal method of taking possession of lands, as well as on the rights of first discoverers, the following reflections occur to us. If land be unoccupied, and there exist no tokens of the intention of any people to occupy it, it appears consonant to natural equity, that whosoever first takes actual possession, meaning to cultivate or make use of the land, has the best right; in full exclusion of all pretensions from those who, without design of occupancy, advance other claims, of whatever nature. It is generally intended, by the formalities of taking possession, to appropriate the right of occupancy whenever the exercise of that right may become convenient: but, to allow that such an act can entitle any nation to retain an exclusive right of keeping large tracts of country wholly useless, and locked up for ages from all mankind, would amount to an endeavour to render vain the gifts of our Creator; and would in effect, as far as regarded the human species, be equivalent to the striking off so much territory from the face of the earth. Prior discovery, without the actual and declared intention of occupancy, seems a very slender reason for opposing the establishment of factories or settlements by other nations.

To this period, the navigators esteemed themselves most fortunate, in having arrived at such a distance from Europe with the companies of both ships in perfect health, and without having suffered any accident:—but a misfortune now awaited them, which, besides the immediate grief and distress that it occasioned, must have thrown a gloom over all the succeeding part of the voyage. A plan of the harbour had been made by Messrs. de Monneron and Bernizet, which wanted the soundings to render it complete. For this purpose, three boats were sent under the command of M. d'Escures, the first Lieutenant of the Boussole. At particular times of the tide,

the

the current in the passage had been observed to run with a rapidity not to be resisted, and which constituted what is generally, in sea language, denominated a race. M. de la Pérouse had apprehensions from the too enterprising spirit of M. d'Escures. In the narrative, he says;

> 'As his zeal had sometimes appeared to me to be rather too warm, I thought it my duty to give him his instructions in writing. The details I made of the prudence which I expected from him, appeared to him so minute, that he asked me if I thought he was a child, adding, that he had commanded ships before that time. I amicably explained to him the motive for my orders; I told him, that M. de Langle and I had sounded the passage of the bay two days before, and that I perceived that the commanding officer in the second boat had passed too near the point, upon which he had even touched.'

The directions given by the Captain were very particular; and 'after these instructions (says he) could I be supposed to have any thing to fear? they were given to a man 33 years of age, who had before commanded men of war.' Many, no doubt, will ask why M. de la Pérouse should send a man in whose prudence he had not full confidence? but no one who is conversant in military service can be ignorant that difficulties arise, and that much management is required, on many occasions where the commander feels a want of confidence in the officer whose rank and station, nevertheless, point him out as the most proper person to be employed on a particular service. To have shewn more open marks of distrust than the commander did, in this instance, would have given, apparently at least, just cause of complaint; besides that M. de la Pérouse took every reasonable precaution, and such as he doubtless believed would have been sufficient.

The three boats departed at 6 o'clock in the morning. Many of the officers went in them, the party being considered almost as much one of pleasure as of utility. At 10 in the forenoon, one of the boats, commanded by M. Boutin, was seen returning by itself to the ships. The first idea of danger that occurred was an apprehension that the party had been attacked by the Indians: but M. Boutin soon related the melancholy account of the wreck of the other boats, and the loss of their crews; the boat which he commanded being the only one that escaped. From this officer's narrative, we give the following extract:

> 'On the 13th July, at fifty minutes past five o'clock in the morning, I set off from the Boussole in the jolly boat; my orders were to follow M. d'Escures, who commanded our pinnace, and M. de Marchainville, commanding that of the Astrolabe, was to join us. The instructions received in writing by M. d'Escures from M. de la Pérouse, and which had been communicated to me, enjoined him to employ these three boats in sounding the bay; to lay down the sound-

ings from the bearings upon the draft which had been put into his hands; to sound the passage, if the water were smooth, and to measure its width; but he was expressly forbidden to expose the boats under his orders to the least risk, or to approach the channel at all, if there was either broken water or swell in it. After having doubled the western point of the island, near to which we were at anchor, I perceived that the sea broke all over the channel, and that it would be impossible to approach it. M. d'Escures was at that time ahead, lying on his oars, and seemed desirous to wait for me, but when I was come within gun-shot he continued his course; and as his boat rowed much better than mine, he several times repeated the same manœuvre without any possibility on my part of joining him. At a quarter after seven o'clock, having constantly steered for the channel, we were not more than two cables length from it, when our pinnace put about. I did the same in his wake; we shaped our course for re-entering the bay, leaving the channel astern of us. My boat was astern of our pinnace, and within hail; I perceived that of the Astrolabe at a quarter of a league's distance within the bay. M. d'Escures then laughingly hailed me; saying, 'I think we can't do better than go to breakfast, for the sea breaks horribly in the channel.' I answered, 'Certainly, and I imagine that our labour will extend no farther than to determine the limits of the sandy bay which lies on the larboard hand in going in.' M. de Pierrevert, who was with M. d'Escures, was about to answer me, but his eyes being turned towards the eastern coast, he saw that we were drifted by the ebb. I also perceived it, and immediately both our boats began pulling away to the northward, in order to increase our distance from the channel, from which we were still a hundred toises off. I did not think of our being exposed to the least danger, since by gaining only twenty toises on either tack we always possessed the resource of running our boats ashore. After having rowed more than a minute, without being able to stem the tide, I tried in vain to approach the eastern shore. Our pinnace, which was ahead of us, made the same useless efforts to reach the western shore. We were then under the necessity of once more laying our heads to the northward, to prevent our falling across the breakers. The first billows began to shew themselves at a small distance from my boat; I now thought it high time to let go the grapnel, but it did not hold: fortunately the rope not being made fast to a thwart, ran out end for end, and discharged us of a weight which might have proved very fatal to us. In an instant afterwards I was in the middle of the heaviest seas, which almost filled the boat; she did not however sink, or cease to answer her helm; so that I could always keep her stern to the sea, from which circumstance I entertained great hopes of escaping the danger.

'Our pinnace increased her distance from me whilst I was letting go the grapnel, and in a few minutes afterwards she was in the midst of the breakers. I had lost sight of her on shipping the first seas, but in one of these moments when I found myself at the top of the breakers, I saw her again going down about thirty or forty toises ahead; she was broadside too, and I saw neither men nor oars. My only hope had been, that she might be able to stem the current, but

I was too certain she would perish if she was drawn into it; for in order to escape, it were absolutely necessary to have a boat which would swim when full of water, and in this situation would answer her helm to prevent her oversetting; our pinnace most unfortunately possessed none of these qualities.'

The particular construction of the boat which M. Boutin commanded (the jolly boat) assisted his endeavours in getting through the danger. He had only seen one boat perish, the pinnace of the Astrolabe being at the time a full quarter of a league from the place of danger but she was never seen afterward. She was commanded by M. de Marchainville; and from the knowlege of his generous disposition, it was concluded that, when he saw the other boats in distress, he imagined that they had lost their grapnels, or some of their oars, and immediately rowed towards them in the hopes of being able to give them assistance. Parties were sent along the coast to search whether any of the wreck had been driven on shore. M. de la Pérouse, indeed, was persuaded of the impossibility that any person belonging to either of the two boats should escape: yet, that no chance might be neglected, and for the satisfaction of the friends of the unfortunate sufferers, he remained in this port eighteen days after the accident;—a much longer time than he otherwise had intended. In this interval, some Indians brought to the ships several pieces of the wreck of the boats, and said that they had buried the body of one man which had been cast ashore. A party was sent, on this intelligence, with the Indians: but, after having proceeded three leagues in a very bad road, their guides (who had been liberally paid, and who had extorted from them fresh presents almost every mile of the way) suddenly forsook them and pushed into the woods.—The inhabitants themselves entertained great dread of the channel in which the boats were lost: seven large canoes having perished there, a very short time before the arrival of the ships. The natives never ventured near it except at slack water.—By glasses from the ships, it was perceived that, when any canoes came between the two points, the chief or most considerable man of the party rose up, and extended his arms towards the sun, appearing to pray, while all the others paddled with their whole strength.

The several navigators who have visited this part of America do not much vary in their description of the natives. The women, indeed, made a more than usually unfavourable impression on M. de la Pérouse, though not on his ship's company, by the filthiness of their manners and habits. A specimen is given of their vocal music, by which it appears that they sing in parts, preserving regularly throughout a distance of thirds. Probably, though it is not exactly so described, their music, being in parts, is simply the same melody sung in two different keys:—but it is sufficient praise of their music to say, that it is at least as good as might be expected from such a people.

Of the vegetable productions of this country, M. de la Pérouse says, not any are unknown in Europe. 'M. de Martinière, in his different excursions, met with only three plants which he thought new; and it is well known that a botanist might do the same in the vicinity of Paris.'

Skins were found here among the natives in great abundance; and their traffic for those of the sea-otter was so considerable, that M. de la P. thought that there could not have been a greater quantity of them collected in the same time in any part of America. It is to be remarked here, to the honour of M. de la Pérouse and the officers of the two ships, that it was determined, by general consent, that all the furs procured should be kept in one common stock till they arrived at China, and there be sold for the benefit of the companies of both ships.

On leaving *Port des Français*, they steered along the coast towards California; and here M. de la Pérouse complains of the vastness of plan in his instructions, which 'left only time to observe objects, and never sufficient for clearing up any doubt.'—In their run to California, the French editor observes on the geographical differences between this and other accounts: but in many instances, we think, the agreements are remarkably close; and in others, it is not always clear that the same place has been intended. The sailing sometimes at a great distance from land, (taking only what may properly be called a flying survey,) with the intervention of bad weather and fogs, must frequently render it difficult to reconcile the surveys of different navigators; and particularly where the general direction of a coast has little or no variation. When the shore of a coast lies so nearly in a meridional direction as this part of America does, there is, no doubt, additional reason to hope for accuracy in the charts. M. Milet-Mureau supposes that the *Cape Fleurieu* of M. de la Pérouse is the same which Captain Dixon named *Cape Coxe*. Cape Fleurieu is placed by M. de la Pérouse in 51° 45′ N. latitude, and longitude 131° 15′ W. Cape Coxe is placed by Capt Dixon in 51° 30′ N. latitude, and in longitude 130° 32′ W. from Paris. Modern navigators seldom disagree much in their latitudes: the difference of 15 miles in latitude is of itself too great to admit a certainty that the same place was intended; and it is to be observed that M. de la Pérouse had unfavourable weather in this part of his track. The difference of the two longitudes, likewise, does not ill correspond with the direction of the coast; so that it is by no means improbable that Captain Dixon was farther down the coast than the French commander, on the present occasion.

M. de la Pérouse expresses a thorough disbelief of the narration ascribed to Admiral de Fuentes, and of the reality of any discoveries in the so much contested channel of St. Lazarus. M. Milet-Mureau, on the contrary, acknowleges himself one of the strongest partisans for the existence of a N. W. passage. To take a side, or to give our opinion, on this question, might justly be deemed dogmatical, unless at the same time we gave our reasons for that opinion: the doing which would lead us into a discussion too extensive. The story mentioned by M. Mureau, that a ship named 'the Eternal Father, commanded by Captain David Melguer, a Portuguese, departed from Japan about the year 1660, and ran to the northward as far as about the 84th degree of latitude, from which he shaped his course between Spitsbergen and Greenland, and, passing by the West of Scotland and Ireland, returned to Oporto in Portugal;'—and another story of a Dutchman, Captain Vannout, affirming that he had passed through Hudson's Strait into the South Sea;—are certainly among the number of reputed discoveries to which we cannot give implicit faith. Considering that, since the question first arose concerning a N. W. passage from Europe into the Pacific Ocean, many scientific and capable men have been constantly on the watch and eager to pursue the inquiry, it is not at all probable that such voyages, if really made, should not have been fully verified: especially the latter, which might so easily have been done. How then is it to be explained that of such transactions there should remain no other traces than a kind of vague tradition? for it cannot be pretended that the accounts of them, which have appeared, deserve any better title.

The Boussole and Astrolabe anchored in Monterey Bay, on the 13th of September. Monterey is the place of residence of the governor of the two Californias. This government is subordinate to the vice-royalty of Mexico, and, we are here informed, extends to more than 800 leagues in circumference; to maintain which, a force of only 282 cavalry has been found sufficient. M. de la Pérouse has given a very entertaining and curious account of a nation of Indians subjected to a government purely religious; the employment of the force abovementioned being to furnish small detachments to each of 25 missions, or parishes, which are established in Old and New California 'The Viceroy of Mexico is the sole judge of all disputes in the different missions, which do not acknowlege the authority of the Commandant of Monterey, who is only obliged to grant assistance when they claim it.' The country is very thinly peopled, the whole number of inhabitants not being supposed to exceed 50,000, of which not more than one-fifth have embraced Christianity; the larger part as yet preserving an unsettled independence, frequently changing their place of abode, according to the seasons for hunting or fishing. —M. de la P. and his officers being invited to pass a day with the holy fathers of the mission of St. Charles, two leagues distant from Monterey, their arrival at the place was announced by the ringing of bells, and the Indians of both sexes were ranged in a row for their reception. The president of the mission waited for them at the door of the church, which was illuminated, and *Te Deum* was sung in thanksgiving for the happy success of their voyage.

'The monks, (says M. de la Pérouse,) by their answers to our different questions, gave us the most complete information respecting the government of this species of religious community; for no other name can be given to the legislation they have established: they are superiors both in spiritual and temporal affairs: the products of the land are entirely entrusted to their administration. There are seven hours allotted to labour in the day, two hours to prayers, and four or five on Sundays and festivals, which are altogether dedicated to rest and divine worship. Corporal punishments are inflicted on the Indians of both sexes who neglect pious exercises; and several sins, the punishment of which in Europe is reserved only to Divine Justice, are punished with chains or the stocks. In a word, to make an end of the comparison with religious communities, from the moment a new convert is baptized, he becomes the same as if he had pronounced eternal vows; if he make his escape for the purpose of returning to his relations in the independent villages, they cause him to be summoned to return three times; and if he refuse, they claim the authority of the governor, who sends soldiers to force him away from the midst of his family, and conduct him to the missions, where he is condemned to receive a certain number of lashes with the whip.'—'We wished to be present at the distributions which took place at every meal; and as every day, with this species of religious, resembled the preceding one, by giving the history of one of these days, the reader will be in possession of the whole year's proceedings.'

According to the journal given of their daily occupation, it simply consists in a regular distribution of their time between prayer and labour, meal-times excepted: the whole under the direction of those who are both their spiritual and temporal guides. The least dishonesty among these people is punished by a whipping. Their punishments are adjudged by magistrates called *Caciques*, three of whom are chosen by the people in every mission, from among those whom the missionaries have not excluded. 'These *Caciques* are the blind executors of the will of their superiors, and their principal functions consist in serving as beadles at church, and there maintaining order and an air of contemplation.'

This country is here described as possessing a degree of fertility of which European cultivators can have no conception, and which can only be compared to that of Chili; corn producing from 70 to 80 for one. That, in such a country, any of the natives should voluntarily prefer a life of entire submission to a life of independence, seems extraordinary, yet may be explained. These people are said to be so destitute of courage that they never oppose the least resistance to the smallest party of military; and this timidity of disposition must occasion many of them to forsake the independent Indians, who, living separately in distinct small tribes, are almost continually at war with each other. The Spanish government affords them security; and it is some farther atonement for the discipline to which they become liable, that the manners of the missionaries are remarkably mild and conciliatory. 'The men in the missions have sacrificed much more to Christianity than the women, because they were accustomed to polygamy, and were even in the custom of espousing all the sisters of the family.'—'The religious have constituted themselves the guardians of the women's virtue. An hour after supper they have the care of shutting up, under lock and key, all those whose husbands are absent, as well as the young girls above nine years of age.' The Indians are taught to believe that their superiors 'have an immediate communication with God, and that they every day *cause* him to descend upon the altar.' Under favour of this opinion, the fathers live in the midst of them in the greatest security; though the history of their mission furnishes an example of the massacre of one of their body. 'Homicide is a crime very rare, even among the independents; it is, however, only punished by general contempt; but if a man fall under the blows of several persons, it is supposed that he has deserved his fate, since he has drawn so many enemies upon him.'

The colour of these Indians is that of negroes. They are skilful in drawing the bow; and 'their industry in hunting the larger animals is still more admirable. We saw an Indian with a stag's head fixed upon his own, walk on all fours, as if he were browsing the grass; and he played this pantomime to such perfection, that all our hunters would have fired at him at thirty paces had they not been prevented. In this manner they approach herds of stags within a very small distance, and kill them with a flight of arrows.'—'They skin all animals with the greatest address, and when they are fat, they make, like the ravens, a croaking of pleasure, devouring at the same time the most delicate parts with their eyes.' M. de la Pérouse observes that the sense of taste is that which they most delight in gratifying: the word *missich*, which in their language signifies a good man, likewise signifies savoury food.

Among other peculiarities of this people, is their gaming; less remarkable for the ingenuity of their games, than for the nature of the stakes. Among the Indians of the missions, the common stake is beads: but among the independent Indians, the favours of their women are the prizes.

New California, we are told, cannot yet reckon a single settler, notwithstanding its fertility; except a few soldiers who are married to Indian women.

The sea-otter skins are as common in the northern parts of California as in any other part of America. They are to be found as far to the southward as 28° N. latitude: but the southern skins are inferior in quality to those in the seas that are frequented by the Russians.

On the 24th of September 1786, the ships left Monterey, and the coast of America. They stood to the S. W. till they got within the limits of the trade winds, and then proceeded for China; without discovering, in the whole of that distance, any other land than two inconsiderable islands. On the 2d of January 1787, they anchored in Macao Road.

On their arrival, the navigators suffered the mortifying disappointment of not finding any letters for them from Europe. The ship in which their packets had been entrusted had lost her passage, and this vessel was the only one out of 42 ships from Europe that had not arrived at China.—At Macao, they refitted, and revictualled. Though this place is so well known, M. de la Pérouse has not failed to give much useful and entertaining information concerning it; which, however, we shall not stop to particularise, but shall hasten to scenes with which our readers are less familiar.

On the 5th of February, the ships left Macao, and in the latter part of the same month they reached Manilla.

From the description given of the Philippines by M. de la Pérouse, we shall select a few short passages:

'Manilla is perhaps the most delightfully situate of any city in the world. All the necessaries of life are to be met with there in the greatest abundance, and at an excellent market, but the clothes, manufactures, and furniture of Europe, bear an excessive price.'

'These different islands are peopled by three millions of inhabitants, and that of Luconia contains nearly a third of them. These people are, in my opinion, not at all inferior to Europeans: they cultivate the land with abundant skill; are carpenters, joiners, blacksmiths, goldmiths, weavers, masons, &c. I have visited their villages, and have found them affable, hospitable, and honest; and though the Spaniards speak of, and even treat them with contempt, I have found that the vices, which they place to the account of the Indians, ought in justice to be attributed to the government they have established among them.'

It is evident that a settlement supported by so numerous a people, and of so good a character, if under the encouragement of a good government, would not be shaken by any force which other nations could send against it: but, in their present situation, such (says M. de la Pérouse) is the dislike which they have of their rulers, that the leaders of any force, designing conquest, and bringing arms ready to put into the hands of the Indians, would find an army of them ready to act under their orders.

M. de la P. and his editor, both think highly of the importance of the Philippines; observing that, from their extent, climate, and fertility, 'they are capable of producing all colonial commodities, and that they are objects which may be coveted by the maritime powers of Europe.'

Among the military forces maintained by the Spaniards at Manilla, is a Mexican regiment of 1300 men:—'these soldiers are of the colour of Mulattoes; and in point of skill and valour, (we were assured,) not at all inferior to European troops.'

Of the island Luconia, M. de la Pérouse says,

> 'The climate will allow the produce of ten crops of silk in a year, whilst that of China gives but a faint promise of two.
>
> 'Cotton, indigo, sugar canes, coffee, grow without the trouble of cultivation, under the footsteps of the inhabitants, who despise them. Every circumstance promises, that their spices would not be at all inferior to those of the Moluccas; an absolute liberty of commerce for all nations would ensure a sale, that would encourage the cultivation of them all; and a moderate duty on all articles exported would be sufficient, in a very few years, to defray all the expences of government.'

While the navigators remained at Manilla, they heard that two ships, fitted out by the French government, had arrived in Canton river, immediately after they had left Macao; and they had the satisfaction of being joined by one of them, *La Subtile*, which brought dispatches for them from France. From this ship they likewise received a small reinforcement of men, to replace in part those who had been so unfortunately lost.

[*To be concluded in another Article.*]

Art. VIII. *An Essay on British Cottage Architecture:* being an Attempt to perpetuate on Principle, that peculiar Mode of Building, which was originally the Effect of Chance. Supported by Fourteen Designs, with their Ichnography, or Plans, laid down on Scale; comprising Dwellings for the Peasant and Farmer, and Retreats for the Gentleman; with various Observations thereon: the whole extending to Twenty-One Plates, designed and executed in Aqua-Tinta. By James Malton. 4to. 1l. 7s. Boards. Hookham and Carpenter. 1798.

Sufficient attention has certainly not been paid to the principles which ought to govern rural architecture. When we wander out of town, we see in every part of the country buildings which appear to have wandered out of town also; or, like the *Santa Casa*, to have taken a flight through the air from some square in the metropolis, and to have alighted in the midst of a garden or a green field. The genius of the place, in fact, has not been at all consulted: between the building and the surrounding scenery, all is dissonance and incongruity. Is this the fault of architects or of their employers? Sometimes of both: but most frequently, we believe, of the latter. Architects, however, have not always studied rural effect. Employed in contemplating regular Grecian designs, and exercising their genius, for the most part, in decorating cities and large towns with magnificent edifices, their attention has been but slightly directed to that style of architecture which is most adapted to the country; so that, when they have been required to give designs for a gentleman's seat, they have perhaps exhibited some of the prominent features of his town residence.

Many of the country retreats of the successful citizen have been erected without the assistance of *any* regular architect. These mercantile gentlemen, who have known the value only of tangible commodities, have little notion of paying for so undefinable a thing as taste, and for mere ideas; and they therefore resign themselves to the bricklayer and carpenter, who make out a bill for materials and labour, and kindly throw their *judgment* into the bargain. It must be great good-fortune, if beauty be the result of such management.

It may be added that persons who have passed the most valuable part of life, " in crowded cities pent," carry their habits and partialities along with them, when they are arranging a settlement in the country; and hence, in order to satisfy them, the villa must resemble, in its altitude, in the shape of its windows, and in the position of the *kitchen*, their *comfortable* house in ——— street.

Now what is an architect to do? "He who lives to please, must please to live." He must therefore sacrifice taste to the whim of his employer.

It may be said that this will always be more or less the case. True:—but evils may be diminished, if they cannot be annihilated. Let attempts be made to propagate true taste; let a style of architecture, as particularly adapted to rural scenes, be inculcated, and the doctrine will spread and at last become fashionable; let professional men take up the subject, and publish exemplifications and elucidations of their thoughts, and our men of money must learn and adopt them.

All lovers of picturesque effect must approve of such publications as that now before us. They may not admire every idea and design, but the general result will be an improvement of our taste, and the decoration of the country with more appropriate buildings.

Mr. Malton has confined himself to cottage architecture: but we wish that the principle of fitness and congruity, in respect to the surrounding scenery, may be followed in the construction of all country houses, as well great as small. We do not, however, object to Mr. M. that he has not extended his thoughts; it is sufficient if he has executed what he has undertaken, viz. to give an *Essay*, accompanied with Designs, on *British* Cottage Architecture. He has said nothing of the Swiss Cottage, or *Chaumiere*; from which, we think, ideas may be adopted with effect, in this country. The cottage architecture of this island he supposes to have been originally the effect of *chance*: but we do not altogether accede to this opinion. The sharp roofs and projecting eaves, in our old farm-houses and cottages, are rather proofs of the good-sense of our ancestors, than effects of chance; as shewing that they considered the nature of our climate, to which the flat roofs, &c. of Grecian buildings are very ill adapted.

In his introduction, Mr. M. merely expresses 'a desire to *perpetuate* the peculiar beauty of the British picturesque rustic habitations; regarding them, with the country church, as the most pleasing, the most suitable ornaments of art that can be introduced to embellish rural nature:'—but his work tends to *improve* as well as to perpetuate.

It may be difficult, perhaps, precisely and accurately to define the term—COTTAGE; Mr. M. makes the attempt: but neither as a description nor as a definition is his remark complete.

'When mention is made of the kind of dwelling called a Cottage, (he says,) I figure to my imagination a small house in the country;

of odd irregular form, with various harmonious colouring, the effect of *weather*, *time*, and *accident* [according to this there can be no such thing as a *new* cottage]; the whole environed with smiling verdure, having a contented, chearful, inviting aspect, and door on the latch, ready to receive the gossip neighbour or weary exhausted traveller. There are many indescribable somethings that must necessarily combine to give to a dwelling this distinguishing character. A porch at entrance; irregular breaks in the direction of the walls; one part higher than another; various roofing of different materials, thatch particularly, boldly projecting; fronts partly built of walls of brick, partly weather-boarded, and partly brick-noggin dashed; casement window lights are all conducive, and constitute its features.'

A porch, dripping-eaves, casement window-lights, irregular breaks, and apparent lightness of structure, are essential properties of a cottage: but we do not see that it ought necessarily to be deformed with the patched appearance of brick-wall, brick-noggin, and weather boards. Poverty may have obliged the peasant thus to deface his cot: but it should not hence be assumed as a principle that the cottage, under the direction of the professional designer, must be thus constructed. It is a style of building that admits of much elegance, and it should at least be the object of the rural improver to avoid deformity. Cottage architecture excludes red-brick fronts, sash windows, and parapets: but fronts all rough-cast, or boarded, it may admit; and as the heavy assessments on windows may drive some gentlemen into small houses, we wish to invite to the improvement of the cottage, both as to external appearance and internal accommodation, without departing from its essential characteristics.

Some of Mr. Malton's designs have this laudable intention; yet, while we admire them on the whole, he will allow us to remark, that the Grecian portico * and sash-window door are improper affixes to the outside of a cottage; and that an underground kitchen is out of all character within.

Where every purpose of domestic convenience must be obtained (as is the case in cities and populous towns) on a narrow scite, story must be piled on story; and kitchens and sculleries, &c. must be placed under ground, though the whole house is thus made to smell of cooking-effluvia even to the very attics: but this is not necessary in the country, where the building may spread; and therefore it ought to be avoided.

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* The Gothic porch is more suited to the cottage than any with a Grecian pediment, even though the pillars be merely oak stumps with the bark on, or made with heart of oak carved in imitation of the bark of a tree. This may suit the entrance of a root-house, but not that of an habitable mansion.

We admire the remarks of Mr. M. on the subject of cottage windows, and the specimens which he has recommended are worthy of adoption; yet we question whether he has not too hastily condemned those windows which are constructed with compound arches, and enriched with circular ramifications of Gothic tracery. May not the Gothic taste be admitted with effect into the elegant cottage, and its enrichments increase the beauty of the picturesque?

In plates 11, 12, 13, and 14, Mr. Malton has shewn how rusticity may be united with elegance; and designs of this nature, though not always with the adoption of Mr. M.'s ideas, we would recommend to gentlemen who are building in rural situations.

Respecting the peasant's cot and the farm-house, we say less as to *their* beauty: though we hope that the proprietors of land will not be inattentive to the rules of taste in the erection of them. If cottage architecture becomes the fashion, it will easily descend to inferior dwellings.

With the cottage, Mr. Malton combines in his view (as, by concatenation of ideas, is almost unavoidable) the Old Country Church. How often have we lamented, as he does, that this beautiful feature in rural scenes is gradually obliterating; and that piles which are characterised by flat insipidity are rising in their place! Most devoutly do we wish that the holy edifices which were erected by our pious ancestors may be kept from decay, and that we may neither be disposed to destroy them ourselves, nor allow Time to effect its depredations on them.

As Mr. M. concludes with observing that his performance is scarcely satisfactory to his own mind, we hope that he will not be displeased with the freedom of our strictures. Our object in making them is the improvement of an art of which he is evidently an ingenious follower.

Art. IX. *Reports of Cases argued and determined in the Court of King's Bench*, from Michaelmas Term 37 Geo. III. 1796, to Trinity Term 38 Geo. III. 1798, both inclusive. With Tables of the Names of Cases and Principal Matters. By Charles Durnford and Edward Hyde East, of the Temple, Esqrs. Barristers at Law. Vol. VII. Folio. pp. 800. 2l. 8s. bound. Butterworth. 1798.

This progressive work commenced in the year 1785, and has been continued, at the end of each term, down to the present time. Of the first two volumes we gave a short account in our 80th vol. p. 246: but of the subsequent parts we have contented ourselves with merely announcing to our readers the appearance.—The importance, however, of the undertaking, and the vast variety of matter which it contains, now call on us for a more minute examination into its merits.

As no species of publication requires more scrupulous accuracy than reports of judicial proceedings,—since on the fidelity of reporters the evidence of a considerable part of the law of England in a great measure depends,—so, when that accuracy is observed, from none does greater utility result to the public. Different methods of reporting have been adopted by different authors: but we think that the plan followed by the present writers, of detailing at some length the arguments of counsel and the reasoning of the court, is preferable to that of giving a very abridged state of the case, and the mere point decided, without stating the principles on which the decisions proceeded. Still, however, in the present instance, we cannot refrain from expressing our opinion that the arguments of counsel are given with too much diffuseness, and that they might be condensed with great advantage to the reader; whose time, attention, and purse, would all be consulted by such a measure. Some excuse may indeed be offered by Mr. Durnford and Mr. East, for what appears to us in the light of a fault; viz. that the publication of their work at the end of each term necessarily deprives them of that leisure, which would probably be employed in revising and improving their reports. Swift apologised to a correspondent for having written a long letter, by saying that "*he had not time to write a short one*;" and it is much easier and more expeditious to transcribe the arguments of counsel from a note book, than, after having considered and digested them, to state those parts which more particularly apply to the subject. Too much praise cannot be bestowed on the present reporters, for the strict observance of the most essential requisites in their undertaking: since we believe that their fidelity and accuracy cannot in any instance be called in question, but that the public may rely with full confidence on their authority.

We shall present our readers with the report of one case, to enable them to judge of the manner in which the whole is executed; and we select a cause in which the decision is intimately connected with the interests of general literature. It is determined by the case of *Beckford* v. *Hood*, East. 38 Geo. III. that an author, whose work is pirated before the expiration of twenty-eight years from its first publication, may maintain an action *for damages* against the offending party, although the work was not entered at *Stationers' Hall*, and although it was first published without the name of the author affixed. Such an *entry* is only necessary to support the action for penalties.

'This was an action upon the case; and the first count of the declaration stated that the plaintiff was the author of a certain book entitled "Thoughts upon Hunting;" and being such author within the space of twenty-eight years last, viz. on &c. at &c. first published the said book; that all the copies of the book so by him published having been sold, the plaintiff before and at the time of the grievance after mentioned intended to publish a new edition and had laid out 100 *l.* in preparing the same, yet the defendant afterwards and within the space of twenty-eight years from the day of the first publishing of the said book, viz. on &c. at &c. wrongfully and without the plaintiff's leave and against his will published and exposed to sale and sold divers, to wit, four hundred copies of the said book; by means whereof the right title and interest of the plaintiff in the said book is much lessened in value. The second count stated that the plaintiff had the sole and exclusive liberty and right of printing a certain other book called "Thoughts upon Hunting," whereof the plaintiff was and is the author, and which had been within twenty-eight years last to wit, on &c. first published by him as such author, yet the defendant knowing the premises and contriving to injure the plaintiff afterwards viz. on &c. at &c. wrongfully and unjustly and without the plaintiff's leave and against his will printed published and exposed to sale and sold divers, to wit, four hundred copies of such last mentioned book, whereof the plaintiff had the sole and exclusive liberty and right of printing as aforesaid; by means whereof the right title and interest of the plaintiff of in and to such sole and exclusive liberty and right of printing is much hurt and lessened in value.

'The defendant pleaded the general issue; and on the trial at the sittings for *Westminster* after last *Hiliary* term before Lord *Kenyon*, the jury found a verdict for the plaintiff, subject to the opinion of this Court on the following case.

'The plaintiff is the author of the book stated in the declaration, entitled "Thoughts upon Hunting;" and in *May* 1781 he published the first edition of it, without any name prefixed to the title-page. In 1782 he published a second edition, and in 1784 a third edition with his name prefixed to the title-page. Neither the original or subsequent editions were ever entered in the hall of the company of Stationers. In *August* 1796 the defendant published the same work under the title of "Thoughts upon Hare and Fox-hunting," with the plaintiff's name prefixed to the title-page. The plaintiff is still living, and never disposed of his right or interest in the said work. The question for the opinion of the Court is, Whether the plaintiff is entitled to recover in this action?'—

'Lord KENYON Ch. J. All arguments in support of the rights of learned men in their work must ever be heard with great favour by men of liberal minds to whom they are addressed. It was probably on that account that when the great question of literary property was discussed some judges of enlightened understanding went the length of maintaining that the right of publication rested exclusively in the authors and those who claimed under them for all time: but the other opinion finally prevailed, which established that the right was confined to the times limited by the act of parliament. And that I have no doubt was the right decision. Then the question is whether, the right of property being vested in authors for certain periods, the common law remedy for a violation of it does not attach within the times limited by the act of parliament. Within those periods the act says that the author *shall have the sole right and liberty* of printing &c. Then, the statute having vested that right in the author, the common law gives the remedy by action on the case for the violation of it. Of this there could have been no doubt made, if the statute had stopped there. But it has been argued that, as the statute in the same clause that creates the right has prescribed a particular remedy, that and no other can be resorted to. And if such appeared to have been the intention of the Legislature, I should have subscribed to it however inadequate it might be thought. But their meaning in creating the penalties in the latter part of the clause in question certainly was to give an accumulative remedy: nothing could be more incomplete as a remedy than those penalties alone; for without dwelling upon the incompetency of the sum the right of action is not given to the party grieved, but to any common informer. I cannot think that the Legislature would act so inconsistently as to confer a right, and leave the party whose property was invaded without redress. But there was good reason for requiring an entry to be made at *Stationers' Hall*, which was to serve as a notice and warning to the public, that they might not ignorantly incur the *forfeitures or penalties* before enacted against such as pirated the works of others: but calling on a party who has injured the civil property of another for a remedy in damages cannot properly fall under the description of *a forfeiture or penalty*. Some stress was attempted to be laid on the acts passed for preserving the property of engravers in their works, in which a special provision is made to meet such a case as the present, and to give the same right of action as is here contended for. But it is well known that provisions of that kind are frequently inserted in acts of parliament pro majori cautelâ; and no argument can be drawn from them to affect the construction of other acts of parliament. On the fair construction of this act therefore I think it vests the right of property in the authors of literary works for the times therein limited, and that consequently the common law remedy attaches if no other be specifically given by the act; and I cannot consider the action given to a common informer for the penalties, which might be pre-occupied by another, as a remedy to the party grieved within the meaning of the act.

' Ashhurst J. In the case alluded to of *Donaldson* v. *Becket* in the House of Lords, I was one of those who thought that the invention of literary works was a foundation for a right of property independently of the act of Queen *Anne*. But I shall not enter into the discussion of that point now, as the question in the present case is much narrowed. And upon the construction of that act I entirely concur with my Lord that, the act having vested the right of property in the author, there must be a remedy in order to preserve it. Now I can only consider the action for the penalties given to a common informer as an additional protection, but not intended by the Legislature to oust the common law right to prosecute by action any person who infringes this species of property, which would otherwise necessarily attach upon the right of property so conferred. Where an act of parliament vests property in a party, the other consequence follows of course, unless the Legislature make a special provision for the purpose; and that does not appear to me to have been intended in this case. I am the more inclined to adopt this construction, because the supposed remedy is wholly inadequate to the purpose. The penalties to be recovered may indeed operate as a punishment upon the offender, but they afford no redress to the injured party; the action is not given to him, but to any person who may get the start of him and sue first. It is no redress for the civil injury sustained by the author in the loss of his just profits.

'GROSE J. The principal question is whether within the periods during which the exclusive right of property is secured by the statute to the author he may not sue the party who has invaded his right for damages up to the extent of the injury sustained; and of this I conceive there can be no doubt. In the great case of *Millar* v. *Taylor* Mr. Justice *Yates* gave his opinion against the common law right contended for in authors; but he was decisively of opinion that an exclusive right of property was vested in them by the statute for the time limited therein. No words can be more expressive to that effect than those used by him. But it is to be observed that the penalties given by the act attach only during the first fourteen years of the copyright; and during that time only is the offender liable for such penalties if he invade the author's right: but he is liable during the whole period prescribed by the act to make good in an action for damages any civil injury to the author. If this construction were not to prevail, during the last fourteen years of the term the author would be wholly without remedy for any invasion of his property. But there must be a remedy, otherwise it would be in vain to confer a right. I was at first struck with the consideration that six to five of the judges, who delivered their opinions in the House of Lords in the case of *Donaldson* v. *Becket*, were of opinion that the common law right of action was taken away by the statute of *Anne*: but upon further view it appears that the amount of their opinions went only to establish that the common law right of action could not be exercised beyond the time limited by that statute.

'LAWRENCE J. I entirely concur with the opinions delivered by my Brethren upon the principal point, and the case of *Tonson* v. *Collins*, 1 *Blac. Rep.* 330. is an additional authority in support of it; for there Lord *Mansfield* said that it had been always holden that the entry in *Stationers' Hall* was only necessary to enable the party to bring his action for the penalty, but that the property was given absolutely to the author, at least during the term.

'Postea to the Plaintiff.'

We should have been happy to have transcribed the report of the case of *Bauerman* v. *Radenius*, Trin. 38 Geo. III. p. 663, had not the confined nature of our limits prevented us.—It was there decided that the defendant might give in evidence the declarations or admissions of the plaintiff on the record to defeat the action, although such plaintiff appear to be only a trustee for a third person. We refer the reader particularly to this report, for the masterly and eloquent judgment delivered by the Chief Justice; and for the able manner in which he has pointed out some of the differences subsisting between the mode of proceeding in courts of law and courts of equity, with the advantages resulting from such differences.

Art. X. *Considerations on the Doctrines of a Future State, and the Resurrection,* as revealed, or supposed to be so, in the Scriptures; on the Inspiration and Authority of Scripture itself; on some Peculiarities in St. Paul's Epistles; on the Prophecies of Daniel, St. John, &c. To which are added some Strictures on the Prophecies of Isaiah. By Richard Amner. 8vo. pp. 312. 5s. Boards. Johnson. 1797.

This author now engages our attention for the third time during the course of between twenty and thirty years *. That he is a sincere inquirer we very readily acknowlege, and of this his writings bear testimony the most satisfactory: but we must rank him in the class of *Doubters*; and he is so very diffident, or at least expresses his doubts so often, as to become unpleasant to the reader who is expecting instruction. Yet, whatever his hesitations may be, it is evident that he investigates with a naccurate as well as modest attention; and though the result is not very favourable to some opinions which human authority has decided and pronounced to be orthodox, yet we are led to presume that he is not an Unitarian respecting the person of Christ; because, having mentioned in a note † some passages which denote inferiority, and others that indicate high characters and powers, we find him declaring—'All which being admitted, I do not see for my own part, how that equality of the Son with the Father, which some contend for, can be maintained, on the one hand: nor how on the other, when the high characters and powers are adverted to, we are justified in taking away, as some now affect to do, every kind of religious worship, homage, veneration, or respect, call it what we will, from the character, authority, and lordship of Jesus.'

However this be, Mr. A. doubtless inclines to materialism, so far as to regard death as the extinction of existence, and a future life as necessarily connected with a resurrection, or as being each expressions of the same state and event. In the course of this inquiry, he combats the opinion of the late very respectable Mr. Hugh Farmer, together with those of other writers, and scrutinizes also the Old Testament on the subject. It is well known that the celebrated passage in the book of Job, ch. xix. p. 25, has long with great probability been explained to signify that release from present distress and restoration to health and enjoyment, which Job expected and at length obtained:—but, does it follow that all other passages, in the antient Jewish writings, which exhibit with apparent strength the signature of a future life, are to be limited to the short compass of mortal existence? Yet in this manner, though not without difficulty, our author explains and confines them. We incline, at present, to ask with Dr. Jortin, "who ever heard of such a thing as a devout Epicurean," and to say with him, "that the strain of piety and devotion which discovers itself in those books, and distinguishes them eminently from all Pagan compositions, is a proof that the authors entertained hopes beyond the present state and scene of things*."—Mr. Amner on the whole concludes 'that, as the Mosaic system seems not to have taught, so neither did the thoughts of the antient Hebrews go so far as to the soul's immateriality or immortality:'—but here a question occurs: if it be thus, how is it that the Jews had those apprehensions of a resurrection and a future state which they certainly discover in the days of our Saviour?—After a quotation from the epistle to the Hebrews, ch. xi. ver. 8, and following, a reply is offered in these words—'Here, I conceive, much more is supposed than the reader will be able to find in the book of Genesis—unless he shall be pleased to assume in the reading that principle of Cabbalism, allegory, or spiritual and recondite meaning, call it what we will, which seems to have been prevalent or popular among some of the Jews, and which it cannot, I think, be denied, that the writers of the New Testament had in some degree, and St. Paul and the author of this epistle had in no small degree adopted. And if so, why may we not suppose that something of a like proceeding may have been applied to some other passages of the Old Testament, which may seem to have been full as promising in their appearance and as proper for it, and of course a sense given to them more sublime, recondite, and spiritual, than might at first have been intended.'—To this should be added the author's remark that the *Pharisees* were much addicted to the *Greek* philosophy; with which therefore St. Paul, who had been so strictly and zealously united with that party, must have been well acquainted; and 'where (he asks) would be the wonder, if in such a mind, the principles of Christianity being received, the ideas of a former system should still, in some degree, remain (conceiving of the matter in a human way only) and even gain at some times the ascendancy?'

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* See M. Rev. for Feb. 1774, vol. l. p. 159; also Aug. 1776, vol. lv. p. 113.

† P. 67.

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* Jortin's Sermons, vol. vii. p. 318, &c.

These inquiries relative to the resurrection employ the six opening chapters of the volume; in the prosecution of which subject, most if not all of the scriptural passages relative to it are investigated. On the question whether the apostles and first Christians expected the coming of Christ before the end of the age in which they lived, this writer answers in the affirmative. He appears to apprehend that the *coming of the Son of man* in the destruction of Jerusalem, and what is farther termed *the end of the world*, are so blended together in the discourses of Jesus, that the early disciples mistook to such a degree as to explain each of one and the same period. When Mr. Amner places St. Paul in this number, we must confess that we hesitate; even though he reminds us of the apostle's own acknowlegement that the *treasure* was *in earthen vessels*, and asks, 'where then would be the wonder, if it should have received from thence some tincture?'

For a farther view of these subjects, we must refer to the work; only remarking that the author is somewhat fastidious in his censure on Whitby and Doddridge, when he takes notice of the uncertain manner in which they have attempted an explication of 2 Cor. v. 1, and following: 'it may not (he says) be incurious to observe their needless, and almost wilful and blameable embarrassment;' to which he adds;—'the true account of the matter seems to be, that neither of these two pious and popular persons could be willing, for whatever reasons they were averse from it, that the meaning of the place should be what it is, and have accordingly embarrassed both themselves and their readers. In all inquiries after truth, says a celebrated writer, it is almost every thing to be once in the right road. Of the truth of this, and infelicity of the contrary, have we not in these instances some little illustration?'

The difficult, and we may say delicate, subject of *Inspiration* is considered in the two next chapters. Mr. Amner attends to the facts, and then to the doctrines, recorded in the scriptures; and he asks whether that full and constant inspiration, for which divines have contended, was necessary? he apprehends that it was not.—Respecting the doctrine of Christ, he regards it as being not of that mysterious, difficult, and abstract nature, which would make this requisite. To illustrate this idea, he collects numerous summary passages of Christian truth, which clearly and fully, in his view, establish the point: proving that the instructions of the gospel are simple and plain, though practical and most important. According to this account, it may be asked, 'how shall we know what is or is not the word of God?' To which it is replied, 'that, as we cannot always and with the precision which seems to be intended in the question, do this, so neither does it seem to be very necessary.' Mr. A. proceeds farther to explain and apply this in a rational manner. Indeed, we might collect much from this part of the work that is worthy of the reader's careful notice: the few following lines afford some just notion of the writer's opinion:

> 'I may conclude then, I suppose, that the books now making up the volume, or canon, as it is sometimes called, of the Old and New Testament, which is confessedly the best and most curious single book in the world, are not however all of them, nor any one of them, perhaps, in all its parts, of the same equal and unvaried excellence, and of the same uniform and high authority, however this notion of them may have in general prevailed, but may be reasonably read with something more of discrimination and taste, than the teachers and pastors of most churches have in general allowed; and would perhaps be more profitably read, and with greater cordiality and acceptance, if read under the influence of a less superstitious spirit, and with more attention paid to what we feel them to be in the reading, than to any such external characters and denominations of them, as may indeed silence, but do not always satisfy the reader.'

In the first of these chapters, is introduced a short extract from a letter written by Dr. Lardner, many years ago, in reply to this author's inquiry concerning the best *Harmony*. "I think (writes the Doctor) Le Clerc's the best; and Dr. Doddridge agrees with that in the main:—but I think the study of harmonies of little importance: indeed almost vain and fruitless: for every Christian can carry on our Saviour's history in the order of time, as to the main parts: and on difficult and doubtful points the harmonies are seldom right, but wrong, and mislead men. Macknight is a good commentator: and would have been better, if he had not been an harmonizer: his harmony is perplexed and intricate to the last degree."

In the succeeding chapter, the writer returns to St. Paul, and endeavours to prove that his account of *justification by faith* is 'the same substantially with our Saviour's doctrine of *repentance and remission of sins*, only reasoned on and stated in a more elaborate and systematic manner.' The conclusion drawn from the whole is—

> 'That by far the larger part of those controversies by which Christian churches have suffered themselves to be divided, are of an interminable nature; the appeal, in many of them, being made to writers whose commission was limited, and did not perhaps extend so far; and who being in the possession, by divine vouchsafement and revelation, of some few general and interesting ideas concerning the life, character, and resurrection of Christ, the necessity of repentance,

certainty of pardon, and of a future state and judgment, were left, unless in some very peculiar and extraordinary cases, as in those of Acts xth and xvth for instance, to speak of them and represent them, very much in their own way, and agreeable to their respective educations, relishes, and natural temperament and turns of mind; which seem in fact to have been very different.—And why then, if this may have been the case, pursue with so much zeal and earnestness some of the more minute and nicer questions in theology, and seek the answer to them where, in all probability, it is not to be found, and from writers who might not perhaps, to cases of such a sort, be quite competent?'

Of the tract on the prophecies of Daniel, which here forms ch. x. and is now, we apprehend, somewhat altered and abridged, we shall take no farther notice than by a reference to an account which was given of it when it first appeared as a separate work. (M. Rev. vol. lv. p. 113.) Nor shall we detain the reader long concerning the chapter which follows, *on the Revelation.* Mr. Amner seems to think it mistaken and even illiberal to explain some passages in this book, and that of Daniel, as relating to the Pope and the church of Rome; in which sentiment we cannot concur with him. He plainly appears, indeed, to have considerable doubts as to the authenticity of the book of Daniel and of St. John's Revelation; concerning the latter, he says, 'I conclude that the writer of this book was certainly a Christian, and also a zealous Jewish Christian, who, feeling much for the sufferings of his brethren, has accordingly characterised, and even stigmatized, the two great authors of their sufferings, I mean the unbelieving Jews and idolatrous (meaning, *heathen*) Romans, by expressive and even bitter and sarcastic denotations of their respective head cities or residencies.'

It is impracticable for us to attend this writer in his *Remarks on the Prophecies of Isaiah.* He here proceeds with boldness of adventure, while he explains these predictions wholly of the Israelites and nations connected with them, and according to his plan totally removes any regard to that great object of Jewish expectation, the advent of the Messiah: by doing which, some parts of his paraphrase will to many if not to most readers bear an uncouth, and not, perhaps, the most reasonable appearance. Be this as it will, having observed that Grotius explains the last three chapters as relating to the wars and victories of Judas Maccabæus, whom he supposes to be the person *coming from Edom with dyed garments*, Mr. Amner proceeds to say,

'While the two Lowths, and with them probably the more general stream of commentators, rather choose to suppose, that not only in these, but some of the preceding chapters, we are got wholly away, as it were, from the affairs of the Jewish church, and into those of the Christian; and even into matters which will only come to pass in the last days of the world, as they explain some of the passages. Concerning which notions I can only say, that as I have not yet seen any satisfactory and convincing evidence of them, so I shall not, I hope, have any criminal and wilful objection to it, if ever aught of this kind shall hereafter seem to disclose itself; and until which time, it is humbly hoped, that the remarks of a different sort, which have been proposed above, will not be denied a patient hearing. Making no pretensions to praise, they will not, it is hoped, incur censure.'

A few pages on Baptism finish the volume; and in them we find some ingenious, sensible, and perhaps rather new remarks on the subject.—It is clear that Mr. Amner has been industrious in endeavouring to attain biblical knowlege, and in the search after truth. His work contains many instructive and useful remarks, though it may sometimes excite doubts which it does not sufficiently remove. His style often reminded us of Dr. Lardner's language and manner. Occasionally, he speaks too contemptuously of his fellow-labourers who have preceded him in this line of inquiry, but we think that he has now made a little abatement in respect to Mr. Mede.

Art. XI. *Arthur Fitz-Albini*, a Novel. 12mo. 2 Vols. 7s. sewed. White. 1798.

The chief object of this well-written novel seems to be to plead the cause of birth against fortune. It represents loftiness of sentiment, and disinterestedness of character, as exclusively allotted to the high-born; and as sources of perpetual mortification and disappointment to the possessor. Both of these representations, as universal axioms, we think, are contradictory to experience: but the general morality of the work is unexceptionable.—The story is simple. Fitz-Albini, a poor and proud young man of family, rejects an opportunity of advantageous marriage with Miss Pickman, a city-heiress, in consequence of his love for the well-born Miss St. Leger; whose pedigree at length produces her a great estate: but whose sensibility, irritated by an insolent protectress, carries her to the grave, on the eve of matrimony. Her distracted lover soon follows her.

It will not be easy to extract a passage more calculated than the following to display the author's prose, poetry, and opinion:

'Once more the time arrived at which Fitz-Albini found himself extricated from such troublesome society. As he mounted his horse, twilight was coming on; and a drizzling rain hastened the close of the day. He walked, however, a foot-pace, and gave the full range again to his expansive mind. " Detestable society!" said he to himself: "if this be society; rather let me wander all my days among the woods, that have never been marked by a human footstep! There at least I can enjoy a creation more consonant to my ideas of human dignity! My fancy will form to itself a world of its own, consistent with my early dreams of life!"—Thus he wandered on, lost in meditations; and at length digested his ideas in the following

'SONNET.

'Along the lone wood shrieks the hollow blast;
  And quick the doubling mists obscure the day:
  Where the voice echoes, or the windows cast
  Their distant glancing lights, I seek my way:
Before me, thick and sheety vapours spread,
  Seem, like a lake, to level all the vale;
  While drives the drizzling fog, and o'er my head
  The bending clouds in pillowy darkness sail.
These are the scenes, in which, howe'er I rove,
  In doubtful paths, my fancy loves to rise!
  Ideal buildings people every grove,
And fairy forests bound th' approaching skies!
  Clad in the grey obscurity, I view
  More beauteous scenes than Nature ever knew!

'The exercise of this ride gave him a night of sound sleep; and he rose with refreshed spirits to indulge, uninterruptedly, in his own studies, and his own solitary walks.

'The Autumn was hastening on—the greater part of the corn had been already imbarned: and the leaves of the forest began to assume a golden tinge, the most rich and happy of all hues for the imitation of a painter. A kind of liquid splendour sat upon the whole surrounding scenery. Herds of all sorts peopled the stubbles, and the woods; and even the swine, which, at this time of the year while they move in numbers, are very picturesque, began to take a distant range to feed on the falling acorns, as well as the refuse of the sickle and the scythe.

'Amid such scenes Fitz-Albini forgot all his cares, and felt nothing but the most exalted pleasure.—He had crossed the most distant boundary of the park; and was already some miles advanced beyond it, immersed in his own reflections, when, from the top of an hill, he surveyed a large castellated mansion beneath him, which he soon recollected to be *Penshurst*, the venerable seat of the illustrious family of *Sidney*.

'As he had not surveyed it for many years, he determined to hasten into the valley, and view it again. He enquired for the old housekeeper, who had shewn it to him, when a boy; but she was not still in her office.—He had, however, the satisfaction of hearing she was yet alive; and of visiting her at a neat house in the village, where the majestic old woman, at the age of 97, or 98, still retained not only the traces of her former beauty, but her faculties—and even her chearfulness—though she sighed at the fallen glories of the dear old hall, where she remembered so much splendour and hospitality, and at least five generations of its once-gay and renowned inhabitants.

‘ Fitz-Albini could scarcely walk over this stately building, now so chilly and deserted, without being overwhelmed with melancholy—the gallery of portraits—the curious pictures, by Holbein, of Edward the Sixth, the Duke of Northumberland, Sir Henry Sidney, and many others; the numerous likenesses by Jansen, Vandyke, Lely, &c. filled him with admiration.—The recurrence to his mind of so many illustrious names, Sir Philip Sidney, Spenser, Ben Jonson, Algernon Sidney, and Waller, almost confounded him with the fulness of his ideas.

‘ He strolled slowly up the park; and sat an hour in listening to the screams, and watching the manœuvres of the heronry, still subsisting there.

‘ During this hour, the only ideas, that were sufficiently distinct to reduce themselves into language, assumed the following form—

‘ SONNET, written at Penshurst.

‘ Behold thy triumphs, Time! what silence reigns
Along these lofty and majestic walls!
Ah! where are regal Sidney's pompous trains [*]?
Where Philip's tuneful lyre, whose dying falls
Could melt the yielding nymphs, and lovesick swains [†]?
Ah! where th' undaunted figure, that appalls
E'en heroes? Where the lute, that on the plains
The bending trees [‡] round Sacharissa calls?
And are they fled! Their day's for ever past!
Heroes and poets moulder in the earth!
No sound is heard but of the wailing blast
Through the lone rooms, where echoed crowded Mirth!
Yet on their 'semblance Melancholy pores,
And all the faded splendour soon restores.

‘ To every mind, which reflects deeply, the extinction or decay of an antient or eminent family is a subject of real and very profound regret. It is true, that to antiquity and lustre of descent both understanding and virtue are often wanting. But, if ability be more frequently conspicuous in those who have climbed from a low origin up the steep and dangerous ascent of ambition, virtue in such families is undoubtedly by far more rare. Nor is ability always requisite to attain the point of rank and wealth.—And it is too certain that the prosperous road is generally through the defiles of corruption and vice. The corrupted heart, the interested sentiments, the debased, however acute, understanding, of a low man grown great, are too apt to throw a tincture over the characters of his family for at least a century; whereas that race which hereditary honours and affluence have long

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‘ [*] Sir Henry Sidney, Lord President of the Marches, who kept his court at Ludlow Castle.’

‘ [†] Sir Philip Sidney's Arcadia.’

‘ [‡] Alluding to Waller's lines, written at Penshurst.’

placed above what is low, servile, and meanly ambitious, have a much greater probability of being distinguished by elevated ideas, and pure independent souls.'

In reply to this assertion, it would suffice to point into the world. Where is independence more scarce than among the high-born? What class is more regularly prodigal in youth, and more frequently dependent in age, than the nobility? Elevation of sentiment generally results from the study of those writers, who have drawn the fairest models of human excellence. If it ought, as our author fancies, to be ascribed to early impressions, high-birth is in this respect disadvantageous; for, by a natural consequence of the hours and customs of the fashionable world, the children of the great are in their early years left more than others to the care of servants, and consequently receive their first impressions from persons of the lower ranks.

These volumes certainly merit perusal, and are evidently the production of no common writer.

Art. XII. *Memoirs of the Author of A Vindication of the Rights of Woman.* By William Godwin. Small 8vo. pp. 200. 3s. 6d. Boards. Johnson. 1798.

Vulgar tears fall and evaporate without leaving any trace behind them: but the tear of affection is often chrystalised by the power of genius, and converted into a permanent literary brilliant. Mr. Godwin, whose abilities are indisputable, endeavours thus to dignify and render illustrious his sorrows for the loss of his wife; we therefore regret the necessity of observing that not only the general reader, but the most judicious and reflecting part of mankind, will arraign the prudence and the utility of these memoirs, though he himself commences them with this sentence of high expectation:—'there are not many individuals with whose character the *public welfare* and *improvement* are more ultimately connected, than the author of A Vindication of the Rights of Woman.'

After an exordium so splendid, we could not expect to find such a narrative;—a narrative which we must indeed read with pity and concern, but which we should have advised the author to bury in oblivion. Blushes would suffuse the checks of most husbands, if they were *forced* to relate those anecdotes of their wives which Mr. Godwin voluntarily proclaims to the world. The extreme excentricity of Mr. G.'s sentiments will account for this conduct. Virtue and vice are weighed by him in a balance of his own. He neither looks to marriage with

respect,

respect, nor to suicide with horror. He relates with complacency of Mary Wollstonecraft, afterward his wife, that she cultivated a *platonic* affection for Mr. Fuseli the painter:—that she cohabited with Mr. Imlay as his wife, took his name, and had a child by him, without being married; and that she even lived with Mr. G. himself, and was pregnant by him; and that it was only her pregnancy which induced them to think of marriage; fearing that, otherwise, she might be excluded from society. He gravely records, also, (what was mentioned at the time in the Newspapers, and was considered by some persons as calumny,) her attempt to drown herself in the Thames, in consequence of the ill-treatment which she experienced from Mr. Imlay.

How the public welfare and improvement are connected with or can be advanced by the studied and uniform eulogium of such conduct will not be easily perceived; nor will any reader of discernment, who appreciates the merit of this unfortunate female, even on the evidence of her own husband, be able to say with him that 'there are no circumstances in her life that, in the judgment of honour and reason, could brand her with disgrace.' Peace to her manes! She was the child of genius, but of suffering: of talents, but of error!

Most of the incidents which composed her short life are neither very singular nor very striking. Where she was born her husband does not know. She commenced the career of fame, like Milton, Sir Richard Blackmore, Dr. Johnson, and others, by keeping a school;—and she then became a writer for a bookseller, and an occasional critic. She attracted notice by entering the lists against Mr. Burke, and particularly by her *Vindication of the Rights of Woman*; by the publication of which, in the opinion of her biographer, 'she will perhaps be found to have performed more substantial service for the cause of her sex, than all the other writers, male or female, that ever felt themselves animated in the behalf of oppressed and injured beauty.' Though this must be deemed exaggerated praise, it may be forgiven from a husband, who, no doubt, most sincerely mourns her loss; and our other female authors must not take it amiss that he should wish to have it believed, that 'no female writer ever obtained so great a degree of celebrity throughout Europe.'

Mr. and Mrs. Godwin possessed congenial minds, and perhaps no two people better suited each other; though, (as this memoir relates) at the first time of their meeting, they did not reciprocally excite any very prepossessing impressions. At last, however, a strong and mutual affection took place, and ripened into love.

'There was (Mr. G. says) no period of throes and resolute explanation attendant on the tale. It was friendship melting into love. Previously to our mutual declaration, each felt half-assured, yet each felt a certain trembling anxiety to have assurance complete.'

'Mary rested her head upon the shoulder of her lover, hoping to find a heart with which she might safely treasure her world of affection, fearing to commit a mistake, yet in spite of her melancholy experience, fraught with that generous confidence, which, in a great soul, is never extinguished. I had never loved till now; or, at least, had never nourished a passion to the same growth, or met with an object so consummately worthy.'

To this account of the sincerity and ardor of their mutual passion, it is concisely added—'*We did not marry;*' and then follows this attempt at a justification:

'It is difficult to recommend any thing to indiscriminate adoption, contrary to the established rules and prejudices of mankind; but certainly nothing can be so ridiculous upon the face of it, or so contrary to the general march of sentiment, as to require the overflowing of the soul to wait upon a ceremony, and that which, wherever delicacy and imagination exist, is of all things most sacredly private, to blow a trumpet before it, and to record the moment when it has arrived at its climax.'

Apprehending that this very refined and sentimental logic would not be sufficient to convince the public of the propriety of their conduct in this respect, Mr. G. adds—'There were other reasons why we did not immediately marry. Mary felt an entire conviction of the propriety of her conduct.'—We question this. Her experience, with Mr. Imlay, of the miserable consequences to which a woman exposes herself by an unmarried connection, *must* have taught her the *imprudence* at least of disregarding the law of society respecting marriage. No evil may result from recording the vow of love: but *many* evils *must* result from a contempt of marriage. It is one of the first institutions that are essential to social order.

On this subject, however, Mr. G. rather gives his own opinions than those of his wife; or he exhibits her's with the colouring of his own system thrown over them. We apprehend that he has done this also in the account which he has given of her religion (p. 33):

'Her religion was, in reality, little allied to any system of forms; and, as she has often told me, was founded rather in taste, than in the niceties of polemical discussion. Her mind constitutionally attached itself to the sublime and the amiable. She found an inexpressible delight in the beauties of nature, and in the splendid reveries of the imagination. But nature itself, she thought, would be no better than a vast blank, if the mind of the observer did not supply it with an animating soul. When she walked amidst the wonders of nature, she was accustomed to converse with her God. To her mind he was pictured as not less amiable, generous and kind, than great, wise and exalted. In fact, she had received few lessons of religion in her youth, and her religion was almost entirely of her own creation. But she was not on that account the less attached to it, or the less scrupulous in discharging what she considered as its duties. She could not recollect the time when she had believed the doctrine of future punishments. The tenets of her system were the growth of her own moral taste, and her religion therefore had always been a gratification, never a terror, to her. She expected a future state; but she would not allow her ideas of that future state to be modified by the notions of judgment and retribution. From this sketch, it is sufficiently evident, that the pleasure she took in an occasional attendance upon the sermons of Dr. Price, was not accompanied with a superstitious adherence to his doctrines. The fact is, that, as far down as the year 1787, she regularly frequented public worship, for the most part according to the forms of the church of England. After that period her attendance became less constant, and in no long time was wholly discontinued. I believe it may be admitted as a maxim, that no person of a well furnished mind, that has shaken off the implicit subjection of youth, and is not the zealous partizan of a sect, can bring himself to conform to the public and regular routine of sermons and prayers.'

The matrimonial happiness which Mr. and Mrs. G. enjoyed was but of short continuance. Their marriage was declared in April 1797, and on the 10th of September following she died in childbed, aged 38. The last chapter relates the particulars of her death, perhaps with more than necessary minuteness: but Mr. G.'s feelings on the occasion do him credit, and it is impossible not to feel with him. It is added;

'Her remains were deposited on the 15th of September, at ten o'clock in the morning in the church-yard of the parish church of St. Pancras, Middlesex. A few of the persons she most esteemed attended the ceremony; and a plain monument is now erecting on the spot, by some of her friends, with the following inscription:

" Mary Wollstonecraft Godwin,
" Author of
" A Vindication
" of the Rights of Woman.
" Born, XXVII April MDCCLIX.
" Died, X September MDCCXCVII."

A portrait of Mrs. Godwin is prefixed to this volume, engraved by Heath, from a painting by Opie.

Art. XIII. *Posthumous Works of the Author of A Vindication of the Rights of Woman.* Small 8vo. 4 Vols. about 190 Pages in each Volume. 14s. Boards. Johnson. 1798.

The contents of these posthumous volumes are a novel, or rather the fragment of a novel, intitled "The Wrongs of Woman, or Maria;"—Lessons for a child;—a series of Letters to a gentleman (we conclude, Mr. Imlay) who lived with her for a short time at Paris in matrimonial intimacy, but without marriage, and who left her pregnant, and finally formed another attachment;—a letter on the present character of the French nation, written from Paris, Feb. 15, 1793;—an introductory letter on the management of infants, with heads for a series of letters on the subject;—letters to Mr. Johnson, the bookseller;—extract from the Cave of Fancy, a tale;—a short essay on Poetry, and our relish for the beauties of nature;—and Hints, chiefly designed to have been incorporated in the Second Part of the Vindication of the Rights of Woman.

Mr. Godwin, the editor, with a partiality which all readers of feeling will be tempted to excuse, supposes that, had his wife lived to fill up the sketch exhibited in the fragment intitled "The Wrongs of Woman," (which, in its present state, occupies the first and second volumes,) it would have given 'a new impulse to the manners of the world.' Novels, however, though generally read, and though it is now the practice to make them the vehicles of new opinions, do not make so permanent an impression on the mind as their authors may imagine. That writer must be vain indeed who fancies that, by a fictitious tale, however well told, and interspersed with fine sentiments, he can give a new impulse to the manners of the world. Had Mrs. Wollstonecraft Godwin lived to finish her "Maria," the story might have been more satisfactory to her readers: but its moral effect or utility would not, we apprehend, have been at all increased. It is a proof of her genius; and the incidents are designed to justify an opinion respecting marriage, which circumstances of her own history, together with her husband's system, might have impressed deeply on her mind, viz. that it is the source of the greatest evil in society, and that women particularly suffer by it: but we ought to recollect that a particular recital, whether real or feigned, of matrimonial vice and misery, is no argument against the institution of marriage; which, on the whole, as Dr. Johnson says, "is no otherwise unhappy than human life is unhappy." Though the laws concerning it are far from being perfect, and might be much improved, we should beware of lessening the respect that is due to this legitimate bond of love; and of so blackening the picture of married life,' as to leave an impression on the public mind favourable to love unrecognized by the law.

Mrs. Godwin says, in her preface, that 'she should despise, or rather call her an ordinary woman, who could endure such an husband as she has sketched:' but we would observe that the atrocious conduct of the husband does not justify *all* the subsequent conduct of the injured wife; and it is better to persuade the sex to submit to some inconveniencies, than to encourage them to break down all the barriers of social virtue, and to prompt them to exclaim with Eloisa

> "Curse on all laws but those which love has made."

We offer these remarks not because we wish to abet tyranny in husbands, and to persuade wives, under the most cruel treatment, to think of nothing but tame unconditional submission, but because we think it a pernicious doctrine that a woman, when she deems herself ill-used by her husband, has a right to leave him, and to select another man to supply the husband's place. In all connections, evils or disagreeable circumstances may arise: but society is at an end if every individual be permitted to redress his own grievances;—and we add that religion is at an end if every female, who is *crossed in love*, or disappointed in her husband, is to be encouraged to commit an act of *suicide*.

While, therefore, we would do ample justice to the abilities manifested in this fragment, we cannot admire its moral tendency. Mrs. Godwin might tell us, perhaps, were she now alive, as she said of us in one of her letters to Mr. Johnson, that we have a "*cant* of virtue:" but we hope that we *love* it, and are sincerely anxious to promote its interests; especially among the fair sex, who, by reading novels, may possibly be turned out of its paths. Indeed, we are almost ashamed to *argue* on these topics against the opinions of Mrs. Godwin; for we think that no great portion of experience, of common sense, and of consideration, can be requisite to enable every reader to controvert her doctrines.

The Letters to Mr. Imlay, which occupy the third and part of the fourth volume, would probably have been suppressed by most husbands: yet Mr. Godwin not only publishes them, but introduces them with a preface, in which he declares them 'to contain the finest examples of the language of sentiment and passion ever presented to the world, and to bear a striking resemblance to the celebrated romance of Werter.'—They are indeed, as Mr. G. says, 'the offspring of a glowing imagination, and an heart penetrated with the passion it essays to describe;' and, in reading them, we have lamented that a heart so animated with true passion should have met with so cold a return. Her love, however, was not combined with sufficient prudence; and hence perhaps arose her misery, of which these letters will now remain a monument. Some expressions in them are not the most delicate :—but, instead of attempting to give a general character of them, we will extract Letter II.

'I obey an emotion of my heart, which made me think of wishing thee, my love, good-night! before I go to rest, with more tenderness than I can to-morrow, when writing a hasty line or two under Colonel ——'s eye. You can scarcely imagine with what pleasure I anticipate the day, when we are to begin almost to live together; and you would smile to hear how many plans of employment I have in my head, now that I am confident my heart has found peace in your bosom.—Cherish me with that dignified tenderness, which I have only found in you; and your own dear girl will try to keep under a quickness of feeling, that has sometimes given you pain—Yes, I will be *good*, that I may deserve to be happy; and whilst you love me, I cannot again fall into the miserable state, which rendered life a burthen almost too heavy to be borne.

'But, good-night!—God bless you! Sterne says, that is equal to a kiss—yet I would rather give you the kiss into the bargain, glowing with gratitude to Heaven, and affection to you. I like the word affection, because it signifies something habitual: and we are soon to meet, to try whether we have mind enough to keep our hearts warm.

* * * *

'I will be at the barrier a little after ten o'clock to-morrow.——
Yours——'

This was an assignation; and we are told, in the note, that a child was the consequence, and that it is called the "barrier girl," from a supposition that she owed her existence to this interview!—

The other pieces require no particular notice.

MONTHLY CATALOGUE,

For NOVEMBER, 1798.

EDUCATION.

Art. 14. *Outlines of a Plan of Instruction*, adapted to the varied Purposes of active Life. To which is added, a detailed View of the System of Studies [Commercial and Professional], Moral Management, Discipline, and Internal Regulations, adopted in the Literary and Commercial Seminary established by the Rev. Samuel Catlow, at Mansfield, Nottinghamshire. Folio. 5s. Boards. Johnson. 1798.

In the first part of this tract, Mr. Catlow has detailed his ideas on the subject of education in general; and he submits them to the mercantile and other middle classes of the community, with a view of remedying the defects in the prevailing mode of educating youth.

These defects, he conceives, arise principally from the want of a systematic plan of instruction, which would comprehend not only the ordinary objects of education, but a strict attention to the formation of the moral character and the communication of liberal knowledge; for he complains that the first feelings of our youth are not sufficiently arrested in the cause of virtue and morality, nor their first dawnings of sentiment and intelligence so skilfully directed, as to promise a considerable share of meridian splendor; 'it is,' he thinks, 'too much the lot of mankind to pick up their notions of morality, as they lie accidentally scattered in the walks of life, and not to gain them from a liberal scheme of instruction, early commenced, and perseveringly pursued; and also to glean their scanty scraps of knowledge from the desultory conversation of more privileged characters.'

In order to form a system of education which shall comprehend both these valuable objects, the author proceeds to consider the proper province of classical acquirements, the general tendency of mathematical studies, the importance of Philosophical Tuition, Natural History, the Study of the Human Mind, the Religious, Social, and Moral Relations of Man, and lastly History.—The observations which occur on these topics display much good sense, but are very general and abstract; and seem calculated as much to display the learning of the writer, as to assist the judgment of those to whom they are professedly directed, 'the mercantile and middle classes of the community.'

In the second part, we find a detailed view of the system of studies in the Mansfield Seminary.

For young people under the age of thirteen, whatever may be their future employment, the prescribed studies are Pronunciation and Reading, both Prose and Verse; Writing; Arithmetic and Book-keeping; First Principles of Mathematics; Geography, in its general principles and application; *General* Grammar, combined in the accurate study of the English, Latin, and French Tongues, &c.

The line of Studies immediately referable to commercial life consists of, a critical attention to Grammar and the rules of Composition; Arithmetical, Algebraical, and Mathematical Studies, till the pupil shall be prepared for the simple and the complex operations of the counting-house, and also for an investigation of the laws of nature and the general system of the universe; Natural Philosophy, with a view to the general illumination of the mind and the security of important advantages in various lines of trade and manufactures; Geography, antient and modern, with the use of the globes; Natural History; general view of the natural and intellectual Powers of Man; System of ethical or moral Principles; and History, antient and modern, &c.

Of those who are destined for the Professions, the studies are Latin translation, &c. English composition founded on classical authority; Logic, and the *Belles Lettres;* the Greek and Hebrew Languages, where required; antient Geography, combined with modern; Mythology of the Antients; Natural History; Mathematics and Natural Philosophy; History, antient and modern.

Our readers will perceive that this is a very uncommon, liberal, and mprehensive plan of education; and it will also strike them, per-ps, that even that part of it, which professes to relate only to those ho are designed for commercial life, comprises subjects of the most bstract and abstruse kind; as those undoubtedly are which relate to quiries into 'the nature and intellectual powers of man.' No doubt, Mr. Catlow can at the same time prepare his pupils to discharge roperly the active business of life for which they are destined, and so initiate them in those higher and more philosophic pursuits in hich even the learned sometimes find themselves bewildered, he will e well entitled to their thanks and those of the public: but we can-ot help observing that it is infinitely more easy to form plans of this kind than to execute them.

Mr. C. gives also a minute detail of the management of his semi-ary as it relates to the food, air, exercise, and hours of study of his pupils: it appears to us exceedingly judicious.

Art. 15. *Pity's Gift:* a Collection of interesting Tales, to excite the Compassion of Youth for the Animal Creation: ornamented with Vignettes. Selected by a Lady. 12mo. pp. 148. 2s. Boards. Longman. 1798.

A kind attention to the comfort of brute creatures, according to the state assigned to them by Providence, is an evident branch of virtue. Should a man be naturally void of such sentiment of feeling, which is surely rare, let him attend to reason, and especially to Christ-anity, which will awaken it, and teach its due regulation: for in this, as in other exercises of the heart and passions, there may be affectation or excess.—We trust that we may congratulate our countrymen on a considerable abatement of those cruel sports which former years have known. In great cities, especially in a metropolis, teeming with miseries of every kind, there will be too many proofs of a barbarous disposition: yet, amid these obstructions, we are willing to ope that humanity rather gains ground among us.—As *Pity's cause* ught always to be pleaded, we cannot but approve the exertions of his lady who presents these selections to youth, in favour of the *ani-al creation*. They are fifteen in number, and the greater part are rawn from the "Gleanings" of Mr. Pratt. The stories, whatever inute defects they may have, will interest the attention of youth, d are calculated for their improvement.

rt. 16. *Familiar Conversations for the Use of young Children*, interspersed with Stories and adorned with Cuts by their very good Friend, Harriet Mandeville. 12mo. 2 Vols. 1s. Low. 1798.

Mrs. Barbauld has excited numerous imitators in the line of early in-ruction; and several of her followers have, on the whole, succeeded ery well. The present 'very good' preceptress offers what is proper, d useful, to the attention of her young scholars. In page 40 of e second volume, she seems to separate *poultry* from the *animal* race: is, we have no doubt, is a mere inadvertence; yet things of this na-re are of some little moment when, as *instructors*, we are addressing rselves to children: whose first and leading ideas, we can easily sup-ose, will be caught and in some measure fixed by these conversa-ons.

Art. 17. *Scripture-Histories*, or interesting Narratives extracted from the Old Testament, for the Instruction and Improvement of Youth. By Mrs. Pilkington. 12mo. 2s. stitched. Newbery. 1798.

This lady is already well known in the line of writing for young readers. ‘Having observed (she now says, in the introduction to the present work) the various gradations of the human understanding, from its earliest state of pupilage to that of manhood, I have ever found, that it is much easier to *lead to virtue, than to deter from vice*, and that instruction makes a deeper impression, when indirectly conveyed, than when forced on the mind in the form of reproof.’ On this principle, she proceeds in these essays for the assistance and improvement of the rising generation. The narrations from sacred history are here agreeably introduced, and interwoven with the circumstances and conduct of a lady and two nieces who were placed under her tuition. Eight or nine narratives are given, and in that manner and with those connections which have a very probable and powerful tendency, not merely to gain present notice, but to make a profitable and durable impression on the heart. A pretty frontispiece decorates the volume.

Art. 18. *Tales of the Cottage*, or Stories moral and amusing for young Persons; written on the Plan of that celebrated Work, *Les Veillées du Chateau*, by Madame la Comtesse de Genlis. 12mo. 2s. Newbery. 1798.

A collection of interesting stories; the actuating principle of which is, according to the account in the preface, ‘to promote a love of virtue, and create an abhorrence to [from] vice.’—We observe a mistake, p. 214. l. 17. where the word *latter* should no doubt have been *former*;—and again, p. 43. l. 1. ‘had *broke* from’ should be ‘had brok*en* from.’ These, and some other little inadvertencies, derogate not much from the real merit of the work; which may safely be recommended to the attentive perusal of those for whom it is particularly designed, as calculated to please, inform, and improve.

Art. 19. *Moral Amusements*, or a Selection of Tales, Histories, and interesting Anecdotes, intended to amuse and instruct young Minds. 12mo. 1s. 6d. Vernor and Hood. 1798.

So many are the selections of this kind which have presented themselves to the public, that it can hardly be supposed that, in one form or another, and in different works, we should not have met with those which are here collected. The editor has given neither preface nor advertisement to usher them into the world; nor does he pretend that they are novel. Their tendency, however, which is to promote a virtuous benevolent conduct, certainly recommends them to notice; besides which, the tales are interesting, and can hardly fail of exciting young minds to proper reflections;—reflections, which, when attended by suitable regulations and admonitions, from more experienced and faithful friends, may prove very beneficial to the instructed, and in their consequences useful to others.

Art. 20. *True Stories*, translated from the French, for the Amusement of good Children. By a Mother. 12mo. 1s. Egerton. 1798.

Why does the title-page of this pretty little volume confine the circulation of it to *good* children? We should rather suppose it intended for the use and entertainment of *any*, or *all*; to *make* them good, or to assist in confirming them in what is commendable.—The tales are short, agreeable, and well adapted to inspire just and right sentiments in young and flexible minds, and to encourage the growth of happy dispositions.

NOVELS.

Art. 21. *Augusta;* a Novel, in French. 12mo. 3 Vols. 200 Pages in each. Dulau and Co. London.

Augusta, an English young lady, accompanies her friend to Paris, where she falls in love with a French coxcomb, the Marquis of Valbost; whom she improves. Her father arrives with a Mr. George, to whom her hand is destined, but who very properly promotes her union with the Marquis, on learning the state of her heart. There are some episodes: in which, as in the whole work, we see little either to praise or to blame.

Art. 22. *Rosalind de Tracey.* By Elizabeth Sophia Tomlins, Author of the Victim of Fancy. 12mo. 3 Vols. 10s. 6d. sewed. Dilly. 1798.

If the critical reader should not meet, in this work, with language so elegant, sentiments so refined and appropriate, and characters so boldly conceived and delineated, as in a few productions of the highest order in this class, he will yet find in it a tale not uninteresting, and a concatenation of probable incidents, connected with such displays of life and manners as will amuse the fancy without vitiating the heart. We reckon it among the merits of this production, that it exhibits no very aggravated pictures of human depravity, nor creates characters heroically and perfectly virtuous; for we agree entirely with Mrs. D'Acre, one of the most interesting personages exhibited in this groupe, in 'entertaining very serious objections to such compositions as display crimes which rather tend to harden than amend the mind;' and we cannot perceive that to decorate humanity with superhuman virtues is calculated either to instruct or to amuse.

Among the characters introduced, are those of a family of *Quoters;* which, we think, will appear as entertaining in this representation as they are ridiculous and disgusting in reality. The following passage will give the reader a sample of them.

'The ladies had not yet entered the drawing-room, on the evening the party were expected, when they were announced; nine in number. Mrs. D'Acre hastened to receive them, and Rosalind returning her compliments for their inquiries, all observed her altered looks—Mrs. Haye, in the usual strain of quotation, saying:

> " Sickness sits on her like an untimely frost
> Upon the fairest flower of the field."

'Upon this Miss Catharine, in a low voice, said "The field so late the hero's pride." Miss Mary, drawing up her glove, muttered "Look like the innocent flower, but be the serpent under it." And Mrs. Haye saying she hoped all danger of a relapse was over, even the younger sister could not let it pass without sighing out "Hope, thou nurse of young desire."

'Some general conversation was, however, entered on, and they were evidently under more restraint than when at home; and sate still without any violent expressions of anxiety or curiosity on the passers-by in the great road, which, though remote, was within view of Mrs. D'Acre's windows; only now and then an observation would drop, that such a man was like Hudibras; that he rode as if he had but one spur on, and the appropriate lines quoted, which another immediately answered:—

"Lady, your bright
And radiant eyes are in the right."

And on Mrs. Haye's mentioning, that her son would have been with them, but was gone to receive an intimate friend of his just expected from India, who had been detained uncommonly long on the sea, Miss Mary emphatically repeated "There let him sink, and be the seas on him:"—adding—

"Le sage a souvent fait naufrage
Quand il croyoit toucher au port."

'On Mr. Leslie's entrance, their spirits being enlivened, the budget was opened: anew he complimented each on their looks, and the young ones on their growth, since he last saw them; but mistaking the name of the youngest, who always set him right, he begged her to excuse him, to which one immediately said,

"I am myself, and call me what you please;"

and on Mr. Leslie's saying, such errors would happen where the name was thought less of than the face, her sister answered for her;

"Her face, my thane, is like a book where men
May read strange matters."

'Miss Mary, who was seated on the other side of him, hitching only at the word error, repeated

"Are we in life thro' one great error led,
Is each man perjur'd, and each nymph betray'd?"

And Mrs. Haye, who attended more to the conversation of her children than any thing else, called out in a voice unusually loud, for a drawing-room;

"Of the superior sex art thou the worst,
Or I, of mine, the most completely curst?"

There is perhaps something overcharged in this picture; but praise must still be allowed to Miss Tomlins for holding up the mirror to a set of Beings who impede rational and original conversation, by the extreme abuse of an elegant talent.

Art. 23. *Anecdotes of two well-known Families.* Written by a Descendant. Prepared for the Press by Mrs. Parsons. 12mo. 3 Vols. 10s. Boards. Longman.

Though this novel does not exhibit those highly-wrought scenes of distress of which writers of fictitious history are generally fond, it is sufficiently impassioned to affect the heart and to engage the attention. The character of an artless and innocent girl, blest with a good understanding and educated in virtuous principles, is well supported in the delineation of Ellinor, the heroine; and the mystery which hangs over her birth (*the old story*) fully answers the desired purpose of keeping the reader in suspence: but we think that the manner in which this mystery is at length dissipated is liable to some objections.—Lord and Lady P. are well delineated; and to those who are best pleased with the contemplation of *virtuous* characters, Lord and Lady B. may furnish rational entertainment, and perhaps excite laudable emulation.—It were to be wished, however, that the writer had not been so fond of introducing Bridget and her mother. Mrs. Parsons should have recollected that low characters are to be tolerated in novels only when they display considerable wit or drollery, or some striking peculiarity.

The laudable tendency of this work is to inspire a love of virtue, with a consequent detestation of vice.

RELIGIOUS *and* CONTROVERSIAL.

Art. 24. *An Essay on Universal Redemption*; tending to prove that the general Sense of Scripture favours the Opinion of the final Salvation of all Mankind. By the Rev. John Browne, M.A. late of Sidney Sussex College, Cambridge. 8vo. 1s. Cadell jun. and Davies.

This author assumes 'that the common opinion of the eternity of future torments has made many unbelievers,' and that the αἰώνιος of the New Testament implies a limited duration of time, which refers solely to that state of things which is immediately to succeed the second coming of our Lord. Waiving any decisive opinion, we extract the corollary of his argument, as an example of easy diction and ingenious discussion:

'But it has been objected to the doctrine of Universal Redemption, that it has a tendency to weaken the ties of morality and religion, to make men careless of their conduct in this world, and to induce them to neglect the concerns of futurity. "If (it has been asked) the terrors of eternal punishments are not sufficient to restrain the evil propensities of men, how can it be imagined that the apprehension of those of a limited period will have that effect?" To this objection, so often and so triumphantly urged, it seems sufficient to reply that, although the punishments of futurity may not be, strictly speaking, *eternal*; yet, compared to the powers of our imagination, they are so, when we are assured that they will be much longer and much more severe than any we may meet with in the present life. The word αἰώνιος, though it evidently relates to a finite duration, yet it as evidently refers to a very long period, which, compared to our limited conceptions of it, may be said to be eternal, and which, when duly considered, must I think have the same practical effect.

'I will even hazard the conjecture, that one great reason why the sanctions of futurity have not had their due effect on the conduct of mankind, is this notion of *the eternity of future torments*. That it has produced much open infidelity is sufficiently evident; that it has also produced much secret infidelity seems, I think, scarcely to admit of a doubt. So enormous indeed is the disproportion between any crimes that the worst of sinners can commit, and an infinite punishment, that no one, whatever his life may have been, imagines he can have incurred so great a penalty. Every natural principle of justice and equity seems to revolt against such a supposition: the voice of Nature becomes too strong for that of imposed Faith; and every man whose conduct has been tolerably free from glaring enormities, is irresistibly led to suppose that a just and merciful Deity cannot inflict on him an infinite and eternal punishment; he therefore concludes (since he perceives no medium) that he shall escape all the evils of a future state, and enter upon a state of bliss, which, if we believe Revelation, is promised on very different conditions. To this cause we may trace that absurd and mischievous notion, that the belief of certain tenets, independant of their practical effects on the moral sentiments of the believer, can be in itself acceptable to the Deity: and that universal inclination to suppose that he will accept the easy terms of faith and adoration, instead of good works and moral obedience. Men who have unfortunately adopted the notion that their Creator has sentenced the greater part of his creatures to eternal perdition, have yet, from the secret illusions of self-love, imagined that their peculiar system of belief contained some magical talisman of sufficient power to protect them from that wrath to which they devoted without hesitation the rest of mankind. Thus the sanctions of a future state were lost or perverted; Religion was separated from morality; and the attainment of future happiness was made to depend on the implicit belief of certain doctrines, in the performance of unimportant ceremonies, or in the reveries of a heated and enthusiatic imagination.'

Art. 25. *Remarks on the Signs of the Times.* By Edward King, Esq. F.R.S.A.S. 4to. pp. 40. 2s. 6d. Nicol. 1798.

Most readers will agree with Mr. King, that the conclusion of the present century is marked by distinguishing and striking characters: but to what result they tend is wrapt in the appointment and direction of Divine Providence. With becoming awe and timidity, but with *conviction*, Mr. K. points out some parts of Scripture-prophecy, of which, he conjectures, recent events are an accomplishment. Some years ago, he expressed a persuasion * that 'the pouring out of the *seventh vial*, mentioned in the book of the Revelation, *ch.* 16. was just at hand;' and he now informs us, that 'the woe is indeed come to pass, almost in it's full plenitude.' As he had remarked concerning the vials said to be poured on the *sea* and the *sun*, some connections of an inferior kind between these great bodies, and the discoveries or improvements made by men during the periods here supposed to be represented, he now also observes concerning the *air*, on, or into which this seventh vial is said to be discharged,—'surely our attention may well be awakened by the singular circumstance of many *new* discoveries with regard to *Fixed Air*, and by the *strange* and *novel* invention of the *Air Balloon*, which took place at a time perfectly coinciding with the very first outline of the emblematical description.'

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* Morsels of Criticism, 4to. See M. Rev. for February 1789, vol. lxxx. p. 110.

Mr. K. proceeds to examine 'other features of this divine prophetical declaration and warning, which must be done with great caution, and cannot be done without horror.'—The better to effect his purpose, five verses of the chapter, from 17 to 21 each inclusive, are carefully exhibited in the original Greek. He insists that '*voices, thunders*, and *lightnings* seem, in the prophetical language of all the prophets, to denote *informations of new things*; *doctrines* and *teaching of new opinions* good or bad; *convictions of truth and bringing divine truth to light*;' under this persuasion, he says,—'We cannot but acknowledge with astonishment, that no period like that commencing about 1788, did ever so much abound with all sorts of *new informations and discoveries*; concerning remote countries, and concerning natural history; concerning new philosophical discoveries; and concerning both antient and modern history:—no period did ever so much abound with *new opinions*, and *new doctrines*;—and at the same time it must be acknowledged, that about this period, and since it's commencement, many elucidations of real truth, both abroad and in this country, have come forth with convincing light.'

Concerning the earthquake in the next verse, it is remarked that the *Greek* word σεισμὸς properly signifies a tremendous shaking of all things; 'and if such a shaking of empires and of the state of civil government is the emblematical import of these words of prophecy, to what period of the world whatever can they be deemed so applicable, as to the present; or to what state of things whatever, as to the present state of Europe?'

The verse which follows attracts peculiar notice; of which we shall give a short abstract.

Ver. 19. "*And the great city was divided into three parts, and the cities of the nations fell*:" thus translated, Mr. King regards this verse, commonly referred to Rome, as almost unintelligible: he remarks that 'πόλις, in it's truest import, does not merely signify a *city* with it's walls and buildings, but rather the *civil constitution* of a country, or indeed a *free state* as distinguished from *a kingdom*,' and he accordingly translates in this manner;—'*A state which was a great one, became divided into three portions*, (or lots) and the states of the nations (or the states among the nations, as distinguishing them from the αἱ βασιλεῖαι, the kingdoms) *fell*.'—

'If this translation be just, with what awful astonishment must we behold the events of the present day! Was not Poland a state, rather than a kingdom? it's king being merely elective.—Was it not a great one? being one of the largest, in extent of land, and in it's produce, from the fertility of it's soil, of any of Europe.—And is not Poland actually become divided into three portions, or lots?—One to Russia, one to Germany, one to Prussia. And is not this an unparalleled event! an event unlike any one that ever before happened in the world.—And an event, to which alone of all others, these words of prophecy could ever with any propriety be applied? And if the next words, *The states among the nations fell*; signify *states*, as distinguished from *kingdoms*, were not the *Netherlands* a *state?*—and is not that fallen?—Was not *Holland* a *state?*—and is not that fallen?—Was not *Genoa* a *state?*—and is not that fallen?—Was not *Venice* a *state?*—and is not that fallen?—Were not the *dominions of the house of Austria*, in Italy, *states?*—and are they not fallen?—Was not *Switzerland* a *state?*—and is it not fallen?—In short, are not all the *states* in Europe fallen?—all the states in what constituted the *Western empire*,—and belonged to the *Western church*, on which this *last* and tremendous *woe* has been poured out?—And was there ever a period of the world, when these words of prophecy could be properly and in every sense applied before?'

We must not dismiss this 19th verse of the chapter without allowing a little attention to its last clause; *and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*—Mr. K. has the concurrence of the ablest interpreters in concluding that, by *Babylon*, *Rome* is intended; 'And is not *Rome* (he asks) indeed now filled with the effects of wrath and vengeance; and torn to pieces by the scourge? are not its boasted treasures of art and antiquity, removed to another place?—are not its palaces stripped, and spoiled?—are not all her pleasant and precious things *departed* from her? Is she not consumed with the fire of the fierceness of anger and violence? Is not the *papal power* at Rome, which was once so terrible, and so domineering, at an *end?*—Was not *this end*, in other parts of the holy prophecies, foretold to be *at the end* of 1260 years?—And now let us see;—hear;—and understand. THIS IS THE YEAR 1798.—And just 1260 years ago, in the very beginning of the year 538, *Belisarius* put an end to the empire and dominion of the Goths at Rome:—leaving *thenceforward* from A. D. 538, NO POWER in *Rome*, that could be said *to rule over the earth*, excepting the *Ecclesiastical Pontifical Power*.—And if these things are so—then truly that great city *Babylon is fallen*,—*is fallen*:—*is thrown down; and shall be found no more at all*.'

We venture not to controvert this gentleman's exposition of the signs of "the *times*." They are singularly striking, and wear some features which may have a resemblance to what has been for ages obscurely and emblematically foretold: it seems, however, probable that Mr. King is rather too precipitate in his conclusions, and that he vaults over much time and ground which must be sedulously traversed before that *End*, on which he has so confidently pronounced, is fully and effectually ascertained:—but he thinks himself sufficiently guarded. . . . 'We approach (he says) unto the latter days! I tremble whilst I write! God forbid I should mislead any.—But if I do apprehend aright; I must—I ought to speak, and write with circumspection *that* which I apprehend.—I am no rash enthusiast.—I desire to be exceedingly guarded against error: and I have not the least presumptuous idea of intending to prophecy.—The word of prophecy is sealed for ever.'—His concluding words are,—'These are not days to compliment away the truth,—or to be timid in declaring it. *Truth* is awfully great. Let it ever fairly be brought to light, and left to its own energetic strength to prevail.'

Art. 26. *La Liturgia, ovvero formola delle Preghiere publiche secondo l'uso della Chiesa Anglicana, col Salterio di Davide. Nuovamente tradotta dall' Inglese nel Tosco Idioma. Da A. Montucci e L. Valetti, Professori di Lingua Italiana.* 12mo. 6s. Vernor and Hood, London. 1796 *.

Of the necessity for this new Italian translation of our Book of Common Prayer, we have nothing to say; and on the motive for undertaking it the translators are silent. It is elegantly printed: but, owing to the translators in some instances, and to the printers perhaps in others, it is incorrect. In the Gospel taken from Matthew, xxi. at the beginning, we thus read in this version—'Gesù mandò due discepoli, dicendo loro: andate nel *castello*' †. Would not *villagio* have been a more proper word, as translating from the English?

In the Collect for the 2d Sunday in Advent, *Osservarle* is written *Ossirvale*.

In the title of the first Psalm, *impiorum* is printed *impiocum*.

The words wanting in the original Hebrew are printed in *Italics*, in the translation of 1684; (see note:) here they are not discriminated by any difference of type. In short, sufficient attention does not seem to have been paid to this work, which has more errors than we can be expected to specify.

Art. 27. *Observations on the Evidence of Christ's Resurrection; the principal Objections answered, and the divine Origin of the Christian Religion clearly proved.* Two Sermons preached at the Octagon Chapel in Norwich, April 8th, 1798. By J. Houghton. 8vo. 2s. Johnson.

We decidedly object to a classical motto being prefixed to sermons, such as "*Fungar vice cotis,*" which is adopted by Mr. Houghton; and we are almost tempted to apply the hemistich of the next line, "*exors ipse secandi.*" We remember another motto, taken likewise from Horace, proposed to a clergyman who had preached an occasional sermon which he had borrowed, and was unluckily desired to print, "*Nox* SERMO *hic meus est.*" The merit of Mr. H.'s discourses, however, must be allowed. It is mentioned in the preface 'that, for the use chiefly of young persons, the author epitomized the evidence of the resurrection of Christ; and that, on a subject which has been in discussion near eighteen hundred years, little altogether new can be expected.' The intention is highly important, and the performance is respectable.

Art. 28. *Six Sermons* preached before the Right Honourable Brook Watson, Lord Mayor of the City of London. By George Stepney

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* This little volume has for some time lain on our shelves, and been overlooked.

† In an old translation of the Common Prayer into Italian, printed at London in the year 1684, *castello* is here used: but in this new translation we expected to see a new word. The Vulgate indeed renders the Greek *εἰς τὴν κώμην in castellum*; yet the words in our Book of Common Prayer are not *into a little town*, but *into a village*.

Townley, M. A. &c. &c. Chaplain to his Lordship. 8vo 3s. Boards. Rivingtons.

These Sermons are written in an unaffected and perspicuous style, and may be read with pleasure and advantage. The first discourse, on the Advent of Christ, contains a summary of the prophecies in the Old Testament, relating to the coming of the Messiah, together with the general expectation of mankind, both Jews and heathens, of some great deliverer about the time of his appearance on earth: the author enlarges on the great importance of Christ's divine mission, and concludes with practical inferences.—The second Sermon was preached on the General Fast-day. On this occasion, Mr. Townley expatiates on what he deems the national vices; in the first rank of which he places infidelity. The manner in which he expresses himself on this subject, we imagine, will be pleasing to every friend of religion and virtue.

'Among the many deviations from *religious wisdom*, which in defiance of common sense, and of all laws human and divine, disgrace this age and nation, foremost stands the spirit of *Infidelity*: by which numbers are prevailed on to account it a matter of indifference, whether the mind be impressed with any religious principles, and unbecoming man's dignity and independence to acknowledge that homage and obedience are due to a Supreme Being. This spirit of infidelity, wholly unfavourable to the attainment of religious wisdom, is cherished by the sophistry of some modern philosophers, who rob the heart of its truest happiness, and most glorious expectations, by denying the evidences of natural and revealed religion, and by infecting the minds of parents with these dangerous positions—that children are not to be predisposed to any mode of thought or action—and that they should not be instructed in the elements of moral duty, or of Christian knowledge. From this pernicious system, it is not to be expected (for by many it is not so much as desired) that the rising generation shall shew any regard for truths, not fairly presented to their minds; or any reverence for the Christian dispensation, known to them principally through the misrepresentations of its avowed enemies. To the same spirit of infidelity are likewise to be ascribed that avidity, with which profane and atheistical works are perused; and that mischievous industry, by which, under every possible form and artifice, they are recommended to universal notice.'

The object of the third Sermon is to prove that God is no respecter of persons; and that the gates of Mercy are open to all mankind, without distinction, if they lead a virtuous and religious life: but that, in proportion to the knowlege imparted to us, a more strict obedience to the laws of God may reasonably be expected. Truths of this nature can never be too much maintained; and it is but justice to say that Mr. T. places them in a striking light.

In the 4th Sermon, the author endeavours to set forth,—from the imperfection of the systems of ethics among the most enlightened philosophers of antiquity, together with their inadequate conceptions of the attributes of the Deity, the immortality of the soul, and the future state of rewards and punishments,—the necessity of a divine revelation, for the communication of doctrines so great and important. This subject has been treated so fully, and with such depth of learning and strength of judgment, by Dr. Leland, that it would be difficult to advance any new arguments:—but the Sermon before us may convey much useful information to those who are unacquainted with the works of that excellent writer.

The fifth Sermon is on the resurrection of the body;—and the sixth treats on doing justly, loving mercy, and walking humbly with our God:—which may be said to contain a compendium of our whole duty. This discourse is rational and convincing. After a satisfactory explanation of the words of the text, Mr. T. laments that strange perversity which has led mankind in all ages to mistake their most important duties, to listen to the grossest delusions, and to subject themselves to low and degrading superstitions; or at other times to deny the most self-evident truths, and to adopt opinions the most daring and impious. The latter he seems to think the prevailing vice of the present age; and we fear that the following observations are but too just:

'But at this period, and even in this nation, uncommon diligence is exerted to excite, among all ranks of people, the spirit of *Sedition* and of *Atheism*.

'Under the endearing, but abused, name of Liberty, *Sedition* disperses those descriptions of 'natural rights,' which are intended not to benefit society, but to subvert every form of government, and to annihilate all social order. The seeds of dissension and discord are sedulously sown by contending against subordination; by representing the existence of "high and low, rich and poor, master and servant, sovereign and subject," as intolerable tyranny; while those, who are true to the levelling system, are extolled as the best Friends of the People. But, though we admire the brightness of their talents, and even give credit to some among them for intending the good of their country, such political wisdom is destructive of all order, law and government.'

We may conclude with observing that in these Sermons few addresses are made to the passions or imagination, yet they will probably meet with the approbation of those persons whose object in reading is the improvement of their understanding, and the just regulation of their conduct.

LAW.

Art. 29. *The Statutes at Large*, from the Thirty-fifth Year of the Reign of King George the Third, to the Thirty-eighth Year of the Reign of King George the Third, inclusive. To which is prefixed a Table of the Titles of all the Public and Private Statutes during that Time; with a copious Index. Being a thirteenth Volume to Mr. *Runnington*'s Edition, and a seventeenth to Mr. *Ruffhead*'s. 4to. pp. 1020. 1l. 16s. bound. Law Booksellers.

We introduce this article to the notice of our readers merely for the purpose of giving them the information contained in the title-page, in order that the purchasers of our statute-law may be enabled to complete their sets.

Art. 30. *The Practice of the Courts of King's-Bench and Common Pleas*, originally compiled by George Crompton, Esq. revised, corrected, and newly arranged by Baker John Sellon, Serjeant at Law. The 2d Edition, with the Addition of Modern Cases to the present Time, and a Practical Treatise on the Mode of passing Fines and suffering Recoveries. 2 Vols. Medium 8vo. 18s. Boards. Butterworth. 1798.

The utility of books of Practice has been too long experienced by the profession to require at this time any recommendation. The present performance is in a great measure composed of the same materials with the late Mr. Crompton's work on this subject: but the largest portion of it has been newly modelled, and has received material alterations and additions. The first volume treats of the mode of proceeding in all *common* cases, where the action is a common personal action, and brought by and against common persons.—The mode of proceeding in *particular* cases, namely, where the action is brought either by or against particular persons (as peers, members of parliament, attornies, prisoners, infants, paupers, &c. &c.); or where the action itself is of a particular kind, such as ejectment, replevin, penal actions, and all real actions; these, with some detached heads of practice, as amendment, discontinuance, error, costs, together with the mode of passing fines and suffering recoveries, are comprehended in the second volume.—As fines and recoveries are become the most common assurances and conveyances, it appears highly expedient and proper to introduce into a book of practice some account of their nature and operation, and of the proceedings relating to them. The deviations as to the practical proceedings are chiefly taken from the late Mr. Serjeant Wilson's treatise on this difficult subject of our law.

To this second edition of Serjeant Sellon's work (we noticed the first in our twenty-first volume, N. S. p. 113) are added all the modern decisions connected with the subject; and no pains appear to have been wanting on the part of the author, to render his volumes as useful as possible to the profession.

Art. 31. *An Abridgment of Caſes argued and determined in the Courts of Law*, during the Reign of His present Majesty, with Tables of the Names of Cases and Principal Matters. By Thomas Walter Williams, Esq. of the Inner Temple, Barrister at Law. Author of the Whole Law relative to the Duty and Office of a Justice of the Peace. Vol. I. 8vo. pp. 950. 15s. Boards. Robinsons, 1798.

This publication gives, under their respective titles, a statement of the facts belonging to the cases determined in this reign, and the decisions of the judges. The omission of the arguments of counsel appears to us the principal, if not the only, difference subsisting between this work and the various reports from which it is compiled. After the new editions of Comyns and Bacon which have lately been presented to the profession, there could be little necessity, in our opinion, for a performance like this:—but the useless multiplication of law-books we have had frequent occasion to regret, and we are now presented with a fresh cause of complaint.

Art. 32. *An Essay on Literary Property:* containing a Commentary on the Statute of Queen Anne (8. 2 An. Ch. 19.) and Animadversions on that Statute. By the Rev. Dr. Trusler. With a Dedicatory Preface to the Lord Chancellor. 8vo. pp. 50. 1s. 6d. Shepperson and Co. 1798.

Dr. Trusler has introduced into this pamphlet many suitable and pertinent animadversions on the statute which regulates literary property; and which, as the preamble states, was passed for the encouragement of learning and learned men. It has lately been decided in the Court of King's-Bench, that an author, whose work is pirated before the expiration of twenty-eight years from the first publication, may maintain an action on the case for damages against the offending party, although the work was not entered at *Stationer's-Hall*, and although it was first published without the name of the author affixed. The entry at Stationer's-Hall is necessary only to support the action for the penalties, which may be brought by any common informer; so that the party grieved might be defeated of his compensation, unless he was entitled to his action for damages. See p. 309–312. of this Review.

We cannot approve of the manner in which the Doctor expresses himself respecting the whole body of booksellers, when he declares, 'that justice to himself, and to the literary world, obliges him to say that of all descriptions of men, booksellers are the most unfair dealers.'—This is the language of illiberality and prejudice, rather than the dictate of justice, sanctioned by experience.

EAST INDIES.

Art. 33. *The Indian Observer*, by the late Hugh Boyd, Esq. with the Life of the Author, and some Miscellaneous Poems, by Lawrence Dundas Campbell. 8vo. pp. 414. 10s. 6d. Cadell jun. and Davies. 1798.

Hugh Boyd was the second son of Alexander Macauley, Esq. of the county of Antrim in Ireland. He was born in 1746; was educated at Trinity College, Dublin; and was designed for the bar, but, instead of prosecuting his original views, came over to London, where, under the patronage of Mr. Richard Burke, he soon became known both in the literary and the fashionable world. A propensity to extravagance had already reduced him to considerable embarrassments, when in 1777 he married a lady of considerable fortune: but this relief was only temporary; for the same expensive habits still continued, and at length obliged him to accompany Lord Macartney to Madras, in the capacity of a second secretary. He remained there after his lordship's return, and died in 1794; having for some years previously to his death held the lucrative office of Master Attendant, with little advantage to his deranged circumstances. 'The political writings which the editor can now assert from undoubted authority to be Mr. Boyd's, are the Freeholder, published in Ireland in 1772; the introduction to Lord Chatham's speeches on the American war, reported and published by him; and the Whig, published in Almon's paper, (the London Courant,) in 1780.' It is to this gentleman that the author of 'Anecdotes, Biographical, Literary, and Political*,' attributes with much confidence the celebrated letters of Junius. Mr. Campbell has taken some pains to ascertain whether those eloquent productions were in fact the work of his deceased friend, and the result of his investigations amounts to something like presumptive evidence in the affirmative. In this case, the satirical poems published under the signature of Malcolm Macgregor must be adjudged to the same pen.

Our present business, however, is with a work of a very different complexion. The series of essays which compose the *Indian Obſerver* appeared at Madras in the course of the year 1794, through the medium of a periodical paper intitled the *Hircarrah*. The subjects are seldom local, and, when they are of that description, they relate solely to the incidental circumstances of the European Society at Madras. The primeval simplicity of the inoffensive Hindu, the refined luxuries of the sensual Moslem, the industrious Armenian, and the degenerate Portuguese, suggest no observations to the *Indian Obſerver*. The style of these essays, however, is entitled to commendation; and, embracing a variety of topics relating to criticism and morals, they may be perused with advantage.

Mr. Campbell's poems comprise a spirited elegy on the late Mr. Burke, to whose pen he attributes the celebrated discourses delivered by Sir Joshua Reynolds to the Royal Academy of Arts. We have also here perused with satisfaction an imitation of the fourteenth satire of Juvenal.

MILITARY *and* NAVAL AFFAIRS.

Art. 34. *Medical Diſcipline;* or Rules and Regulations for the more effectual Preservation of Health on board the Honourable East India Company's Ships. In a Letter addressed to the Hon. the Court of Directors, and published with their Approbation. By Alexander Stewart, Surgeon in Southwark, and formerly of the Earl Talbot and General Goddard East Indiamen. 12mo. 2s. 6d. Boards. Sewell, &c. 1798.

These regulations are professed to be peculiarly adapted for the use of the East India Company's ships, but much the greater part are equally applicable to every large ship's company, and particularly in long voyages. Many of the directions that are of most consequence are not new: yet, till they become universally known and practised, they cannot be too often repeated.

We remark that the author appears to be very unequal in his disposition towards seamen. 'It is proper (he says) I should here take notice of a custom, or certain mode of punishment, on board many ships, erroneously supposed slight in its nature. When a man is found asleep in his watch, and not ready at a call, it is usual to awake him by throwing a bucket-full or two of water over him, a circumstance that may be attended with very bad consequences, if the man does not immediately shift and rub himself dry, which he seldom or never thinks of attending to. It would be better by far to flog him well with a rope's end.'

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* See Rev. vol. xxv. N. S. p. 168.

--He advises that the seamen shall be *compelled* to use the cold bath once or twice in a week, and more especially within the tropics. We believe cold bathing to be an excellent practice in warm latitudes: but, except in particular instances, or where any man is so slovenly in his habits as to merit such disrespect, we must disapprove the *compulsion*. The author likewise recommends *exemplary punishments*; and in some cases in which reasonable and friendly admonition would, no doubt, have a much better effect.

As there is much useful matter in this treatise, we think it the more necessary to notice this dispostion to severity, which neither the writer's profession nor the subject sufficiently justify. In other parts of his work, he shews much general good-will towards the seamen. The following quotation we offer to our readers with pleasure:

'An imperious, harsh, or ill-natured mode of dispensing orders, or of carrying on duty, I apprehend to be as repugnant to the true spirit of discipline and subordination, as to the pure and mild principles of humanity; instead of accelerating the execution of duty, it invariably retards it, and it never fails of introducing discontent, vexation, and despondency, among the crew; states of mind which I have oftener than once observed to be highly conducive to the production of scurvy, and other diseases.'

There are many remarks in this work that are highly valuable and important, respecting the health of a ship's crew; too much attention cannot be paid to the articles of air, exercise, rest, diet, clothing, cleanliness, &c.

Art. 35. *The Elements of Military Tactics*, conformable to the System established by his Majesty's Order. Part I. By James Workman, Esq. 12mo. 2s. Egerton. 1798.

The intentions of the author of this military manual will be seen in the following copy of the advertisement prefixed to it:

'The design of this work is to comprise within a small compass, and explain in a familiar manner, the whole of the present System of Military Movement, according to the "*Rules and Regulations*" published by his Majesty's command.

'The First Part is divided into four chapters, the first of which gives definitions of the principal military terms, with miscellaneous illustrative remarks, and presents a general view of the most important parts of the new system.

'The second chapter explains the method of instructing recruits, together with general rules for the marching and wheeling of a single rank.

'The third chapter comprises the Manual and Platoon Exercises, with explanations of the purposes of the different motions, and attentions to be observed in firing; and

'The fourth chapter contains the formations and movements of the Platoon or Company.

'The *Second Part* will explain the movements of the Battalion, and the Third Part, the principal Manœuvres of an Army.'

Part I. only is now published. The four chapters, of which it is composed contain all the information that the author professes to give; and the attention which he has bestowed, in affording instruction on a subject on which almost every individual is at present personally engaged, entitles him to great praise. His compendium appears superior to various similar publications, in several respects: but we have observed one or two errors of the press, not wholly unimportant; such as *right* heel for *left* heel, p. 45. l. 22; and *powder* for *paper*, p. 55. l. 18. 'The front of the company is thus increased by one third,' p. 86. l. 8. This expression is rather ambiguous; as when the company, from three deep, as the author is describing, is formed into two deep, the front is lengthened one *half* of its former extent.

The definitions would have been more complete, had those which are the most difficult, particularly the *echellon*, been illustrated by one or two common plates.

While Mr. Workman restricts himself to the usual business of an adjutant, we find much to commend: but we are sorry that we cannot pay him the same compliment when he touches the subject of gunnery. If he aims, with a common musket, at one hundred and twenty yards, agreeably to his rule, two feet below the spot which he intends to hit, he will strike just those two feet below that spot. Or, in other words, instead of two hundred and forty yards, which he gives, he will find half of this distance, or even less, to be point blank. Indeed, the whole directions for taking aim, p. 63, are so erroneous, that we sincerely wish that he had entirely omitted them, and thus have avoided such a blemish in a work of very considerable merit.

Art. 36. *A Letter addressed to the Hon. Court of Lieutenancy*, on the present State of the Discipline of the Armed Associations of the City of London. By an Officer of the London Militia. 8vo. 6d. Debrett. 1798.

The observations contained in this letter appear to be very rational, and well calculated to render the London Associations what they doubtless wish to be, an uniform efficient force for the occasional protection of the metropolis.

Art. 37. *Minutes of the Proceedings of a Naval Court Martial*, assembled and held on board his Majesty's Ship Prince, before Cadiz, 12th June 1798, to try the Right Hon. Lord Henry Paulet, Captain of his Majesty's Ship Thalia, on a Charge exhibited against him by Lieut. Robert Forbes. By R. Tucker, Purser of his Majesty's Ship London; from the Minutes taken with the Permission of the Court. 8vo. 1s. Debrett.

The allegation against Lord H. Paulet was, that, in breach of the 33d article of war, he struck Lieut. Forbes, when in the execution of his duty, on the quarter deck of the Thalia; and the charge being established, the Court sentenced Lord Henry to be dismissed from his Majesty's service: "but, in consideration of the whole circumstances of the case, the Court did humbly presume to recommend him as a proper object for his Majesty's most gracious consideration." In consequence of these circumstances, which were of a mitigating nature, (though the rules of the service required the sentence which was pronounced,) and in purſuance of this recommendation, his Majesty has been pleased to reinstate Lord Henry Paulet in his rank in the navy.

Art. 38. *An Historical Journal of the British Campaigns on the Continent*, in the Year 1794, with the Retreat through Holland, in 1795. By Capt. L. T. Jones, of the 14th Regiment. 4to. 1l. 1s. Boards. Egerton, &c. 1797.

We, who only saw from our garret windows what passed among the armies on the continent, during the memorable campaigns above mentioned, cannot be supposed to be completely qualified to sit in judgment on the journal of an officer, drawn up on the ſpot, during the military operations to which it relates.—The best testimony, with regard to the merit of such a publication, will probably be found in Capt. Jones's very respectable list of subscribers, consisting of General and Field officers, &c. with his Royal Highness Field Marshal the Duke of York at their head. A list like this may be considered as a body of evidence, amounting to the most honourable testimony in favour of the work to which it is prefixed.—Descriptive notes are added, to illustrate the incidental mention of places, cities, towns, &c. as they occur in detailing the movements of armies and detachments; and expensive engravings are given, including a large map of the seat of the war, the principal actions, encampments, &c. &c. All these appear to be well executed; and we see no reason for questioning their accuracy.

LAND-TAX.

Art. 39. *Observations on the Act for the Redemption of the Land-Tax:* shewing the Benefits likely to arise from the Measure both to the Public and to Individuals; with practical Remarks upon the Detail of the Act: from which will be seen the Facility with which it may be carried into Execution, and the particular Means afforded to Persons possessing every Kind of Estate, of taking Advantage of it. 8vo. 1s. Bunney and Co.

This author considers the benefits that are likely to accrue to the public from this measure, as 'more important than any other operation in finance since the funding system took place, except the acts passed within the last twelve years for ensuring a gradual reduction of the National Debt; to individuals the advantages are equally certain and considerable: perhaps there is no instance of any measure so plainly and powerfully combining the public and private interests; while it will increase in a very great degree the resources of the country, it not only will not impose any burthen on the subject, but will actually give a pecuniary advantage to all those who become purchasers.'

Those who are curious to see in what manner this very advantageous character of the act is supported, by the present writer, must consult his elaborate performance; in which they will find a distinct view of the different provisions and regulations which this act contains.

Our readers, however, will probably recollect that Sir John Sinclair passed a very different judgment on the merits of this measure, in his speech against the bill, on its second reading. See "Alarm to Land-owners, &c." noticed in our Catalogue for September, Art. 24.

Art. 40. *Interesting Suggestions to Proprietors and Trustees of Estates*, respecting the Land-Tax Sale and Redemption Act. By Simeon Pope. 8vo. 1s. Richardson. 1798.

Mr. Pope is a strong advocate for the act, and earnestly recommends a speedy attention to the advantages which it holds out to land proprietors, without loss of time, before those advantages are lessened by the probable rise of the funds;—and for other cogent reasons,—for which we refer to the pamphlet.

POETRY, DRAMATIC, &c.

Art. 41. *A Day at Rome* *: A Musical Entertainment, in Two Acts. As it was *damned* at the Theatre Royal in Covent Garden, October 11th, 1798. 8vo. 1s. Symonds, &c.

Notwithstanding the long-experienced good-nature of English audiences, (when *party* is out of the question,) their decisions on the merit of a new piece do not always err on the side of indulgence; nor do disappointed authors always implicitly submit, but frequently carry their appeals to the public at large, in the hope that by *printing* their productions they may *shame* their censurers. In this, however, the unfortunate dramatist seldom succeeds, for the decrees of the Pit are generally affirmed in the Closet.—The present is one of those instances:—yet this little drama is not destitute of wit and humour; though there seems to be nothing very attractive in the *songs* †; nor is there either *character* or *business* of sufficient importance to fix the attention or command the applause of a London audience.—We say *command;* for if, in these cases, the writer is not possessed of *that* power, it is in vain to think of inferior considerations.

Art. 42. *The Forester*; or the Royal Seat. A Drama. In Five Acts. Written by John Bayley. 8vo. 1s. 6d. Lee and Hurst, &c. 1798.

This imitation of the Midsummer Night's Dream caricatures the faults of Shakespeare, without approaching his beauties: can it have been intended as a satire on the admirers of our greatest dramatic poet?

Art. 43. *Matriculation:* A Poem. 4to. 1s. 6d. Cadell jun. and Davies. 1798.

If an assembly of drunken undergraduates, *quizzing* a Freshman and kicking up a *row*,—with a school-boy just matriculated, wallowing in the effects of his own intoxication, and drinking diuretic whey to remove his sickness,—be a fit subject for the grave and sober dignity of blank verse, the present publication has perhaps some claim to attention. We think, however, that with such a subject the youthful author had better have tried his skill in Hudibrastic doggrel.

Of the literary merit of this performance, we have little more to say than that we regret to see some very tolerable lines associated with such sorry company; that there are marks of ability in the poem;

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* In Carnival time.

† The music was furnished by the masterly hand of Atwood:—but nothing, as the author intimates, with very natural regret, could charm the audience into a fair hearing of the whole entertainment.

and that we augur better things of the juvenile writer, should he hereafter employ his talents on some happier subject.

Art. 44. *The Inquisitor:* a Tragedy, in Five Acts. Altered from the German. By the late James Petit Andrews, Esq. and Henry James Pye. 8vo. 2s. Hatchard. 1798.

Art. 45. *The Inquisitor:* a Play, in Five Acts. As performed at the Theatre Royal in the Haymarket. 8vo. 2s. Robinsons. 1798.

In the fifth volume of the *Nouveau Theatre Allemand*, under the title *Diego & Leonore*, we find the tragedy which has been thought worthy of a brace of translations; and which is now offered to the English public, both in verse and prose. The improbable plot is to this effect. A Portuguese gentleman comes to England, marries, and has a son, who is a protestant. He then goes to his own country, and obtains the offer of high preferment in the church, which he hesitates to accept on account of his marriage. His deserted wife hears of this, and transmits to him testimonies of her death. He is now made archbishop of the Brazils, and finally returns to Lisbon as Patriarch. Meanwhile, his son, the hero of the piece, grows up, comes to Lisbon as an adventurer, falls in love with the niece and heiress of the patriarch, and, being rival to the nephew of the grand inquisitor, is arrested as a protestant and threatened with the faggot. An escape from prison, and an attempt to elope with his mistress, form the business of the piece. He is retaken; and both he and the lady determine to swallow poison. Now comes the discovery of his relationship to the patriarch; too late, according to the poetical translator, to prevent the death of the lovers: but in good time, according to the prose translation *, in which the poisoned chalice is indeed provided for them, but in which they are only preparing to hob or nob, when the patriarch's influence with the holy brotherhood sets them free, and he consents to their union.

In the poetical version of Messrs. Andrews and Pye, the dialogue is simple and elegant, but somewhat insipid: it is decorated with various praiseworthy maxims, favourable to the introduction of religious toleration.

The style of the prose translator seems, for the most part, bloated and affected: but he has preserved many well-imagined traits of character which escape in the other version.

On the whole, we think that the reading public will not materially disagree with the audience, which effectually discouraged the exhibition of the play.

Art. 46. *Poems, on various Subjects.* By Mary Ann Chantrell, of Newington-Butts. 8vo. pp. 110. 2s. 6d. bound. Symonds. 1798.

The first *poem* in this volume professes to be in blank verse: but, in our opinion, it differs little from plain prose. This will be apparent if we transcribe any part of it without the customary poetic division and measure of the lines, *viz.*

'The passion of envy seems to be a curse that is entailed upon mortality, as it is found in almost every breast; and oh! when once it gains ascendant there, what labor it requires to chase it thence! Unless one keep strict watch on all our actions, we soon, alas! too soon, must feel its lash. Such is the frailty of our mortal nature, that it admits this vile disgraceful passion, and gives it preference to every other; though in reality 'tis most unsolid,' &c. &c. This is copied exactly.

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* That which was *acted*,—without *applause*.

It would require more sagacity than we possess, to discern here any thing poetical either in the diction or the thoughts. Of the pieces which follow, *viz.* Pastorals, Epitaphs, Dreams, and Political Rhapsodies, we shall not waste time in going through a minute detail. They differ in kind from that to which we have already adverted, only by being in rhyme; and they seem to have been written rather with a view of filling a volume, than from the resistless impulse of genius or fancy.

In pronouncing an opinion thus unfavourable on the production of a female, we certainly feel pain:—but it affords us some consolation, to perceive that the pecuniary success of the author is already secured by a numerous list of subscribers.

Art. 47. *Ode to Lord Nelson* on his Conquest in Egypt. By Harmodius. 4to. 1s. Egerton. 1798.

Harmodius praises the Hero of the Nile, and celebrates his triumph, with the Temple of PEACE in his view. Peace, indeed, appears, in the poem before us, to be the favourite object of his Muse. His poetry does not displease us: but his humanity claims our highest eulogium.—May our glorious victories be soon followed by the full gratification of the Poet's best wishes!

POLITICAL, *&c.*

Art. 48. *Reflections on the late Augmentations of the English Peerage*, to which are added a short Account of the Peers in the Reign of Queen Elizabeth, and a Catalogue of all the Knights created in that illustrious Reign. 8vo. pp. 137. 3s. 6d. Robson. 1798.

The preliminary page of this pamphlet contains the facts on which the spirited strictures of the author are founded:

'Mr. Pitt having just made another large addition of thirteen persons to the English Peerage; it is impossible to reflect on the augmentations which have taken place in the Upper House, during his ministry, without strong sensations of doubt, fear, and astonishment.

'In 1682 the House of Peers consisted of 2 Dukes of the blood-royal, 9 Dukes and 2 Duchesses in their own right, 2 Marquisses, 68 Earls, 1 Countess in her own right, 8 Viscounts, 1 Viscountess in her own right, 65 Barons, and 3 Baronesses in their own right; forming altogether 161 temporal Peers *.

'In 1728 it consisted of 4 Dukes of the blood-royal, 24 Dukes (besides those of Dover, Brandon, and Greenwich, which were supposed to be contrary to the articles of union), 1 Marquis, 71 Earls, 15 Viscounts, 64 Barons, with 7 Peeresses in their

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'* Dugdale's Catalogue of Nobility, at the end of his Antient Usage of Arms.'

n right; in all 186, besides the 16 Scotch Peers[*]. In these 46 rs, therefore, during which had happened the Revolution, and accession of the House of Hanover, the increase was only 25.

In 1759 it consisted of 2 Dukes of the blood-royal, 20 Dukes, Marquis, 81 Earls, 10 Viscounts, and 58 Barons, besides Peeresses in their own right, in all 181. During these 31 years, refore, the Peerage had *decreased* 5.

‘ In 1780 it consisted of 3 Dukes of the blood-royal, 21 Dukes, Marquis, 78 Earls, 14 Viscounts, 65 Barons, besides 7 Peeresses their own right; in all 189. During these 22 years, the increase s 7.

‘ At the close of the year 1783 in consisted of 3 Dukes of the od-royal, 22 Dukes, 78 Earls, 17 Viscounts, 76 Barons, besides Peeresses in their own right; in all 206; an increase of 17 in out four years.

‘ In 1797 it consists of 4 Dukes of the blood-royal, 19 Dukes, Marquises, 90 Earls, 14 Viscounts, 121 Barons, and 9 Peeresses their own right; in all 268. During these 13 years therefore, e increase has been 62.

‘ In point of promotion in the ranks of Peerage, perhaps no minister has ever equalled Mr. Pitt. He has elevated 10 Peers to the nk of Marquis, 18 to the rank of Earl, and 2 to that of Viscount.

‘ The addition of 62 to the Peerage is within a fraction of a third f the whole number which existed so lately as 1780. I am by no eans an enemy to Mr. Pitt. But, if it be doubted whether there be ny violent evil from this great alteration of the system of the constiution, yet as there is no apparent good in it, we may surely be llowed to hesitate, and inquire how far it may be wise to introduce uch a striking change, without some importunate and decisive cause: t any rate, it may be made an engine of alarming corruption in the ands of any minister. It is a lure for the country Gentleman; on hose independence before the bauble of a coronet was universally angled within their grasp, the best hopes of the purity of Parliament ere placed.’

We cannot compliment the author's reasoning, by styling it the ost conclusive that might have been drawn from such premises. He onsiders the late additions to the Peerage as replete with national ischief, not on constitutional grounds as tending to an undue preonderance of one branch of the Legislature, but as alienating the ffections of the country gentlemen from the present administration, y exciting the dangerous and hitherto dormant jealousy of those whose hereditary pretensions were originally equal.

‘ But, while it is impossible to tear our sensibilities from our frame, it becomes a matter of very alarming concern indeed, how profusely this bauble of a coronet is showered down on the heads of improper or undeserving men, and while it makes a few ungrateful and corrupt, makes a thousand disaffected and dangerous.’

In the list of creations and advancements of the Peerage during the present administration, we remark a trifling inaccuracy. Sir T. Egerton is descended from a coheir of the antient Barons Grey De

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‘ [*] Chamberlaine's Present State of England, 1748.’

Wilton:—his claim was indeterminate, or there had been no necessity for a patent dated 1784.—We must also correct the assertion relative to Lord Carrington having assumed the title and *arms* of a family to whom he had not even a distant agnation. The arms which he bears were *legally* granted to the brother of his grandfather, High Sheriff of Leicestershire, in 1718; and he has not in any instance assumed those of the former noble family of Carrington.

It will probably be the opinion of many, that no analogy can be formed between the systems of administration in the reigns of Queen Elizabeth and of George the Third. The catalogue and characters of her peers and knights, given in this pamphlet, will perhaps convey no censure that is applicable by just comparison to modern men and things. Though the noblemen were *very few*, they were not immaculate; and if we may believe Sir Robert Naunton, (*Fragmenta Regalia*, p. 92,) "there were of the Queen's council which were not in the catalogue of saints."

Art. 49. *Copies of Original Letters recently written by Persons in Paris to Dr. Priestley in America.* Taken on board of a Neutral Vessel. 8vo. pp. 36. 1s. Wright. 1798.

We are informed in the preface to this pamphlet, that 'the letters of which the following are literal copies were found on board of a Danish ship, (The Christiana, Nicholas Albosted, Master,) lately brought into one of our ports by the Diamond Frigate. The originals were inclosed in a cover directed to "*Dr. Priestley in America.*" They have been exhibited, with the usual attestations, in the High Court of Admiralty, as part of the evidence in the proceedings against the above-mentioned ship, and her cargo, and are now remaining on record in the public registry of that court. Their authenticity is, therefore, (continues the editor,) placed beyond a dispute, and may be personally ascertained by any man who chooses to take that trouble.'

The first letter is dated, *Paris, 12th February* 1798 (25 *Pluviose, 6th year*), and is signed by Mr. J. H. (John Hurford) Stone, who is described as a traitor in the indictment which was preferred against his brother William Stone, and on which he was tried at bar in the King's-Bench in Hilary term 1796.—This letter contains an account of the French transactions about the period of its date in Venice, Genoa, and the Cisalpine Republic, and particularly of their threatened invasion of this country; which the writer describes as 'a *denrée*, or merchandice of the first necessity for them; and, I should doubt (continues he) whether any *concession* on the part of England could now avert the experiment; whether it will be a fatal one to it's government, time only can determine. In the mean time, the government here are putting in work every engine, attempting to engage eve passion, to enlist every prejudice; nevertheless always anxious to discriminate between the Government and the People, flatteri the one, as much as they profess to execrate the other.'

It was not necessary that these letters should have appeared, f us to be informed that their writer had cast off his allegiance to h sovereign: but they were necessary to convince us that any Englis man could so totally eradicate from his mind all feelings of attachme

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and love for the country in which he had been born and educated, and had received the high advantages of her protecting government, as to co-operate in every plan of her enemies to subjugate and ruin her; to rejoice in the success of those plans, or to grieve at their overthrow!—Mr. Stone, however, on evidence that has not been disputed, ppears to be this character!

Of the second letter, the following account is given at the close of the first; 'I enclose a note for our friend M. B. P.; but as ignorant of *the name he bears at present* among you, I must beg you to seal and address it. We have heard nothing of him since his departure, and know but vaguely that he is secreted at present at Kennebeck.'

The same principles, and the same proofs of *French* citizenship, which marked the former letter, appear in this.'

It will not unreasonably be supposed, that the persons to whom these epistles are addressed entertain the same sentiments with those which actuated their correspondents. This, however, is but *presumptive* evidence, and may be resited by testimony of a contrary description: but, with regard to Mr. Stone, it may be remarked that "*out of his own mouth is he condemned.*"—A preface and notes accompany these etters, to *heighten* their effect;—which was scarcely necessary.

AFFAIRS OF FRANCE.

Art. 50. *Remonstrance, addressed to the Executive Directory of the French Republic*, against the Invasion of Switzerland. By John Caspar Lavater, Rector at Zurich. 8vo. 1s. 6d. Debrett, &c.

This letter, which is dated May 10, 1798, contains an animated, just, (but *guarded*,) and pathetic expostulation with the rulers of France, on account of their treacherous and tyrannic treatment of ubdued Switzerland, especially the canton of Zurich: for example;

'We were promised, (says the venerable and patriotic physiognomist,) at least verbally, by the agents of the *great* nation, that no French troops should enter our canton, that not a *sou* should be demanded from us. Yet the very reverse happened. They had the mpudence to exact from us *three millions of livres*. They had the ruelty to march troops into our canton, without the least previous pplication, to exhaust our poor innocent country! *In other words, they forced upon us the liberty of suffering ourselves to be stripped* of all ational *freedom.*'—'Three millions!—and for what? To exact millions, is millionfold injustice. It is the demand, not of a civilized ation,—I know of no other appropriate expression,—the demand of band of robbers, ill organized, grown overbearing by success in war, and in their own opinion entitled to whatever they chuse to claim.'—'Three millions!! from 200 burghers* of a small town, while the 2,600 burghers, of whom it consists, would not be able to raise that sum.—*Great Nation*, if any sense of shame and humanity emains in thy bosom, blush!' &c. &c.—The freedom of the few lines which we have transcribed is nothing to the vehement upbraidings and *execrations* * which the good rector of Zurich pours out against the French government, in the course of this reproachful address, in reference to the whole of their arbitrary treatment of poor unhappy HELVETIA!

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* The weight of this fine seems to have fallen on this *select* number of the inhabitants, 'on the pretext of subverting and punishing n aristocracy *which was no more.*'

What effect was produced by this letter, which was addressed to 'Citizen REWBELL' in particular, we have not learnt: but the English *Editor*, who signs his preliminary *advertisement*, "H. NEWMAN," and dates from Lombard-street, observes that an answer was returned by the DIRECTOR:—of its contents, however, he only says, 'its complexion may be judged by the subsequent proceedings of his brother-in-law, Citizen RAPINAT, the wanton barbarity and injustice of which far surpass even the atrocity of those which form the proper objects of this address.'

MISCELLANEOUS.

Art. 51. *The Gentleman's Guide in Money Negociations;* and Banker's, Merchant's, and Tradesman's Counting-House Assistant. 12mo. 1s. Low.

This neat little book contains tables for calculating interest at five *per cent.* from 1 to 1000 pounds for 1 to 31 days; for reckoning the elapse of bills; for valuing leases, lives, and annuities; and for comparing English and Irish currency. It also includes tables of weights and measures, and of expenditure: a list of the days of election to public establishments, of the prices of stamps, and of the London bankers. The whole forms a compendious and convenient pocket-book, not for men in business but for gentlemen of business.

Art. 52. *A rapid View of the Overthrow of Switzerland.* By an Eye-witness. Translated from the French. 8vo. 2s. 6d. Hatchard, &c. 1798.

The eloquent original of this translation was noticed by us at sufficient extent, in our last Appendix †, p. 546. The translation is provided with an appendix, containing the protest of the sincerely patriotic Zeltner against the detestable conduct of the French invaders. How melancholy a proof does Helvetia present, of the incurable mischief of having too long delayed the reform of its depraved borough constitution!

Art. 53. *Passages selected by distinguished Personages*, on the great literary Trial of *Vortigern and Rowena;* a Comi-Tragedy; "Whether it be or be not from the immortal Pen of Shakspeare?" Vol. III. 12mo. 2s. 6d. sewed. Ridgway. 1798.

The design and the execution of this satirical composition have been already manifested to our readers, on the appearance of the former volumes. (See Rev. vol. xviii. p. 233. and vol. xxii. p. 356-7.)

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* Some expressions and phrases, however, seem rather too complaisant to the GREAT NATION, and inconsistent with the general strain of M. L.'s reproachful expostulation with the tyrannical invaders: but allowance must be made for the delicacy and personal hazards of his peculiar situation while he was writing.

† Published with the Review for September, 1798.

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e writer still protests against the dismission of this cause from lic notice, in the following terms:

‘ IRELAND, *versus* SHAKESPEARE ! ! !

By *the* COURT.

It having in our sapiency been discovered, through the course of present important CAUSE, that *more* evidence may sometimes be en, where *much* has already been received—

It is ordered, for the furtherance of strict poetical justice in said se, that no solemn ADJUDICATION be made therein, until final ank of testimony extractive be made appear by due proclamation, ough our trusty, and well beloved, FILAZER, the EDITOR of e Diurnal Records, ycleped the MORNING HERALD !

(Signed) POLONIUS.

e *Martis* 11°, 1798.’

Whether the public voice will join in this determination of the self-ated court, we know not: but we shall subjoin a few specimens its proceedings, that it may be seen whether any of that wit re-ins which formerly enlivened the pretended evidence on this ques-n:

CCXXXVI.—Mr. Sec. R—SE.

“ Upon *my honour*, Sirs, I am condemned most unjustlie !—As erving man o’the State, I have drudged too harde for scantie pick-s, to be thus hardilie entreated.—To no one breathinge owe I ght on the score of friendshippe, or goode-wille – yet doe they se hue and crie against me, as though I were the worlde’s de-tter !—Nay, since the regalle treasurie hath somewhat runnie to ste, mennes eyes inquisitivelie do search, as if the losse were to be und beneathe my humble goodes, and chatels; when “ *I can take y God to witnesse,*” (and he will come along with me) that I am as re *a creature* as any in his Highnesse realme !”—

‘ PAGE 10.—GENUINE.’

‘ CCXLV.—Lady H—L——D.

“ At her first enlaunchment, she was as trim a barque as ever ated on *Love*’s billow ! but her head-strong pilotte, clapping his lm too hard a weather, when she was light of ballast, the vessel as upsette, and soon drifted, sans reckoning or compasse, to a neigh-ouring Coaste, where, liberated from British *Vassalage*, she did be-me a leakie droit of Batavian *Hollande !*” —

‘ PAGE 35.—*Not* GENUINE.’

‘ CCLXIV.—ADMIRAL LORD D—NC—N.

“ If that be not a man of stature high
In deeds of valour, as in mien—no more
I’ll trust this intellectual eye of mine
To pick me out a hardie-moulded *Britton !*—
Upon *Batavia*’s danke, and sullen coaste,
I sawe his weather-beaten pennants flie,
Taunting their sluggish barques to battel!
At length in ruethful moment gave they saile,

And at their verie thresholde met their fate !—
The dreadful worke of nations thus performed,
Soon did the furie of his front subside;
And when their Chieftain's banner graced his feete,
A sigh of sympathie came sweetlie forthe,
Presage of something nobler still, when all
The bitterness of wrathe was done away !"—

' PAGE 100.—GENUINE.'

' CCLXXXII—DR. L—WR—CE.

'——— " I did betake me, t'other morn, to Father *L—wr—ce*, a Soothe-sayer, and grave Oracle o' the *Arches*, one who dothe retaile you civille lawe and politiques most villanouslie compounded!—I found him in learned tribulation, having just escaped the COMMONS not *Doctorial*, where, being far from home, he did make it a dubitable question with his own pericranium, whether he had risen by his heade, or on his feete?—The wagges had laughed incontinentlie at his confusion, and told his Reverence to his bearde, that he had been assessing his five senses quintuplie, without levying from thence one graine of common understanding!"

' PAGE 104.—GENUINE.'

The author still delights in a play on words, and sometimes (though perhaps not so frequently as before) in *double entendres*.

Art. 54. *The Cause of Truth*, containing, besides a great Variety of other Matter, a Refutation of Errors in the Political Works of Thomas Paine, and other Publications of a similar Kind. In a Series of Letters, of a Religious, Moral, and Political Nature. By Robert Thomas, Minister of Abdie. 12mo. pp. 437. 3s. Printed at Dundee, and sold by Vernor and Hood, in London.

Mr. Thomas has the merit of having taken uncommon pains to refute the systems of some modern theorists; and if what is here offered to the public for the small price of 3s. (and to subscribers for 2s.) had been printed as some works are, it would have made a very handsome quarto volume. On the score of quantity, therefore, the reader, who wishes to have *a pennyworth for his penny*, owes his thanks to Mr. T.; and the object of the writer being laudable, we should be happy to have it in our power to say as much for the *quality*: but, here, truth obliges us to remark that, in supporting the cause of truth, he has been too diffuse, and is more verbose and figurative than argumentative. Even in his introduction, instead of placing the general doctrines, which he intends to refute, in a clear manner before his readers, he gives them the following indistinct and metaphorical view of Mr. Paine and his works. ' This artful man has so blended truth and error, he has so infused the poison of asps [who ever heard of the poison of asps being *infused?* the poison of serpents is fatal, not by infusion, but by its being introduced, by the bite of the animal, into the circulation] into the salutary draught of truth, that he has blinded the understanding and infuriated the hearts of many. His falsehoods, his errors and his visionary schemes have served him as an enchanter's wand; [we have read in the old romances of strange visions proceeding from the touch of an enchanter's wand, but never of the visions themselves being a wand;] with the touch of which he introduces his reader into Fairyland; leads him in flowery paths through myrtle groves; [who ever before suspected Thomas Paine of this?] and presents nothing to his view but harmony, peace, riches, and happiness. He conceals the pit, which lies before the traveller. He hides the dæmons of *discord, war,* and all confusion and misery: which are ready to burst forth, and to change this fair and pleasing scene into a blasted heath covered with ruins and slain.'—This perhaps Mr. T. may esteem fine writing: but it contributes nothing either to the clear statement or to the refutation of an error.

Mr. Thomas may say that he has most clearly and fully stated the doctrines which he opposes, and that he has largely replied to them in the subsequent letters, which are sixty-six in number. He here indeed undertakes to combat not only Mr. Paine, but Mr. Godwin; and he enters on a very wide and extensive field,—treating of the State of Nature—the Rights of Men—Equality and Inequality—Universal Suffrage and Annual Parliaments—Liberty—Kingly Government—Hereditary Succession—The British Constitution—Taxes—The National Debt, &c. He has not, however, elucidated these subjects, on which so much has been written, by any novelty or strength of remark; though he has laboured hard to prove that "whatever is, is right," and of course to make us contented with things as they are. He maintains not only the superiority of the British Constitution over every other, but the superiority of the Government, in this country, over all the governments that either are, or ever were, in any other. Taxes, he allows, are great: but 'he must take the liberty of affirming (he tells us) that they are not heavy, that is, not a sensible burden.' After this, we were surprised to find the next letter beginning with the following sentence: 'The most unpleasant of all tasks is to write in defence of our taxes; and even whilst a person is so employed, he can scarcely help wishing that they were less.' Surely if they be an 'insensible burden,' why should Mr. T. wish them less?

On the subject of the National Debt, the writer consoles us by assuring us that we derive strength by living beyond our income. Indeed! why should we be frightened by the bugbear of a National Debt, when 'our Constitution, by making all free, has tended and does tend to make all rich?' Let Britons, then, know when they are well, and beware of all republican changes: for Mr. T. informs them, through the medium of one of his brilliant metaphors, that 'the troubled atmosphere of a republican government, though of the best kind deviseable by the wit of man, would blast that Tree of Liberty, under which Britannia kindly nurses and provides for her children, and which is perpetually covered with blossoms, and loaded with the richest and most delicious fruit.'

Art. 55. *Buonaparte in Britain:* Every Man's Friend; or Briton's Monitor. In Two Parts. Part I. an Historical Narrative of the Invasions of England from Julius Cæsar, &c. &c. Part II. A Catalogue of French Cruelties, &c. &c. 8vo. 2s. 6d. sewed. Richardson, &c.

The first part of this volume comprises, in a small compass, much historical information: in the compiling and arranging of which, it appears that considerable industry has been exercised.

The 2d part, which we can recommend to those who delight in *horrors*, contains a collection (we believe) of all the enormities which the author's utmost zeal and diligence could discover, that have been committed by the French, since the commencement of the revolution.

IRELAND.

Art. 56. *A Report of the Proceedings in Cases of High Treason*, at a Special Commission of Oyer and Terminer, held in and for the County and City of Dublin, in July, 1798. By William Ridgway, Esq. Barrister at Law. 8vo. 3s. Dublin printed; London reprinted, for Stockdale, Piccadilly.

We have perused this Report of the trial of "Henry Sheares and John Sheares, Esqrs. Barristers," with considerable interest and information, as the detail discloses many particulars concerning the rebellion in our Sister-kingdom.—Although humanity, lamenting the stern obligations of justice, may feel for the suffering delinquents [*], it is impossible for impartiality not to applaud the just and fair proceedings and conduct of the gentlemen of the SPECIAL COMMISSION.

This is, indeed, not only an important publication, but a very curious and, we may be allowed to add, an *affecting* display of the horrid effects of traitorous conspiracies.—The unfortunate brothers, above-named, lost their lives by their connexion with the infatuated party known by the denomination of "*United Irishmen.*"

CORRESPONDENCE.

To the EDITORS *of the* MONTHLY REVIEW.

'GENTLEMEN,

'IN Mr. Good's valuable Dissertation on the best means of maintaining and employing the Poor [†], there is an important mistake, that, if it is suffered to remain unnoticed, may be productive of much evil; by leading many parishes to submit to an unreasonable charge for the support of their Poor, and by discouraging others from those exertions, which alone can effectually reduce the present enormous amount of the parochial expenditure. You have on several late occasions paid particular attention to this very important subject, and if you should be of the above opinion after perusing what follows, will perhaps think your last page not unusefully employed, in allotting it to the insertion of this address. Mr. Good states that the actual expence incurred for the diet of the Poor by the Court of Guardians at Norwich is averaged at 2s. 10d. per week each. Their prudence, perseverance, and œconomy are justly extolled by Mr. Good; and they are entitled to equal applause for their humane and liberal treatment of their paupers; I conceive therefore that it is very material the public should be informed, that the Poor are

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[*] They were both bred to the profession of the law; and one of them, Mr. Henry Sheares, has left a widow and six young children without support, the property of the husband and father being forfeited.

[†] See Rev. for September, p. 77.

tially supplied with provisions in the very place here stated at less
an 2s. per week each. If Mr. Good had consulted a document which
ought not to have overlooked, namely, the annual account printed by
ler of the Court of Guardians at Norwich, he would have seen his
'or. That account for the year ending April 1798, states that the
erage number of Poor supported that year in their Workhouses and
irmaries, was 1343, and their expence in provisions as follows; viz.

	£.	s.	d.
Beef — — —	1645	4	4
Beer — — —	440	6	6
Bread, Flour, and Dough —	2798	7	1
Butter — — —	1145	11	9
Cheese — — —	135	2	8
Grocery — — —	197	11	5
Milk — — —	103	17	5
Oatmeal — — —	50	9	7
Pease and Rice — —	81	3	2
Potatoes — — —	30	14	0
Salt — — —	64	2	0
Total cost of provisions for 1343 Poor £.	6692	9	11

ich amounts to 4l. 19s. 7½d. per head per annum; or *One Shilling*
d Eleven Pence each per week. In the printed account of the Shrews-
ry House of Industry published in 1791, it was stated that the provi-
ons for the Poor (one third of whom were children) cost one shilling
d six pence half-penny for each, weekly; and those who calculate the
vance that has taken place in most articles of provision since that
riod, will not think that statement erroneous, or incredible. Butchers
eat, and many other items, are considerably dearer at Norwich than
Shrewsbury; and the Poor are *now* fed at Norwich for 1s. 11d. per
ad per week. Yet that statement in the Shrewsbury account, to-
ther with one of less moment—that only two children out of ninety-
e born in the House, had died *therein* within two months after their
th;—Mr. Good considers as sufficient ground for the following severe
nsure:—"Such inaccuracies should be avoided, because they tend to
credit a whole book, on whatever subject, and with whatever abi-
y it may be compiled."—Your known candour, Gentlemen, will, I
persuaded, permit me through the channel of your Correspondence,
repel this insidious and undeserved reproach. I can assure Mr. Good
t the fact respecting provisions was correctly stated; nor, after what
ave above adduced, will it appear improbable: let me however be
owed to add, that this very year, the cost in provisions in the Liver-
ol Poor-house is estimated at no more than 1s. 6d.; and for the table
their diet, I refer Mr. Good to Sir F. M. Eden's second volume.
ith respect to the other particular, the number of infants *born in the*
use who died, I admit that it is very possible the Secretary might have
nitted registering one or more deaths. The general preservation of
eir lives during the two months after parturition had, however, been
ry remarkable; nor is it so "miraculous," when it is considered that
e mothers were generally taken from the abodes of filth, wretched-
ss, and misery; lodged in warm and comfortable apartments, at-
nded by nurses, and provided with every thing their condition required.
nother mistake of Mr. Good's I am a little surprised he should have
mmitted. He *presumes*, that both at Norwich and Shrewsbury, a very
nsiderable diminution in the number of the Poor in their respective
uses had taken place between 1789 and 1794. It so happened in-

deed that at Norwich there were 300 fewer in 1792 than in 1789; but in 1794, the numbers were again advanced from 1141, which they stood at in 1792, to 1481: and at Shrewsbury, from 324 in 1789, to 364 in 1794. The events of the last seven years have not been calculated to diminish the number of those poor, who became chargeable to their parishes, nor the expence of their support. At Norwich their disbursements in 1789 amounted to 17,486l. 19s. 11d. In 1797, to 25,516l. 7s. 8d. which great additional expence has been incurred by the increase of what they call their out-door allowances, together with their pay to militia-men's families. Mr. Good then would have no just reason to complain, if I were to retort his charge; and say,—"*Such inaccuracies should be avoided, because they tend to discredit a whole book, on whatever subject, and with whatever ability it may be compiled.*"—But though I wish him to feel that he has failed a little in point of liberality, I very readily admit the value of his publication, which is written with much judgment and general impartiality; contains many useful suggestions; and is untinctured with those preconceived, groundless prejudices, that have disgraced many late pamphlets on this subject.

' I am, Gentlemen,
' *Shrewsbury, Nov.* 19, 1798. ' Your very humble Servant,
' J. WOOD.

' *P. S.* In the printed account of the House of Industry established at Dublin, the average cost of their Poor for 1797 is stated at 3l. 10d. per head per annum.—Mr. Good estimates bread at 2d. per pound. *Our* bushel of wheat, which now costs seven shillings, will produce 80 pounds of very good bread.'

The letter of Dr. Vincent, dated the 2d August, would much sooner have been acknowleged, but that the gentleman to whom it principally referred has been long absent from his usual residence, and at a great distance. We would now submit to Dr. V.'s consideration the following remarks on the etymologies mentioned in his letter: first observing that to the thanks which he politely offers we have no claim, for that an erudite and laborious work deserved and only obtained its appropriate commendation.

Ambissar.—For a confirmation of our remark, we beg to refer to Mr. Wilford on Egypt, page 164.—Apu is certainly water in Sanscrit, but P. and B. are not interchangeable.

Kern, signifies conjunction or meeting. Zulkernin applied to Alexander, and Sahib Keran to Timur, both signify lord of the conjunction, *i. e.* the fortunate conjunctions of the planets, and may be translated Ruler of events.

Medain, is the dual of Medina, and the latter is manifestly derived from Medd, extended. The addition of an *h* in modhi cannot be admitted, as the *dal* is a radiant letter. Dr. Vincent is perfectly correct in saying that it means two cities, for it is invariably used by Moslems to denote the sacred cities of Mecca and Medina.

Iravati—is not a compound word. Iravat is an elephant, and the *i* is the regular termination of the feminine gender. The river is consecrated to the female elephant which Hindu mythology bestows on Indra.

Chandra Bhaga—has in fact nothing to do with the moon. It is consecrated to Sereswaty, who is called the moon-beam from the fairness of her complexion. It is the same river which is supposed, with ixed waters, and through a subterraneous channel, to rise again llahabad; forming a mysterious triad with the Ganges and Jumna.

agasira and *Dagasira*—A headland is termed in Arabic, *Ras*, sy-imous with *Sir*. *Ras al Gebal* would have been the name of Daga- in that language. The syllable *Ba* at any rate remains unex-ned; whereas a Persic name, descriptive of a situation on the st of Persia, seems to us to deserve a decided preference; for y reasons. *Algesira*, on the other hand, is a real Arabic word, is given by Arabians to a part of their own dominions.

armsir—we conceive to be the name of the sandy maritime region, ause it signifies "the hot country."

Deval.—Dr. Vincent has undoubtedly marked that Pattala and hminabad are the same place, (they are only contiguous,) but not t a city much celebrated under the name of Deval was no other n Brahminabad.

These observations are offered solely with a view of contributing nite to the perfection of a valuable work, and testifying an un-gned respect for the author.

We have received a letter from Mr. Eton, concerning our critique the Survey of the Turkish Empire, in our last Number. We rtily sympathise with every author whose feelings are hurt on such casions: but Mr. E. who himself understands Reviewing, (as we e by some parts of his book,) will agree with us that, if we would justice, these short-lived distresses may unavoidably arise.

It cannot be a matter of great consequence whether Mr. Dunant was ually in the office of the secretary to the envoy at Petersburg, actly at the time when Mr. E. was employed in it, or whether he mediately succeeded the latter gentleman; as we now believe to ve been the case: but Mr. Eton informs us that the public business a secretary was performed by him alone, during the period in question.

Whatever Mr. E. may think or say, there are persons in this untry who pretend to have had opportunities of knowing as much what passed in the cabinet of Ruſſia, and of the real character of e Empress Catharine II., as that gentleman; and by these we are formed, that it was one of the grand political maxims of that sove-ign to temporize, by apparently yielding to the solicitations which e did not deem it proper directly to withstand; and to trust to cir-mstances for an argument afterward to comply with them or not:— that neither levity nor inconsistency is imputed to her in the pas-ge mentioned by Mr. E. in his letter. This maxim she pro-ably adopted from the first and ablest minister whom she ever had, ikita Ivanitch Count Panin, who practised it on all occasions, and nerally found it successful.

Mr. Eton says rightly that the third letter of the Ruſſian alphabet is *edi*, and has the force of *v*;—and we willingly embrace this op-ortunity for offering a hint to him, and to persons who have to anslate proper names of men and places from that language into nglish. This letter the German writers properly render by their or *doppelt faou*, written *w*, but pronounced like our *v*. Thus, for example, *was wollen wir* is sounded by English characters *vas vollen vir:* the German *v* or *faou*, having the power of an English *f*; and accordingly persons of that nation, on their first arrival in England, for, *what will you give me?* naturally say *vat vill you gife me?* Consequently, when proper names ending in the Russian *vedi* are, through a German medium, to be put into English, the *vé* or *doppelt faou* is not to be rendered by a *w*, which in our language gives a sound quite different, but by *f* or *ff*, as the accent may require. Thus, not Orlow, but *Orloff*; not Romantzow, but *Romantzoff*; not Suwarow, but *Suvaroff*. It is likewise to be observed of the Polish *z*, that after a *c* it must always be rendered in English by an *h*, thus: not Czartorinski, but *Chartorinski*; not Czernichew, but *Chernicheff*; not Oczakow, but *Otchakoff*.

Mr. E. tells us that "he never betrayed any confidence put in him." No charge against him of this nature, either directly or by implication, ever having reached our ears, we have nothing to say on this point.

It is affirmed by persons well acquainted with Prince Potemkin, that in the early part of his life he officiated as a chorister in the cathedral at Mosco; or, as the Russians write it, *Moskva*. This is mentioned without intending by it the slightest disparagement to that great favourite of fortune: but only in reply to a passage in the letter before us.

Mr. Eton concludes by averring that the depth of his colouring, in delineating the Turks and their government, is not attributable to disappointments in commerce; for that, though he lost a sum of money which he put into a house of trade, yet the managers were not Turks, nor did Turks contribute to the loss; and that, though he may have sometimes mistaken, he is not conscious of having written one falsity, nor even of having exaggerated the truth. We should be very sorry to convey to the public any unfounded imputation of this nature, and desire to protest against it.

A work has lately been announced at Venice, which must be well received by the literary world; particularly by chronologists. The Armenian Monks of the Convent of St. Lazarus have discovered a very antient Armenian version of the whole *Chronicon* of Eusebius; which they propose to print, with a Latin translation. Every scholar knows how lame and faulty the Greek copies have come down to us; and what pains have been taken by Scaliger and others to restore and amend the mutilated and defective passages. A Prospectus of the work is daily expected in London.

A letter from the Rev. Mr. Fawcett informs us that, in our account of his life of the Rev. Oliver Heywood, (Review, Oct. p. 236-7,) when mentioning Mr. Abraham Sharp, we mistook in styling him *Reverend*, that Gentleman not having been of the clerical order.

The inquiries of the writer of a letter dated from Newcastle on Tyne should be addressed to the Editor of some Magazine;—they are out of our province.

THE

MONTHLY REVIEW,

For DECEMBER, 1798.

Art. I. *A Journey from Bengal to England*, through the Northern Part of India, Kashmire, Afghanistan, and Persia, and into Russia, by the Caspian Sea. By George Forster *, in the Civil Service of the Honorable the East India Company. 2 Vols. 4to. 1l. 16s. Boards. Faulder. 1798.

The late Mr. Forster was endowed with an inquisitive mind, and a good, though not a highly cultivated, understanding: he was one of the few servants of the Company on the Madras establishment, who studied the Asiatic languages: he spoke Hinduvi with uncommon correctness and fluency; Persic was familiar to him; in Sanscrit he had made some progress; and in that dialect of it which is spoken by the Mahrattas, he was much more conversant. The necessity of these acquirements is evident in the prosecution of a journey, in most parts of which a discovery of his real character would have incurred the forfeiture of his life. His information was derived less from books than from conversation; and when he relates what he has seen, his veracity may be implicitly trusted: but his historical disquisitions are less remarkable for accuracy. The learned reader will look in vain for profound researches in morals or physics, on the origin of nations, or on the antiquity of science: but he will find a faithful narrative of the incidents attending a journey never before performed by any European, and will thence be able to form a tolerably correct idea of the state of society in the countries through which he is led: he will find such objects as presented themselves to ocular inspection accurately described: he will meet with such information, as could be collected without exciting suspicion, distinctly stated; he will find no circumstance perverted by a spirit of system, and none amplified by a wish for applause;—and to a traveller through a tract almost unknown, the generality of readers will attend with peculiar eagerness:

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* He was son of the late well-known naturalist, Dr. John Reinhold Forster; who (accompanied by his son) made the circumnavigation of the globe with Capt. Cook, in the first voyage of that great navigator. Mr. George Forster wrote a philosophical narrative of that voyage: See M. Rev. vol. LVI. for the year 1777.

> ——" *Mente vigenti*
> *Avia Pieridum peragro loca, nullius ante*
> *Trita solo: juvat integros accedere fontes,*
> *Atque haurire; juvatque novos decerpere flores.*" Lucr.

The journey is detailed in a series of letters, the contents of which we shall notice in their natural order.

Letter 1st. Benares, 31st August 1782. It comprises an account of the voyage from Calcutta to this city, through the provinces of Bengal and Bahar. Murshedabad, lately the capital of the former, 'now bears various marks of poverty and decay, the evident result of the removal of the seat of government.' We perceive some incorrect statements here. Serajed-dowla is called the nephew of Aliverdi Khan: but the latter was the grandfather of that guilty and unfortunate youth; and the late Nuab Mobaricad-dowla is said to be a son of Mirun, but was his brother. —— Leaving Murshedabad, we are brought to Rajmal, 'a former residence of some of the Bengal Subadars. Aliverdi Khan, in the beginning of his administration, which commenced in 1742, removed the seat of government from this place to Murshedabad.' Here again our traveller has been misinformed. The city of Murshedabad was founded long before Aliverdi, by Jaffier Khan, then called Murshed Culi, who removed the seat of government thither from Dacca, and gave his own name to the new metropolis. Rajmal wears at this day an impoverished aspect, and its former importance is marked only by heaps of ruins.

> 'Patna (the capital of Bahar) is spacious and populous, though much fallen from the importance it held, during the residence of the Subadar of Bahar. The great quantity of poppies cultivated in the contiguous districts, from which an opium of an excellent quality is produced, together with extensive saltpetre works, have rendered Patna opulent, and the center of an extensive commerce. The different manufactures of silver, iron, and wood, are little inferior in this city to those of Europe; and when the rudeness of the tools, with the simplicity of the process, is examined, the degree of delicacy which the artisans have acquired in their several professions must challenge a high admiration.'

It is to be lamented that the typography of this work is so incorrect as we find it. Who would imagine that a monument near Buxar, 'sacred to the memory of the Gold Ram,' was consecrated to the god Rama?

etter 2d. Benares, 30th September 1782. This city may
iewed in its utmost extent from the tops of the Minarets
ted by Aurungzeb on the foundation of an antient Hindu
ple. It abounds in costly structures, 'but the irregular
compressed manner which has been invariably adopted in
ning the streets, destroys the effect which symmetry and
ngement would have bestowed on a city, entitled, from its
able buildings, to a preference of any capital which I have
in India.' We are now presented with a dissertation on
mythology of the Hindus, which had been published pre-
sly, in 1785:—but into this labyrinth we will not, at pre-
, conduct our readers. The popular fables of the Hindus,
those of the Greeks, form the creed of the populace, and
despised or interpreted by the intelligent.—The cypher is
a desideratum to Europeans. We consider it as a vene-
e edifice which has survived the shock of ages; an edifice
which detached portions only have been exhibited to our in-
tion, and these possibly the least important; an edifice of
ch time may perhaps discover the proportions, the design,
the symmetry, but which now presents to the eye of an
opean only a few mutilated columns, and statues fallen
a their pedestals.—The manners of the Hindus, their casts,
r Jugas, and their sectaries, are here slightly discussed.
e Shaster,' says our author, 'is a voluminous commentary
he Veds.' This is altogether a mistake. Shaster signifies
anscrit a scientific treatise, whether on theology or other-
. The Nya Shaster is a treatise on logic; the Donu
ster prescribes rules for archery.—The following picture of
antient Hindu empire, we insert on account of its con-
nity with the tenor of the Puranas:

> The empire, when ultimately governed by one prince, extended
> the southern limits of Tartary to the island of Ceylon, and from
> confines of Assam and Aracan to the river Indus. This exten-
> space was inhabited by a people divided into four tribes, each
> cising different functions, but all uniting in their various branches
> romote the general good. It abounded in fair and opulent cities,
> ch were decorated with magnificent temples for the worship of
> gods; and with sumptuous mansions, gardens, and fountains, for
> pleasure and accommodation of the inhabitants. Useful and ele-
> artisans, skilled in raising stupendous buildings, in fabricating
> l, silver, and the most delicate cotton cloths, and in the curious
> kmanship of precious stones and metals, all found encourage-
> t in the exertion of their professions. Salutary ordinances
> cted the Hindus in the punishment of crimes, and the security
> roperty; and when some glaring indulgencies in favour of the
> ed tribe are excepted, we must yield an unreserved approbation to
> justice and wisdom of their laws. The traveller was enabled to
> ney through this extensive empire, with an ease and safety un-

known in other countries. The public roads were shaded with trees; and frequent habitations, accommodated with a pond or well, were founded for the conveniency of the passenger; and should he have been pillaged in any part of the country, the district in which the damages had been sustained, was obliged to make restitution.'

Letter 3d, Benares, 30th November 1782, describes an excursion to Bijoy ghur.

Letter 4th, Allahabad, 17th December 1782, contains an account of Mr. Forster's journey from Benares, by land, in the disguise of a Georgian. The city is seated at the confluence of the Jumna and the Ganges, and attracts multitudes of pilgrims by the reputation of its sanctity. 'The fort of Allahabad, which is built of stone, occupies a large space of ground, and has been amply supplied with superb and useful buildings.' The tomb of Sultan Khusru is an elegant specimen of Mohammedan architecture; and a pillar, 40 feet high, of one stone, covered with illegible inscriptions, is ascribed by tradition to Bima, one of the heroes of the Mahabarat.

Letters 5th and 6th. Lucnow, January 1783. The country from Allahabad betrays its miserable government, by exhibiting natural fertility and declining cultivation.

'The city of Lucnow is large and populous, but inelegant and irregular. It is the residence of the Subadar of Owde. The streets are narrow, uneven, and almost choaked up with every species of filth. The Goomti, running on the north side of that town, is navigable for boats of a common size at all seasons of the year, and falls into the Ganges between Benares and Gazipur. A line of boats, extended across the river, forms a convenient communication with a large suburb. Shujaeddowla made Fyzabad, or Owde, the capital of his dominion; but his son, setting aside that, with many others of his father's arrangements, has fixed his residence at Lucnow.'

Letter 7th. Furrukhabad, 26th January 1783. The journey from Lucnow to this city is here described.

The ruins of the once splendid Cannauj lay in the author's route. The Mohammedans, who conquered and destroyed this celebrated city, were struck with astonishment at its riches, extent, and population. Contemporary historians mention that it contained thirty thousand shops for the sale of Areca, and afforded employment for six thousand female dancers and musicians.

Letter 8. Rampûr, 5th February 1783. The happy consequences of a wise administration were never more conspicuously displayed than in the flourishing state of Fyzulla Khan's small Jaghir, contrasted with the gloomy desolation which every where surrounds it. Subjoined to this letter, we find 'a history of the Rohillas,' which is erroneous in several important particulars; and 'succinct memoirs of Shujaeddowla,' which, though not entirely correct, reflect a more candid view of the birth, actions, and character of the Vizier than has hitherto appeared. It also exhibits, in temperate language, the injustice and impolicy of the first Rohilla war:—but the typography is so inaccurate, that it can only be understood by persons who are already acquainted with Indian history. The prince Juan Bukht is at one time called Tewen Rukht, and at another Schamsdar Shah.—'In 1765, Shujaeddowla's revenue did not exceed one hundred and twenty thousand pounds, and ten years after, at his death, it had risen to three hundred and sixty thousand pounds.' Instead of thousands of pounds, Mr. Forster means lacs of rupees, being at the first period 120 lacs, and at the latter 360. In point of fact, however, the Vizier's revenue never amounted to the latter sum.

Letter 9th. Belaspûr, 22d February 1783. Quitting the prosperous territory of Fyzulla, Mr. Forster travelled through the Vizier's country to Laldang, in the character of a Mogul officer. After having adopted the Asiatic dress, his lodging was always in the Seraïs, erected by charitable persons for the accommodation of the traveller. At Laldang, he became a merchant going to Jumbhu for the purchase of shauls. This is the northern limit of Hindustan.—The route of the caravan lay through the lower part of the dominions of the Rajah of Srinogor, which are bounded by the Ganges on the east, and the Jumna on the west. These rivers, 12 miles above Hurdwar, are nearly of the same breadth, 200 yards. Daira, the capital of this district, is neat and populous. The inhabitants of these mountainous regions are rude and simple, desiring and enjoying only the necessaries of life. Nhan is a small independent state west of the Jumna. Belaspûr is another; its capital is a well-built town on the Setloud; the streets are paved; and the houses, constructed of stone and mortar, have a neat appearance.'

Letter 10. Nûrpûr, 1783. Here the editor has manifestly committed a mistake; for this letter, though dated at Nûrpûr, brings our traveller as far as Jumbhu. The first of these cities is situated on the top of a hill, which is ascended by stone steps, and has the appearance of opulence and industry. The district is mountainous; its revenues amount to 40,000l.; and it is less molested than the contiguous principalities, by the oppressive incursions of the Sikhs. 'Jumbhu is situated on the side of a hill, and contains two distinct divisions.' The Ravi runs at the foot. The commerce between Cashmir and India is carried on through this city, and has raised it to some importance; whence the oppression of the Sikhs is likely again to reduce it.

Letter 11th contains a perspicuous, but succinct, exhibition of the Sikh confederacy, religion, and manners.

Letter 12th. Casmir, April 1783. On his approach to the delightful plain in which this city is placed, Mr. Forster presents us with the following delineation of the countries through which he passes *:

'Having now brought you to a near view of this land of pleasure, I am urged, that the description may be more explanatory, to call back your attention to the country and people I have lately visited. From Laldang to the Ganges, the face of the country forms a close chain of woody mountains; and did not one or two miserable hamlets feebly interpose, you would pronounce that division of Srinogor fitted only for the beasts of the forest. Elephants abound there, in numerous herds; but are not to be seen, it is said, on the west side of the Jumna. In the vicinity of Nhan, the country is interspersed with low hills, and frequently opens into extensive vallies; which having, perhaps, ever lain waste, are overgrown with low wood. From thence to Belaspûr, the scene is changed into piles of lofty mountains, whose narrow breaks barely serve to discharge the descending streams. From Belaspûr, fertile vallies, though not wide, extend to Bissuli, where the country is again covered with high hills, which, with little variation, stretch to the limits of Casmir.—The road from Laldang lay generally in a north-west direction. The sides of the inhabited mountains produce wheat, barley, and a variety of small grains peculiar to India. The cultivated spaces project from the body of the hill, in separate flats, in the form of a range of semicircular stairs: with a broad base and a narrow summit. The ground, which is strong and productive, has been propelled, it should seem, into these projections by the action of the rains, which fall among these mountains with great violence, from June till October; and is now preserved in this divided and level state by buttresses of loose stones, which bind in the edge of every flat. Rice is also cultivated in the narrow vallies, but not in a great quantity; nor is it the usual food of the inhabitants, who chiefly subsist on wheat, bread, and pease made into a thick soup. From Nhan, the northern sides of the hills produce the Scots fir in great plenty.—The climate is not favorable to fruits and vegetables, being too hot for the Persian products, and not sufficiently warm to mature those of India; though the white mulberry must be excepted, which, at Jumbhû, is of a large size, and an exquisite flavour. The villages of the mountaineers, or rather their hamlets, stand generally on the brow of a hill, and consist of from four to six or eight small scattered houses; which are built of rough stones, laid in a clay loam,

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* We do not think it necessary always to adopt the orthography of Oriental words, as used by the writers whose works we announce to the public. Each Orientalist seems to form an orthography for himself; and were we to follow them, our readers would find it difficult to ascertain the identity of persons or places. Reviewer.

and usually flat-roofed. The resinous parts of the fir cut in slips supply the common uses of the lamp.—The natives of these mountains are composed of the different classes of Hindus, and little other difference of manners exists between them and those of the southern quarters of India, than is seen amongst a people who occupy the high and low lands of the same country. The scarcity of wealth, by depressing the growth of luxury, has given them a rude simplicity of character, and has impeded the general advancement of civilization. They have no spacious buildings for private or public use, nor in the performance of religious offices do they observe those minuter or refined ceremonies that are practised by the southern Hindus.'

Letter 13. Casmir, 1783. By an inadvertence similar to that which we have already remarked, this letter is dated at Casmir, though manifestly written at Cabul.

'The valley of Casmir is of an elliptic form, and extends about ninety miles in a winding direction from the south-east to the north-west. It widens gradually to Islamabad, where the breadth is about forty miles, which is continued with little variation to the town of Sampre, whence the mountains by a regular inclination to the westward come to a point, and divide Casmir from the territory of Muzoferabad. To the north, and north-east, Casmir is bounded by what is here termed the mountains of Tibet; a branch, I apprehend, of that immense range, which, rising near the Black Sea, penetrates through Armenia, and skirting the south shore of the Caspian, extends through the north-east provinces of Persia, to Tibet and China. On the south-east and south, it is bounded by Kishtewar, and on the south-west and west by Prounce, Muzoferabad, and some other independent districts.'

The chief city, which has now taken the name of the province, was formerly called Srinogor. It extends about three miles on each side of the river Jalum, and occupies in some part of its breadth, which is irregular, about two miles. The houses, many of them two and three stories high, are slightly built of brick and mortar, with a large intermixture of timber. On a standing roof of wood is laid a covering of fine earth, which shelters the building from the great quantity of snow that falls in the winter season. This fence communicates an equal warmth in winter, and a refreshing coolness in the summer; when the tops of the houses, which are planted with a variety of flowers, exhibit at a distance the spacious view of a beautifully chequered parterre. The streets are narrow, and choaked with the filth of the inhabitants, who are proverbially unclean. No buildings are seen in this city that are worthy of remark.

The lake of Casmir, long celebrated for its beauties, and for the pleasure which it affords to the inhabitants of this country, extends from the north-east quarter of the city, in an oval circumference of five or ſix miles, and joins the Jalum by a narrow channel near the suburbs. Among the innumerable gardens which border the lake, the most conspicuous is that which was constructed by Shah Gehan, called the Shalimar; where nature and art seem to have vied which should contribute most to its decoration. The temperate climate of this delicious vale is obviously derived from its elevated situation, and from its proximity to mountains covered with perennial snows.

> 'It has generally a flat surface, and being copiously watered, yields abundant crops of rice, which is the common food of the inhabitants. At the base of the surrounding hills, where the land is higher, wheat, barley, and various other grains are cultivated. A superior species of saffron is also produced in this province, and iron of an excellent quality is found in the adjacent mountains. But the wealth and fame of Casmir have largely arisen from the manufacture of shauls, which it holds unrivalled, and almost without participation. The wool of the shaul is not produced in the country, but brought from districts of Tibet, lying at the distance of a month's journey to the north-east. It is originally of a dark grey colour, and is bleached in Casmir by the help of a certain preparation of rice-flour. The border is attached after fabrication.'

The price of an ordinary shaul, at the loom, is eight rupees, and sometimes rises to one hundred, in proportion to the quantity of flowered work introduced.

When we turn from the natural beauties of this enchanting country, so justly termed by the Persians "Binazir" (unequalled), to the state of manners and society, the delusion is dispelled; and we awake to the painful spectacle of an acute and ingenious people groaning under the most abject tyranny. The numerous train of despicable vices engendered and nourished by slavery are here exhibited in frightful deformity; and a land, which nature formed for a terrestrial paradise, is converted by man into a region of sorrow, of penury, and of carnage. Casmir is tributary to the Sultan of Cabul; and, at the period of Mr. Forster's residence, it was governed (or desolated) by his Viceroy.

> 'A revenue of between twenty and thirty lacs of rupees is collected from this province, of which a tribute of seven lacs is remitted to the treasury of Timur Shah. The army of Casmir, a part of which I have seen embodied, consists of about three thousand horse and foot, chiefly Afgans, who had received little pay for two years, and many of them for want of better subsistence were obliged to live on the kernel of the Singerah, or water nut, which is plentifully produced in the lakes of this country.'

The men are robust, but unwarlike; the women are celebrated throughout Asia, for their personal charms.

From Casmir, the traveller accompanied a caravan through several independent principalities, extending from that country to the Indus, which he crossed twenty miles above Attoc, where it is about a mile in breadth. 'Peshawur is a large, populous, and opulent city, governed, with the dependent districts, by an Afgan officer, who remits to the capital (Cabul) a revenue of seven lacs of rupees. The road from the Indus to Peshawur has nearly a west and by south direction, and the country to Akora is sandy and interspersed with stones; thence to Peshawur, are seen many tracts of cultivation.' This city is a considerable mart, but the heat is intense; and notwithstanding the great resort of merchants, it has no Caravansera. From Peshawur to Cabul, the road runs parallel with the river, and is bordered by high mountains inhabited by the rude Afgans; who infest it by their predatory incursions, and, despising the pacific disposition of Timur Shah, insulted his authority even under the gates of his capital.

'Cabul is a walled city, about a mile and half in circumference, and situated on the eastern side of a range of two united hills, describing generally the figure of a semicircle. The fortification, which is of a simple construction, with scarcely a ditch, and the houses built of rough stones, clay, and unburned bricks, exhibit a mean appearance, and are ill-suited to the grandeur which I expected to see in the capital of a great empire. But the Afgans are a rude unlettered people, and their chiefs have little propensity to the refinements of life, which indeed their country is ill qualified to gratify. From the Indus to the western limit of this extensive territory, (the Sultan's dominions include the greater part of Khorasan,) there is an invariable deficiency of wood; insomuch that the lower class of people in the northern quarter suffer as much, perhaps, from a want of fuel in the winter season, as those of other countries would do from a scarcity of provisions.'—

'This quarter of Afganistan, possessing but few Indian productions, receives sugars and cotton cloths, chiefly from Peshawur, whither it sends iron, leather, and tobacco. To Candahar it exports iron, leather, and lamp oil, whence the returns are made in sundry manufactures of Persia and Europe, with a large supply of melons of an excellent sort. The Tartars of Bokhara bring to Cabul the horses of Turkistan, furs, and hides; the latter resembling those in Europe called Bulgar; the amount of which is applied to the purchase of indigo, and other commodities of India. The adjacent parts of Usbec Tartary, of which Balkh is the capital, hold a species of dependency on Timur Shah.'—

'The Afgans are the indigenous possessors of a tract of country, which stretches from the mountains of Tartary to certain parts of the gulf of Cambay and Persia; and from the Indus to the confines of Persia. The inhabitants of this wide domain have no written character, and speak a language peculiar to themselves. They are a robust, hardy race of men, and being generally addicted to a state of predatory warfare, their manners largely partake of a barbarous insolence, and they avow a fixed contempt for the occupations of civil life. Though in some of our histories of Asia, the natives of Afganistan are denominated Tartars, I am prompted to say, that they bear no resemblance to those people, either in their persons, manners, or language.'

Ahmed Khan commanded a body of Afgans in the service of Nadir Shah. After the assassination of that barbarous conqueror, Ahmed, though attacked by the insurgents, effected a retreat to Cabul, with his followers; where an immense treasure fell into his hands. With these resources, he laid the foundation of an independent government, including Afganistan, Gour, Multan, Sind, and Casmir, in which he was succeeded in 1773 by his son Timur Shah. This prince, destitute of the military genius of his father saw the more distant districts of his southern dominions throw off his authority. His successor, Zuman Shah, who now fills the throne, is reported (in 1796) to have carried his arms as far as Lāhor, when he was recalled by intestine commotions. Mr. Forster was told, when at Cabul, that the whole force of Timur Shah did not exceed thirty thousand men, nor his revenue amount to more than a million of our money. ' Exclusive of his Afgan and Indian dominions, Timur Shah is possessed of a large division of Khorasan; which, taking in the city of Herat, extends on the north to the vicinity of Nishabor and Turshish, and on the south to the lesser Irac.'

Letter 14. London. Unfortunately for Mr. Forster, a Georgian at Cabul discovered that he was a Christian, and persuaded him to resume his journey in that character; an error which, more than once, nearly procured for him the sufferings—if not the honors—of martyrdom. In prosecuting the route from the Indies to the shore of the Caspian, we have an account of the most considerable places lying in the tract, and of a country wearing generally the appearance of sterility and depopulation.

Gazna, formerly the capital of an extensive and powerful empire, in which a Mahmud reigned, and a Ferdousi sang, is now levelled with the dust! The town stands on a hill of moderate height, at the foot of which runs a small river, whose borders are decorated by some fruit gardens. Its slender existence is now maintained by certain Hindu families, who support a small traffic, and supply the wants of a few Mohammedan residents. From Gazna to Killat, the country has the general aspect of a desert; and, except some small portions of arable land contiguous to the places of habitation, no other culture is to be seen. At Poti, it becomes populous and fertile, and improves as we approach Candahar. This city, comprised within an ordinary fortification of about three miles in circumference, and of a square form, is populous and flourishing; and lying in the great road which connects India with Persia and Tartary, it has been long a distinguished mart. The city is abundantly supplied with provisions; the fruits are of an excellent quality; and the extensive range of shops occupied by Hindu traders attests the liberty and protection which they enjoy at Candahar. A son of Timur Shah governs the city with a tract of dependent territory, which produces, it is said, a revenue of eighteen lacs of rupees; and it may justly be concluded, from the appearance of all classes of people, that this collection is made without any extraordinary rigor. The environs of Candahar occupy an extensive plain, covered with fruit gardens and cultivation, and intersected with numerous streams, of so excellent a quality as to become proverbial; and the climate is happily tempered between the heat of India and the cold of Gazna.

The road from Candahar to Gimmuch leads to the west, or west by north; thence to Herat, Mr. Forster apprehends, it has nearly a northern course. The country is generally open, and interspersed with barren rocky hills, of a moderate height. The soil is light and sandy.

'Herat (the capital of Khorasan) is a smaller city than Candahar, but maintains a respectable trade; and the market place occupying a long street, covered with an arched roof, is filled with shops of various wares. Bread, rice, and flesh meats, with numerous fruits and vegetables, are cheap and abundant. Coarse woollens of a strong texture are manufactured in the adjacent districts; a great part of which, made into garments, are exported into various parts of northern Persia. Surtouts of sheep skins, with the wool in the inside, are seen hanging at almost every shop, and are used by all classes of people in the winter season. A small quantity of European commodities is brought to this city from the gulf of Persia, consisting of French broad cloths, cutlery, small looking-glasses, and prints; but their low prices shew that the demand is very limited. The police of Herat is judiciously regulated, and the administration of justice vigorous.'

On joining his new associates of the Caravan from Herat, our traveller found it expedient to resume the Mohammedan character. The district of Dochabad forms the western boundary of Timur Shah. Thence to Turshish, extends a barren waste on which is neither an inhabitant nor the least token of vegetation. This space is held by Abdulla, an independent Persian chief. Adjoining to old Turshish, which is of small compass, and surrounded by a wall, Abdulla has built a new town, in an angle of which stands the Caravanserai. This city supports a considerable commerce.

'Shahrût, with its independent districts, including Nasirabad, pertains properly, I believe, to the Khorasan division, though it now holds of Asterabad, which with Mazanderan and Hazar-tirib is governed by Aga Mohammed Khan, one of the most important chiefs now remaining in Persia. The town of Shahrût is small, and surrounded in some parts with a slight earthen wall. The houses from a want of wood are built of unburnt bricks, and covered with a flat arch of the same materials. Many people are seen in this vicinity, whose noses, fingers, and toes, have been destroyed by the frost, which is said to be severer at Shahrût, than any part of Persia.'

A very extensive forest separates Mazanderan from Asterabad: but the country opens in the vicinity of Sari, the capital of Aga Mohammed; where verdant hills and dales, encircled by streams of delicious water, and purified by gentle gales, present a scene that communicates ineffable delight.

'Sari is rather a small town, but crowded with inhabitants, many of whom are merchants of credit, who resort thither for the purpose of supplying the chief and his officers with articles of foreign produce. The walls of the town are kept in good condition, and the ditch though narrow is deep, and sufficiently tenable against any force now existing in this country.'

From Sari, Mr. Forster proceeded to Musgidsir, a small town on the Caspian, where he embarked in a Russian vessel for Bacu. From Bacu he proceeded by a tedious and perilous navigation to Astracan, and thence by land to Petersburgh, taking Moscow in his route.

Such are the outlines of a narrative from which we have derived much amusement, and some information. The peculiarities of national character and eastern manners are amply detailed; and the obstacles which, at every step, impeded the progress of our traveller, evince the misery which the turbulent and rapacious despots of Asia entail on the victims of their ambition. It afforded some relief to turn our attention to the estimable qualities which frequently discovered themselves in very obscure stations; and it is impossible to remark without complacency the conciliating pliability, and the good humour, with which our author conformed himself to the customs and prejudices of his various associates.

The assistance which geography has derived from Mr. Forster's journey has been very important; history owes him less; and we are frequently surprised at the inaccuracies which he commits in his account of past transactions. In addition to those which we have already pointed out, we will only state the following example: Persia, says Mr. Forster, remained subject to the Khalifat, until conquered by Togrul Beg:—but at that period Persia had long been dismembered from the empire of the Khalifs, and Togrul found the western portion possessed by Malic al Rehim, a Sultan of the race of Buia, while the Sultans of Gazna occupied the east.—The term Saracen, he imagines, is derived from *Sehara*; which, in Arabic, signifies a desert: but we think that it is manifestly derived from *Sherkin*, which signifies eastern.

These volumes are extremely defective in having neither Index nor Table of Contents. Such omissions deserve serious reprobation.

Art. II. Mr. *Collins's Account of the English Colony in New South Wales.*

[*Article concluded*; *see Rev. for November.*]

Having noticed that part of Mr. Collins's work which related, in the form of *journal*, the various transactions which had occurred in the New South Wales colony from its commencement to September 1796, we have now to observe that to this division of the volume Mr. Collins has subjoined an account of the connected colony at Norfolk Island; and an Appendix, in which he treats exclusively of the Religion, Habitations, Customs, and Manners of the Natives of New South Wales.

Many particulars of the state of Norfolk Island had been given in the Journal, by which it appeared that its affairs were generally in a much more prosperous state than those of the parent settlements of South Wales; and the account here given, which is extracted from the papers of Mr. King, the Lieut. Governor of the island, is calculated to make a still more favourable impression of the state and advantages of that insular branch of the colony. There were on the island 240 settlers, exclusively of officers. Of those who, though not settlers, lived independently by their own labour, the number was 130; and of convicts whose term of transportation was not yet expired, there were 136.

The island contains 11,000 acres; the soil varying between a rich brown mould and a light red earth. From the sides of the steep hills, the rain in the winter months washes down the mould, and leaves only a grey marly substance which is incapable, in that state, of cultivation: but these hills, which are of easy ascent, preserve their depth of soil, and in many instances have borne six successive crops of wheat.—Of the 11,000 acres, there are not 200 which might not be cultivated to the greatest advantage; and, in fact, the full half of the island is already cleared of timber for the public use, or marked out in lots for settlers.

The cultivation was confined to maize, wheat, potatoes, and other garden vegetables. Wheat, however, from the heat of the climate, occasional droughts, and blighting winds, was but an uncertain crop; nor could it be averaged at more than eighteen bushels *per* acre, though some yielded twenty-five. Of maize [commonly called *Indian wheat*] the harvests were constant and plentiful; and two crops were generally procured in a year. The average produce was forty-five bushels *per* acre.

In those parts which were not cleared of timber, the underwood was covered with a succulent herbage; which, with the fern and other soft roots, afforded the best food for swine. Many settlers availed themselves of this advantage, and inclosed some of the uncleared ground; where individuals kept from 20 to 150 of these animals each. On Phillip Island, too, was to be found the best feed for swine. The Governor kept there an hundred and seventeen. Several large hogs had been brought thence, which weighed, when fattened, from 180 to 306 pounds. Cattle for labour, however, were scarce, and sheep much wanted for a change of food; though it is certain that sheep breed there as well as in any other part of the world, and had not yet felt any of the disorders common to that kind of stock.

The want of artificers of all descriptions, and the scarcity of labourers at public works, had retarded the construction of a number of necessary buildings; so that not more than ten settlers had been yet able to erect dwellings better than log-huts: but many were beginning to build comfortable framed and weather-boarded habitations, at their own expence.

Provisions were cheaper than at New South Wales, as appears from the following table:

'Average prices of provisions raised on the island, either for sale, for barter, or in payment for labour.

PLENTIFUL ARTICLES.

Fresh pork 6d. per lb.
Pickled ditto 8d.
Wheat from 7s. 6d. to 10s. per bushel.
Maize from 1s. 6d. to 5s.
Potatoes from 1s. to 3s. 6d. per cwt.
Full-grown fowls from 6d. to 1s. each.
Ditto ducks 10d. to 1s. 3d. each.
Ditto turkeys 7s. 6d. each.

SCARCE ARTICLES.

Geese 10s. each.
Female goats 8l. each.
Goats' flesh or mutton to government 9d. per lb.
Ditto to individuals 1s. 6d. ditto.'

The price of a labourer's day's work was 3s. with food, and 5s. without it.

The original inducement to settle in this island was the cultivation of the flax-plant. It grows here spontaneously; and though an experiment had been made to cultivate it, the produce was not so much superior to that which grew in a natural state, as to make it advisable to bestow any pains on its culture. There is no more than one loom on the island, and the slay or reed is designed for coarse canvass; nor do they possess a single tool required by flax-dressers or weavers, beyond the poor substitutes which they are obliged to fabricate for themselves. In this defect of necessaries for the manufacture, only eighteen people could be employed in it; and of these the united labour, in a week, produced sixteen yards of canvass, of the size called No. 7.

Such is an outline of the statement given of Norfolk Island by its Governor. Mr. Collins annexes to it some account of New Zealand, as collected from two natives who had been brought thence by Lieut. King. It communicates several curious particulars relating to those people, and their language; for which we must reluctantly refer to the volume.—

In the general remarks which form *the Appendix* to this work, is comprised all that Mr. Collins was able to collect in a six years' residence at New South Wales, respecting the government, religion, and customs of the natives. It is probable that many readers will be more pleased with these particulars than with the body of the work; because the novel and amusing scenes, which must occur in delineating savage life, are more entertaining than a dry journal of daily occurrences.

In contemplating the picture of the Botany Bay savage, as exhibited by Mr. Collins, we see little to distinguish him from the other children of ignorance with whom the Southern hemisphere is peopled. All the vices and all the virtues of men in such a state of nature are found in him; and he has no trait of unusual ferocity, nor any mark of a stronger or weaker intellect to distinguish him from his brethren. Of the mode of government under which he lives, little can be ſaid; for in fact he seems to have no idea of government beyond that which the head of a family exercises over his household. Existing in that state which is supposed to have been common to all men previously to their formal union in a common society, no authority is known among them but that which nature has given to the father over his children, and to the husband over his wife. Accordingly, the epithet of father (Be-anna) is their highest title of honor, and that which they uniformly apply to those who, they perceive, exercise authority over others. We are told, however, that, though they have no idea of legal government, they are acquainted with that kind of deference and submission which weakness yields to strength; and that to one powerful tribe or family, the rest of the natives pay a tribute,—the tribute of a tooth forced from every male youth, when he arrives at a certain age.

In the article of religion, Mr. Collins tells us, the natives of New South Wales falsify the bold assertion of our orthodox divines, namely, " that no country has yet been discovered, where some traces are not to be found of religious worship."

> ' From every observation and inquiry I could make among these people,' says Mr. Collins, ' from the first to the last of my acquaintance with them, I can safely pronounce them an exception to this opinion. I am certain that they do not worship either sun, moon, or star; that, however necessary fire may be to them, it is not an object of adoration; neither have they respect for any particular beast, bird, or fish. I never could discover any object, either substantial or imaginary, that impelled them to the commission of good actions, or deterred them from the perpetration of what we deem crimes. There indeed existed among them some idea of a future state, but not connected in anywise with religion; for it had no influence whatever on their lives and actions. On their being often questioned as to what became of them after their decease, some answered that they went either on or beyond the great water; but by far the greater number signified, that they went to the clouds. Conversing with Ben-nil-long, after his return from England, where he had obtained much knowledge of our customs and manners, I wished to learn what were his ideas of the place from which his countrymen came, and led him to the subject by observing, that all the white men here came from England. I then asked him where the black men (or Eora) came from? He hesitated.—Did they come from any island? His answer was, that he knew of none: they came from the clouds (alluding perhaps to the aborigines of the country); and when they died, they returned to the clouds (Boo-row-e). He wished to make me understand that they ascended in the shape of little children, first hovering in the tops and in the branches of trees; and mentioned something about their eating, in that state, their favourite food, little fishes.
>
> ' If this idea of the immortality of the soul should excite a smile, is it more extraordinary than the belief which obtains among some of us, that at the last day the various disjointed bones of men shall find out each its proper owner, and be re-united?—The savage here treads close upon the footsteps of the Christian.'

Though these people have no conceptions of religious reward and punishment, Mr. C. tells us that they have ideas of distinction between good and bad, and have expressions in their language which are significant of these qualities. They do not apply the terms *good* and *bad* merely to sensible objects; they use

m to mark *right* and *wrong*, and to describe ' sensations of
mind as well as of the senses.' We do not, however, un-
stand the distinction which Mr. Collins means to establish
ween ' sensations of the mind' and ' sensations of the senses.'
ey may, as he says, call their friends *good*, and cannibalism
l; and yet they may mean only by these expressions, that
nds are *serviceable* like the flesh of a kangaroo, and that
nibalism is *disgusting*, without having any distinct ideas of
ht or wrong, of virtue or vice. It is probable, however,
it those people have some vague notions of these qualities;
d we only mean to say that what Mr. C. advances as proof of
does not prove it.

Owing to poverty of living, the persons of the natives are thin,
d their limbs are small; their features, particularly those of the
men, are described as far from unpleasing; and the females
ssess a modesty which in the want of covering gives them
attitude that brought to the author's mind,

" The bending statue which enchants the world."

th sexes use the disgusting and common practice among
vages, of rubbing fish-oil on their skins; which, together
th their perspiration, produces in hot weather a most hor-
le stench. The practices of scarring their bodies in grotesque
ures, and of boring the cartilage of the nose in order to ad-
t ornaments, are equally prevalent. The women have a pe-
liar mode of marking their rank:—it consists in cutting off
e first and second joints of the little finger of the left hand:
ich operation is performed, when young, by means of a
ht ligature, by which the circulation is destroyed, and the
ger mortifies and drops off. Their colour is not uniform;
some cases being as black as that of an African negroe; in
ers, resembling the copper colour of a Malay. The only
sonal superiority which they seem to possess, over the
ater part of the civilized world, is the peculiar excellence
their sight. On the accuracy of this sense, indeed, their
istence very often depends; for a short-sighted man would
ver be able to defend himself from their spears, which are
rown with amazing force and velocity.

With respect to their habitations, nothing curious occurs in
is account. Every man knows that the savage lives in a cave
a hut, and that the division of a dwelling into apartments is
consequence of advanced civilization. That the savage sub-
sts on fish, when he inhabits the sea-coast; and that, when
is placed more inland, he resorts to the chase or to stra-
gem for prey; are circumstances also too generally known to be
tertaining to the reader in the recital. It is however a disgust-
g novelty in the South Wales native, that he feeds on worms:

'In the body of the dwarf gum tree, (says Mr. C.) are several large worms or grubs, which they speedily divest of antennæ, legs, &c. and, to our wonder and disgust, devour. A servant of mine, an European, has often joined them in eating this *luxury;* and has assured me, that it was sweeter than any marrow he had ever tasted; and the natives themselves appeared to find a peculiar relish in it.'—'In an excursion to the river Hawkesbury, we fell in with a native and his child. We had Cole-be (a native) with us, who endeavoured, but in vain, to bring him to a conference; he launched his canoe, and got away as expeditiously as he could, leaving behind him a specimen of his food and the delicacy of his stomach; a piece of water-soken wood, full of holes, the lodgment of a large worm named by them *cah-bro,* and which they extract and eat; but nothing could be more offensive than the smell both of the worm and its habitation.—There is a tribe of natives dwelling inland, who, from the circumstances of their eating these loathsome worms, are called Cah-bro-gal.'

To love, or rather to its enjoyments, the prelude in this country is violence. The males choose their mates invariably from a tribe different from their own, and with whom they are at enmity.—Secrecy is necessarily observed; and the poor female is surprised in the absence of her protectors, and, when purposely stupified with blows inflicted with clubs or wooden swords, is dragged through the woods by one arm with a violence which, we might suppose, would displace it from its socket.—Regardless of every obstacle which lies in the way, the *lover* drags his victim to a place of safety, bruised, and torn; and when once he has her beyond the reach of pursuit, a scene ensues which cannot be related. The outrage is not resented by the relations: but the tribe retaliate by a similar injury when opportunity offers. Such men are not likely to confine themselves to one woman, nor are such wives likely to be faithful. Monogamy and chastity, therefore, are here uncommon.

The reader will find in the Appendix a series of copper-plates, representing the various ceremonies used in striking out the tribute-tooth from the head of a boy. Mr. Collins observes, in treating of this operation, that, in two instances in which he saw it performed, it took place exactly at the same time of the year, viz. in the beginning of February, though the interval between the two operations was five years. This he deems strange, because 'they have not any idea of numbers beyond *three,*' and 'of course have no regular computation of time.'—It appears to us very questionable whether the natives cannot number somewhat farther; first, because their neighbours of New Zealand have names for numbers, as appears by the vocabulary of Lieutenant King, to a very considerable height;—and, secondly, because, according to Mr. Collins's own account, the natives are capable of superintending a herd of cattle, and bringing home the exact number, however numerous they may be:—an atchievement which it is difficult to suppose them able to perform if they knew no numbers beyond three. We think that Mr. C. is hasty also in supposing that the natives can have no measure of time without a knowlege of numbers. It is far from certain that, without numeration, it is not possible to measure time:—at least to ascertain the corresponding seasons of the year.

Of the variety of customs which Mr. C. relates as prevailing among this savage race, none perhaps seems so peculiarly their own, as well as curious in itself, as the following:

'The shedding of blood is always followed by punishment, the party offending being compelled to expose his person to the spears of all who choose to throw at him; for in these punishments the ties of consanguinity or friendship are of no avail. On the death of a person, whether male or female, old or young, the friends of the deceased must be punished, as if the death were occasioned by their neglect. This is sometimes carried farther than there seems occasion for, or than can be reconcilable with humanity.

'After the murder of Yel-lo-way by Wat-te-wal, his widow Noo-roo-ing being obliged, according to the custom of her country, to avenge her husband's death on some of the relations of the murderer, meeting with a little girl named Go-nang-goo-lie, who was someway related to Wat-te-wal, walked with her and two other girls to a retired place, where with a club and a pointed stone they beat her so cruelly, that she was brought into the town almost dead. In the head were six or seven deep incisions, and one ear was divided to the bone, which, from the nature of the instrument with which they beat her, was much injured. This poor child was in a very dangerous way, and died in a few days afterwards. The natives to whom this circumstance was mentioned, expressed little or no concern at it, but seemed to think it right, necessary, and inevitable; and we understood that whenever women have occasion for this sanguinary revenge, they never exercise it but on their own sex, not daring to strike a male. Noo-roo-ing, perceiving that her treatment of Go-nang-goo-lie did not meet our approbation, denied having beaten her, and said it was the other girls; but such men as we conversed with on the subject, assured us it was Noo-roo-ing, and added, that she had done no more than what custom obliged her to. The little victim of her revenge was, from her quiet tractable manners, much beloved in the town; and what is a singular trait of the inhumanity of this proceeding, she had every day since Yel-lo-way's death requested that Noo-roo-ing might be fed at the officer's hut, where she herself resided. Savage indeed must be the custom and the feelings which could arm the hand against this child's life! Her death was not avenged, perhaps because they considered it as an expiatory sacrifice.'

This custom prevails even where the death has been natural; and Mr. C. gives a variety of instances in which the natives practised it on such occasions.

Among the other curiosities which the rudeness of this people exhibits, the mode in which they obtain fire is not the least remarkable. It is attended with infinite labour, and is performed by 'fixing the pointed end of a cylindrical piece of wood into a hollow made in a plane; the operator twirling the round piece swiftly between both his hands, sliding them up and down until fatigued, when he is relieved by one of his companions, all of whom take their turns until fire is procured.'

Of the disorders which prevail among the natives, Mr. Collins mentions a cutaneous ailment like the itch; the small-pox, which sometimes made the most dreadful ravages; and the *lues venerea.* Of the small-pox, it is remarkable that it was not communicated to the Europeans by contagion; and of the lues, it is also to be observed that it appears probable that it was known among the natives before the arrival of the colonists. This probability arises from their having given it a name,G oo-bah-rong.

It would exceed all reasonable bounds, were we to go farther into a detail of the many curious particulars relating to the natives of the country, which Mr. Collins has included in this part of his volume. Offering, therefore, our tribute of praise for the very accurate, methodical, and satisfactory account which he has here given to the public, respecting the English Colony in New South Wales and its dependencies, we shall conclude by transcribing perhaps the most strange and unexpected anecdote which is to be found in this work.—Who would have supposed that, among savages in a state of nature, *real estates* and *hereditary property* should be ascertained and allowed? Such, however, appears to be the case:

'Their spears and shields, their clubs and lines, &c. are their own property; they are manufactured by themselves, and are the whole of their personal estate. But, strange as it may appear, they have also their real estates. Ben-nil-long, both before he went to England and since his return, often assured me, that the island Me-mel (called by us Goat Island) close by Sidney Cove was his own property; that it was his father's, and that he should give it to By-gone, his particular friend and companion. To this little spot he appeared much attached; and we have often seen him and his wife Ba-rang-a-roo feasting and enjoying themselves on it. He told us of other people who possessed this kind of hereditary property, which they retained undisturbed.'

We are sorry that this work is unprovided with an alphabetical Index; though it has, indeed, a copious table of Contents, pointing out the principal materials of the chapters.

ART. III. *Icelandic Poetry*, or the Edda of Saemund translated into English Verse. By A. S. Cottle, of Magdalen College, Cambridge. 8vo. pp. 360. 6s. Boards. Robinsons.

OF Mr. Cottle's poetical talents we have repeatedly spoken with approbation (see Rev. vol. xxiii. p. 109, &c.); and his Icelandic, like his other poetry, is versified often with vigor, and always with neatness, with grace, and with euphony. It suffices not, however, to possess the command of *one* language in order to translate with propriety: an original must be understood, or a version cannot depict its spirit and imitate its peculiarities. The Edda of Saemund was published at Copenhagen in 1787, accompanied with a very vicious Latin interpretation; and with visionary mythological notes, which point out several fanciful resemblances between the legends of the North and South, and are every way unworthy of a philosophical antiquary. On this interpretation, Mr. Cottle uniformly relies for his construction of the text; and to these notes he is commonly indebted for his attempts at illustration. He has indeed occasionally profited by Percy's well-edited translation of Mallet's Northern Antiquities: but with the greater part of what else has been written on this topic, he seems scarcely at all acquainted. He will appear, therefore, to those who have cultivated these inquiries, to be somewhat *behind-hand* with his subject.

The *Introduction* begins by discussing with gravity the hypothesis of those writers, (who are they?) who divide the original inhabitants of Europe into Celts and Sarmatians. Of all the antient inhabitants of Europe, there is only one minute nation, the Fins of Lapland, who can with any probability be referred to the Sarmatian or Slavonic stock. Poland, in the time of Herodotus, was wholly occupied by Goths, and so was the Crimea. The first irruption of the Huns, a Sarmatic tribe, is very modern.

This hypothesis is dismissed by our author in favour of a division into Celtic and Teutonic. Under the head Celtic, are improperly comprehended the two radically distinct races which speak the Erse and Welsh tongues; and to these totally diverse nations are ascribed common manners:—whereas the latter alone submitted to the very peculiar institutions of the Bards and Druids. The words Teutonic and Gothic, again, are used indiscriminately. It is probable, however, that the Teutonic tribes are the same as *the Jutes*, and that they formed the eastmost division of the Getic race, whose opposite extreme tribe is known in history by the denomination Massagetae, Visigoths, or West Goths. Odin seems to have originated on the confines of the Jutes, and to have led his followers north-westward from Pomerania, or Livonia, into Sweden.

The time of Odin is left in the usual uncertainty: nor is any attempt made to weigh the relative probability of the three extant suppositions concerning his era. Gräter, with ingenious rashness, supposes the island Sams mentioned in the Edda to be the Samos of the Archipelago; and, from some faint resemblance between the Gothic cosmogony and that of a Samian philosopher, he infers Odin to have been a pupil of Melissus; and thus he throws back his antiquity to a period, which would make it probable that the Scythian kings of Herodotus are the heroes deified in Gothic song. Mallet defends the wilder because wholly baseless conjecture, that the arms of Pompey occasioned Odin to migrate from the Euxine to the Baltic. In this case, Pliny and Tacitus would have met with traces of his progress among the nations whom they describe. Extensive recent conquests, terminating in the imposition of a new religion, could not but live in the memory even of barbarians. It is therefore most probable that Odin is posterior to these writers, and that the Anglo-Saxon historians are correct, who describe Hengist as fifth in descent from Odin, and who have preserved the intervening pedigree. As in pastoral nations marriages take place early, it is unlikely that any progenitor of Hengist should have passed in celibacy his twenty-fifth year. An interval of 125 years is enough to allow between Odin himself and his grandson Vecta's great-grandson, Hengist. This would place Odin in the year of Christ 325, about seventy years before Alaric, and would plausibly account for the momentous impulse which, about that time, propelled the Gothic multitudes against all the provinces of the Roman empire.

Odin is called, in the Edda, and by Snorro, *Runhofdi* and *Runomfauthr*, father of letters, king of spells, as the poets phrase it; which favours the opinion that he introduced the art of writing among the Goths. Now Tacitus expressly pronounces the alphabet to have been unknown to the Germans; *literarum ſecreta viri pariter ac fœminæ ignorant:* Odin, then, must have lived subsequently to this period. The oldest Runic inscriptions on stone commemorate the fortunes of soldiers who had served at Constantinople in the corps of Varangi; and the art of stone-cutting in the North is therefore posterior to the transfer of the seat of empire from Rome to Constantinople. Now Odin, according to Snorro, first introduced the practice of using graves-tones: in his time, no doubt, they were simply inscribed, not engraved: but these cannot long have preceded the more permanent memorials. This circumstance, again, tends to corroborate a chronology which places Odin at the beginning of the fourth century.

There exists a Russian map of the year 949, (the fac simile may be found in Schlötzer's Northern History, p. 490.) in which the coast of Esthonia is called Ostrogard, or the *East garden*. If the opposite coast of Courland was called Asgard, or the *West-garden*, the river Duna which separates them may well have borne the name Mitgard. In Samo-getia, various etymological notices unite to indicate the original dwelling-place of Odin: it was natural, after his settlement in Upland, to sing the "glad home" which he had forsaken; to promise a return thither to the spirits of such as fell in battle; and to indicate the rainbow, which is usually seen in the East, as the bridge which was to direct their path.

Of Saemund, Mr. Cottle speaks sufficiently, and correctly. Of the Edda, we should willingly have learnt more. Was it first written by Saemund, who died in 1133: or is it, as is probable, of far higher antiquity in the main, and merely collected and arranged by him, with occasional interpolations? Is the Edda of Snorro Sturluson, which was compiled in 1215, and which has evidently received some Christian interpolations, to be regarded as containing portions of equal or superior antiquity to the Edda of Saemund; or is it in all respects a newer work? Was the Edda ever a bible of heathenism in the North; or did it owe its very name to these collectors, who lived after the introduction of Christianity into Iceland? The Voluspa and the Haavamal (which are subjoined to Resenius's first printed edition of 1665) having originally belonged to the Edda of Saemund, and forming a very interesting part of it, surely Mr. Cottle would have done well also in presenting us with these two *sagas*,—if we may employ, in a general sense, a word consecrated by the Scalds to the designation of historical ballads.

As the *Song of the Ravens* may impress the reader, we shall transcribe it: but we omit the notes, not being thoroughly satisfied of their soundness.

I.

'Odin's strength may never fail;
Asori still in wit prevail;
Vani sons be counted wise;
Fates may weave the Destinies;
Dryas calamities increase;
Woes of mortals never cease;
Peace by Thursi be withstood;
Nymphs imbrue their hands in blood.

II.

Forth is issu'd the decree,
Evil days shall Asi see!

Potentates 'gainst them shall league
Skill'd in ev'ry dark intrigue.
Odrœsis ever safe remains,
While Urda guards the sacred plains:
To investigate their doom,
In vain the sons of Asi come.

III.

Now they turn the intentful mind,
Other oracles to find;
But angry Gods their woes increase,
And bid each lucid vision cease.
Thrainer's words bewilder'd seem,
Like the maniac's mid-day dream;
Dainer's shrines their secrets tell,
Deep involv'd in mystic spell.

IV.

Duergi sons, beneath heavens cope,
Sometimes lift their hands in hope;
Again their fruitless toil bewail;
Down sink their hands—their spirits fail.
Those whom the mountain clifts delight,
Where swift Ginnunger wheels his flight,
All pale behold the heavens above
In direful trepidation move.
Alsuither leaves the track of day,
And spreads thro' ether wild dismay.

V.

Nations feel the earthquake's force:
The sun maintains no equal course:
Storms, wide wasting thro' the air,
Their rage on plains and mountains bear.
Men aghast in vain enquire,
Whence the iterated ire?
Truths oracular subside
In limpid Mimer's angry tide:
When?—or where?—no mortal eye
Can read the coming destiny.

VI.

The Goddess from Asori sprung,
Gifted with prophetic tongue;
She who her behests oft made
Beneath the dew-distilling shade,
Long to sojourn is decreed,
In vales that down to Hela lead.
Ivaldi sons in scorn maintain
Iduna least of all her train.

VII.

There in hateful durance pent,
In vain she mourns her dire descent:

Do

Doom'd in those shades no joys to find
Assuasive of her troubled mind.
A different fate she once had known,
When gay the star of fortune shone:
The joyless Nymph is doom'd to pine
Associate now with Norver's line.

VIII.

Warrior Gods the maiden see
Prey to deep despondency:
Around her limbs they cause to float
In wolf-like show a shaggy coat:
Her mind is fashion'd to her lot,
And ev'ry past delight forgot.

IX.

Lo! from that river's fertile side,
Whose waves o'er golden shallows glide,
Vidrir intent to know the fate
Suspended o'er the Asi state,
Bids Bifrast's chief in compass brief,
Haste and bring the quick relief.
Brag and Lok without delay,
He takes companions of his way.

X.

The chief and his attendants near,
Where high the mystic towers appear,
Soft melodious accents pour
To the sage presiding power.
In Hidskialfa's lofty dome,
Odin listens as they come;
Secrecy he best approves,
And far each prying eye removes.

XI.

Heimdaller, eloquent and wise,
Thus began the mysteries:
Of all the sylvan Gods that rove,
The hill, the fountain, and the grove;
Of each belov'd associate here,
Beneath this dark infernal sphere;
Say, can'st thou the hour declare,
When they leave the vital air?
What accidents their life attend?
And what their mortal course shall end?

XII.

Oft the maiden they invoke;—
No word oracular she spoke:
A secret grief her eye reveal'd,
While motionless her lips were seal'd.
The Gods in vain attempt to hide
The big drops down their cheeks that glide:
O'er-moisten'd hands at length display
What streams of anguish urge their way.

XIII. As

XIII.

As when from oriental skies,
Where Elivagi streams arise,
The thorny wand, with giant might,
Is brandish'd o'er the realms of night:
(That wand with which the drowsy God
Subdues the nations to his nod,
When in his shadowy car he rides,
And o'er wild phantom'd dreams presides.)

XIV.

Then mortals sink supine to rest,
By unseen opiate charm oppress'd:
The nerveless arm inactive lies,
And daily vigor nightly dies.
Even wakeful Gods its power feel,
And half subdu'd inconscious reel.
Thus Dainer bids the wand of sleep
Nightly o'er the nations sweep:
The dizzy whirlings of his head
On all things round a torpor spread.

XV.

In sullen, silent, abject mood,
As struck by him Joruna stood:
The Gods in moveless, strange surprise,
In vain expected her replies.
More ardent yet her words they sought;—
Again repulse fresh sorrows brought:
Till vows and tears at last they find
Too weak to move her stedfast mind.

XVI.

Then he who sounds the vocal horn
In Odin's halls, at early morn—
He, the embassy who bore,
Turn'd his steps nor question'd more.
Nala's son with speed he took,
And sad, Joruna's shrines forsook.
The bard celestial staid behind,
In hopes some favoring hour to find.

XVII.

The chiefs of Vidar thro' the skies
Were borne where Vingolf's towers arise:
The winds of Forniot urg'd their flight,
Before the rapid wheels of night.
There the Asi sons they find,
At banquet, in bright halls reclin'd.

XVIII.

The God that holds the scales of right,
And quaffs nectarian bowls each night—
May he, they cried, secure maintain
The sceptre of his guiltless reign;

Le

Long may the Gods his praises tell,
Beneath his auspices, who dwell;
And with immortal Odin share
Pleasures unally'd with care.

XIX.

Baulverker station'd ev'ry guest
That round the immortal banquet press'd.
Fam'd Sæhrimner was the treat—
The food that Gods delight to eat.
In Mimer's bowls Skögula bore
Brisk metheglin brimming o'er.

XX.

The banquet done—the immortals grow
Impatient their success to know:
Gods around Heimdaller press—
Lok, the Goddesses address.
Tell us, they cried, what wond'rous thing
From the prophetic maid you bring,
While shades of night extend their reign
Over the wide etherial plain.

XXI.

Fruitless was our toil, they said;—
Loath to answer was the maid.
The Gods astonish'd, plan again,
How best the answer to obtain.

XXII.

Omi spoke, and still profound
Held the list'ning Gods around:
Let each, he cried, this night revolve,
What seems to him the best resolve;
Night, in sable garb array'd,
Will lend to thought propitious aid:
And what to each shall seem best done,
Let him declare by morrow's sun.

XXIII.

On western hills, and o'er the main,
Where Rhinda's mother holds her reign,
The Wolf, refresh'd with evening dews,
Swift the God of day pursues.
Up the thoughtful heroes rose,
And bade each other soft repose;
While Hrimfaxi swiftly flies,
Where Hropter with his consort lies.

XXIV.

With gems adorn'd, Dellinger's son
Drove down the horses of the sun:
Far off their manes in streaky beam,
Shone o'er the plains of Mannaheim.
Now, thro' the western portals far,
Shot rapid the resplendent car.

XXV.

Nymphs that mountain summits love,
And they who Thurssian forests rove,
Soft Genii of the deep and air,
And wandering Nani, now repair
To where the Ash extends its shade,
For sleep and cool refreshment made,

XXVI.

The Dynasts wake from soft repose:
The sun in blushing splendor rose.
Night, with all her shadowy train,
Sunk below the western main.
Ulfurna's son, with joy awakes,
And swift his chearful clarion takes;
From dome to dome its call rebounds,
And each celestial rock resounds.'

To these lines we have nothing to object, but their frequent disagreement with the Icelandic text: the translation of a translation, however elegant, is at best but the shadow of a shade,—the reflection of moonlight,—the silhouette of a bust,—the echo of a mockbird's song:—but it may glide over objects new and strange, it may glisten with the rainbow hues of fancy, it may wear the contour of beauty, it may warble in melodious cadence.

Art. IV. *The Beauties of the late Right Honourable Edmund Burke*, selected from the Writings, &c. of that extraordinary Man, alphabetically arranged: Including the following celebrated Political Characters, drawn by himself: Antoinette, late Queen of France, Comte d'Artois, M. Brissot, Richard Burke, Esq. late Earl of Chatham, M. Condorcet, Prince de Conti, Right Hon. Henry Dundas, Hon. C. J. Fox, George III. Lord Grenville, late Mr. Grenville, Warren Hastings, Esq. late Lord Keppel, Sir Hercules Langrishe, Louis XVI. Louis XVIII. Lord North, Right Honourable William Pitt, Marquis of Rockingham, Charles Townsend, Esq. John Wilkes, Esq. &c. &c. to which is prefixed a Sketch of the Life, with some original Anecdotes, of Mr. Burke. 8vo. 2 Vols. 10s. Boards. West. 1798.

We have repeatedly heard objections to the modern invention of garbling the works of eminent authors, under the idea of selecting their "BEAUTIES." It has been alleged, by those who disapprove this method of book-making, that abridgments of this kind are neither well calculated to promote the fame of those writers who are thus mutilated, nor the real improvement of readers;—that such selections commonly furnish only insulated and desultory reading, communicating merely superficial and partial knowlege; and that they sometimes tend to misesent the scope of an author's meaning, or serve to conceal f *beauties* of the original composition; *viz.* the symmetry sistency of its parts, the advantages of connection, and nded effect of the whole: for what idea, it may be asked, e given of so grand an edifice as St. Paul's Cathedral, by ng a number of detached fragments from its pediments, its columns?

e may be some foundation for the foregoing objections: the other hand, it has been observed that the collections ion may be useful to many readers, who might never opportunity of studying the whole works of voluminous , and with whose sentiments they may, by the help extracts, and by their means only, become acquainted. o alleged that there is another use which may be made lections of beauties," especially when arranged and di- as are the contents of the volumes before us *; *viz.* y serve, with good effect, as an *Index* to the entire works Shakspeares, our Addisons, our Johnsons, and our to whose sentiments many readers would be glad occa- to refer, did they know where to turn to the subject.— help of such abstracts, there is, doubtless, a chance of what might otherwise be sought in vain, or be attained xpence of much labour and time.

regard to the specific merits of the compilement before selection, we may observe that the *extracts* from the ious writings of Mr. Burke appear, from such a cur- nce over them as our time can be supposed to afford, diciously selected; and the general mass seems to be operly reduced to order:—yet we have remarked a few s, with the *beauty* of which we have not been very struck; for instance:

s.—" Great names have great prevalence." vol. ii. p. 229.

IAMENT and PEOPLE.—" All the people have a deep interest gnity of parliament." *ib.* 241.

Y DEFINED.—" Party is a body of men united for promot- their joint endeavours, the national interest, upon some par- rinciple in which they are all agreed." *ib.* 255.

EDENTS.—" I shall never quit precedents where I find them le." *ib.* 289.

ENCE.—" Prudence is the queen of virtues." *ib.* 26.

e passages, with several others, containing sentiments just but equally common and obvious, take rank in these as *beauties*: we conjecture that their justly celebrated would not, himself, have pointed them out as instances

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habetically arranged; with the addition of a copious Index.

of either "the Beautiful" or "the Sublime."—Let not, however, our readers conclude that *such* are a majority of the flowers which have been transplanted into this literary parterre. This is by no means the case. Every one knows that the compositions of Burke abound not in the tame, the insipid, and the common place. There is in them, and in the present collection, enough of the eloquent, the bold, the brilliant, and the "*Poetic*," as Johnson happily said;—in a word,—enough to make a rich compensation for what lies more level to "the million."

The biographical account of Mr. Burke, prefixed to these gleanings from his works, occupies a full half of the first volume, and perhaps constitutes a principal portion of the merit of the publication. Agreeably to the promise in the title, it contains many 'Original Anecdotes,' which escaped the notice of Mr. M'Cormick and Dr. Bisset, whose works we lately reviewed; and which, relating to Mr. B.'s private life, are peculiarly interesting: but we must bear in mind that the particulars are given on anonymous authority.—The account of the means by which Mr. B. first procured an introduction into the political world, in which he afterward so conspicuously shone, exhibits him in the humble light of a soliciting attendant at a great man's levee, hawking his independence in one hand, and presenting his letter of recommendation with the other. The passage is this:

> 'His studies became more diversified, and the success of some pens induced him to turn his attention to some work that might raise his fame as a writer. His success in this line was equal, nay superior to his expectation, but he soon found that "fondness of fame was avarice of air," in consequence of which he procured a letter of introduction to the late Earl of Bath, the Mecænas of the day. His Lordship received him with the utmost politeness, lamented that it was not in his power to render him any service, as he was no longer in power. The impression which this unexpected intelligence made on Mr. Burke did not escape his Lordship's eye; he felt for the situation of the young man, and after a pause, "I will give you a letter, said he, to the Earl of Bute, though I don't know that I am entitled to take that liberty." The proposition revived Mr. Burke's drooping spirits, and he waited, without loss of time, on Lord Bute, who professed his sorrow that it was likewise out of his power to render him any service, as he had resigned all his employments that very morning, adding, that his influence with his Majesty was greatly over-rated; anxious, however, that a man of genius and talent should not pine in the shade, he would take one step, he said, which he did not know he ought to take, but he would venture, and if crowned with success, it would yield him great pleasure. As Lord Halifax had been appointed to assume the vice-regal government of Ireland, perhaps in that situation he would be able

to render Mr. Burke some service in his native country. The Earl accordingly wrote to Lord Halifax, and recommended the bearer of it as a man of promising genius, who would reflect honour on his patronage and protection. The new appointed Viceroy expressed the deepest regret that every department in his appointment, except that of private secretary to his own secretary, was filled up. Mr. Burke was accordingly appointed private secretary to the Right Hon. Gerard Hamilton, commonly called *Single Speech* Hamilton, in consequence of his having made only one speech in the House of Commons during all the time that he sat in Parliament, but which has ever been considered as an effort of unprecedented talent, and is thought to have been composed by the subject of these memoirs.'

Leaving our readers to their own reflections on the circumstances of the foregoing anecdote, we shall proceed to observe that the writer of this sketch insinuates that AMBITION was the ruling passion of Mr. Burke. It is highly probable. What but the irresistible desire of rising above that safe and happy station, which science and philosophy might have adorned with a mild though not a dazzling lustre, could have tempted a mind possessing such powers to stoop to the meanness of courting patronage? His breaking with his first political friend Mr. Hamilton, 'because (to use the words of this writer) he began to think his patron did not exert all the influence he possessed, to usher him into life,' is a circumstance which seems to confirm the opinion that 'Burke was ambitious.' Several others of the same tendency are given in this sketch; with one of which we shall close this article.

'Though Mr. Burke affected to despise popularity, yet no man, perhaps, was ever more susceptible of flattery, which he always paid in kind; but a stroke of wit, or a single paragraph in a newspaper, were sufficient to discompose his temper, particularly when he was sinking into the vale of life. A few years since, he happened to call on an old friend, who was very fond of collecting prints of British patriots. Mr. Burke was not a little pleased to see one of himself in that list, with the following rude, but pointed lines written under it with a pencil, which he did not immediately perceive;

> '*Pelliculam veterem retinet, ac fronte polite*
> *Astutam vapido servat sub pectore vulpem.*

'The old gentleman saw, by Mr. Burke's countenance, that it displeased him, but protested he was wholly ignorant of the writer, and that, as he did not understand Latin, he thought the lines were filled with his praise, and immediately effaced them, but they had sunk too deep in Mr. Burke's memory to be effaced; he took a hasty leave, and never after entered the house.'

We have chosen to extract from the original matter of these volumes, rather than from the selections themselves, which are their principal contents,—because the former will, and the latter would not, be new to our readers: but we hope that they will be able to form a sufficient judgment of the merits of the work.

Art. V. *A Tour through the Isle of Mann,* in 1797 and 1798; comprising Sketches of its Antient and Modern History, Constitution, Laws, Commerce, Agriculture, Fishery, &c. including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, &c. By John Feltham. Embellished with a Map of the Island and other Plates. 8vo. 7s. Boards. Bath, Cruttwell. London, Dilly. 1798.

'A SPIRIT for topographical inquiries,' says Mr. Feltham in one part of this work, 'has lately been prevalent, and every year produces new accessions to this department of literature; these researches have been sanctioned with a considerable share of public approbation, which evinces in some degree their utility.' This observation is well founded, and we beg leave to accompany it with another; viz. that, however useful or entertaining topographical inquiries may be when they are guided by taste and ornamented by genius, there is yet no species of composition more dull, flat, and puerile, when genius and taste do not afford their embellishments. We do not advance this remark in order, as Mr. F. expresses it, to 'silence totally the jejune and obtruding muse,' but with a view of obtaining from *his* muse, hereafter, productions *less* jejune than that which she here presents: or at least of dissuading him from that funereal work with which he threatens us, a collection of *all* the epitaphs which are to be found in *all* the churchyards of the Isle of Mann!

In the present work, consisting of 290 octavo pages, the reader will certainly find something to inform and something to amuse him: but we are sorry to say that the entertaining and instructive matter bears but a small proportion to the bulk of the volume. In the common mistake of young authors, Mr. F. seems to have been more attentive to the expansion of his work than to the selection of his materials: whatever he could learn, therefore, respecting any of the topics enumerated in his title page, great or little, public or private, trivial or important, he has heaped together; and the consequence is, that the reader frequently passes over not only pages but whole sheets, before he meets any thing to interest his attention. We mention this in kindness to Mr. F.; hoping that, if he shall again write for the public, he may avoid an error so unfavorable to his literary reputation.

The following extracts are taken from those passages which seem to give the best general view of the former and present state of the island, so far as it is likely to interest the majority of readers.

'This "Navel of the sea" possesses many privileges. The unfortunate may find it an asylum; the œconomist a place exempted of all taxes; the epicure may enjoy fish, port wine, hams, and poultry *, cheap; and the philosopher a place of rest from bustle and faction. The native goodness of the Manks has been too often imposed on by strangers, and justly engendered a prudent reserve; and some slight introduction is rather expected before a comfortable connection with them can take place.'—

'In emigrating from England, many advantages must be given up. Money, here, loses much of its omnipotency; the *pleasures of a luxurious table cannot be had without difficulty:* markets are thin, and but ill provided, and there are not any butchers' shops. The pigs are larger in proportion than their other cattle, and extremely good and plenty. Fat meat is scarce, and the veal in general indifferent; the mutton is sweet and delicate. But a very peculiar breed of sheep is found here, the wool of which is of a red sandy colour, or the faun-coloured Turkey wool used by hatters in this country.'—

'Poultry of all kinds are numerous and cheap; fish and eggs are plenty and reasonable. The better kind of fruits are not to be had; Major Taubman's was the only walled garden I observed, and that would grace any place. Apples are not grown in any quantity.'—

'The want of trees and hedges gives a barren aspect to the island; but it is not unpleasing from the undulation of its surface, and the sublimity of its mountains, of varied shape, distances, and termination; whose sides afford a frequent specimen of that adventitious beauty occasioned by floating clouds intercepting the sun-beams, and giving to the fields glowing and varied tints. But it could not have always been without trees, for by a statute of 1570, a forester is allowed to range the forest for unshorn sheep, &c. †

'Thus, though its rocks are not, like those in Devonshire, "fringed with ornamental plants and shrubs;" nor "its gardens surrounded with myrtle hedges covered with most delicious bloom;" yet its rugged rocks, and bold mountains, whose outlines are abruptly varied, adorned with the health, gorse, and fern, that spread over its surface, form somewhat of a picturesque scene; but a general want of trees, &c. for a fore-ground, and a requisite *variety* of well-disposed *objects*, render it not adapted for the composition of a landscape painter.'—

'The mountains abound in springs, but the water, though good, is not of a superior kind. Of spirits, rum is generally drank, and whisky* is not so scarce as gin and brandy. Port wine is extremely good, and is sold from 12s. to 15s. per dozen: a single bottle at the inns is charged 2s.; but if bought in quantities, may be had for less than these prices.

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* Does there not seem to be a little contradiction to this account in the next extract? *Rev.*

'† The Druids found this island well planted with firs; quantities have been dug up some depth under the surface of the earth; and some oaks, which, it is supposed, being their favourite tree, was introduced by them.'

'Economy prevails in household management, and the female branches spin, at leisure, flax; and thus produce excellent diaper, check, linen, &c. for family use.

'The fairs, which are not infested with sharpers, showmen, &c. as in England, serve to enliven the friendship of different parts; and the assemblies, races, &c. that originate from them, afford an opportunity of a mutual association of the northern beaux and belles, with the southern.'—

'The ladies are sensible, polite, and accomplished; pleasing and elegant in their address, and of a more domestick turn than the ladies of England of the same rank or fortune. They are also fond of music and dancing, and excel in each. Fashion soon finds her way hither from the three kingdoms.

"The packet's come, I'll lay my life upon it:
I know by *pretty Betsy*'s helmet bonnet!"

'The native charms of the belles, assisted by milliners and mantua-makers of judgment and taste, dignify an assembly, and enliven society, with as great a degree of spirit as any in England; nor do they recur to foreign artifices to solicit love and admiration.'—

'The natives of the lower classes are of a swarthy complexion, stout, with an air of melancholy pervading their countenances; the men are indolent, but the women are active and lively; they wear no stockings nor shoes, except on particular occasions; the men wear shoes or sandals, which they call kerranes, made of untanned leather; their cottages are low turf buildings, thatched in an humble style, and the thatch is bound down with a network of straw ropes intersecting each other.'

Those who wish to read the succession of vicars and rectors in the different parishes, the proportion of births to marriages and deaths, extracts from parish registers, and a collection of epitaphs from the several burial-grounds, may consult the Parochial Tour which is annexed to the general account given in the letters.

Art. VI. *Arminius*; a Tragedy. By Arthur Murphy, Esq. 8vo. 2s. 6d. Wright. 1798.

This fresh offering from an old and respected dramatist consists of two parts; a political dissertation in prose, called the Preface; and a tragedy in blank verse, called *Arminius.*

'* The word *whisky* signifies *water*, and is applied by way of eminence to *strong water*, or distilled liquor. It is drawn from barley, and is preferable to English malt brandy.

Johnson's Journey to the Western Islands, 8vo. 1775.'

In the preface, after a few words relative to the spirit of reform, or revolution, which, at the period of the French national assembly, made its appearance among our active politicians, Mr. M. passes on to the origin of the war; which, in the phraseology of administration, he terms '*just*, *necessary*, and *unavoidable*.' On this point, he enters into a long and elaborate discussion, quoting Tacitus, Polybius, Montesquieu, &c. &c. and warmly proving his attachment to our venerated constitution, and his abhorrence of the enormities which have been committed by Gallic innovators. This path, however, is so much beaten, and is so entirely unembellished by the flowers and agreeable views which ornament other walks of literature, that we hope to be excused from following the author's steps in his present excursion through it: we shall direct our attention, then, to the Drama.

In undertaking a tragedy on the story of Arminius, or Herman, as the Germans call him, by his native name, Mr. Murphy enters the lists with the first poet of Germany, with Klopstock; who, in three noble chorus-dramas, has immortalized the principal events in the life of this hero of independence *. It is seldom prudent to provoke comparison with the classical writers of any age; and least of all with those of our own, whose beauties cannot be transplanted without a charge of plagiarism. On this charge, Mr. Murphy is not to be arraigned: but it is scarcely possible to read any of the scenes suggested to both poets by their common intimacy with Tacitus, without missing the lofty *heroism* and heart-cleaving *feeling* which characterize the German bard. Mr. Murphy is no contemptible tragedian: though his Grecian daughter has been thought to disappoint the reader, that performance is never beheld at the theatre without sensation, from the rapid alternations of emotion, from the ebb and flow of joy and sorrow, which its trying—its electrifying—situations produce. Had we never known the Thusnelda of Klopstock, we might, on this occasion, have assigned to the daughter of Segestes a rank near to that of Euphrasia among the heroines of the domestic charities and the patriotic virtues. The story of the play is this:

Act 1. Segestes, a German chief in the service of Rome, is besieged in a strong hold by Inguiomer, a German opponent. The Roman General Cæcina is hastening to relieve his ally Segestes; and Arminius is approaching to reinforce the German camp. Velleda, the wife of Arminius, is in the power of her father Segestes. Flavius, the brother of Arminius, is in the service of Cæcina. Segimund, the son of Segestes, follows the fortunes of Arminius. Cæcina arrives first, dislodges Inguiomer, and resolves to send back Velleda to her husband.

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* He was co-temporary with Tiberius, and bravely though not always successfully withstood the incursions of the Roman invaders: Germanicus had the honour of finally vanquishing him.

Act 2. Arminius now joins the unfortunate Inguiomer: some patriotic conversation excites an interest for young Segimund: Velleda is restored to Arminius: Flavius accompanies her, and receives reproaches.

Act 3. Segestes brings an offer of peace from Cæcina, which is refused by Arminius. (This whole act wants business and interest, and consists merely of family-conversations.)

Act 4. Preparations are making for battle. The bards of Arminius sing the following war-song:

1. Hark, warriors, hark!—That voice again!
A warning voice! heard you the sound?
To arms, it cries, to arms ye freeborn men;
To arms the woods,
To arms the floods,
To arms, to arms, the echoing hills rebound,

2. The thunder rolls; the light'nings glare;
The gods are rushing to the plain;
Their chariots glitter in the air;
Death in his shroud
Rides in a cloud,
And liberty calls forth her martial train.

3. Ye warriors seek th' embattled throng;
For freedom who his zeal displays,
His fame shall live,—in sacred song;
And tuneful rhyme,
To latest time
The Bards of Germany shall sound his praise.*

In the battle, Segimund kills his father Segestes, and, on discovering the deed, stabs himself. This is, we think, the best scene of the play: it runs thus:

" SCENE XIII. *Enter* SEGESTES, *on the one side;*
SEGIMUND *on the other.*

' *Segestes.*—Rash youth, whoe'er thou art, advance no farther;
Retire, and quit the camp.

' *Segimund.*—Presume not, Roman,
To give the law in Germany; that spot,
You dare to tread on, is our sacred right,
Our native soil: the sons of freedom scorn
Th' invader's proud command.

' *Segestes.*—I warn you hence;
Go, join your fugitives, or this right arm
Shall cleave you to the ground.

‘ *Segimund.*—The gods of Germany thus claim their victim.
[*They fight.*
‘ *Segestes.*—That blow—too deep,—too deep—it pierces here—
Thus I collect my strength ; *(lifts his arm)* it will not be;
My life-blood flows apace ; the day is thine. [*Falls on the ground.*
‘ *Segimund.*—This shield, this javelin, and this plumed helm
Are mine by conquest ; they are my reward,
The glorious trophies of superior valour. [*Stoops to take off his helmet.*
‘ *Segestes.*—The hand of death is on me, and my eyes,
My eyes are dim—and yet a glimm'ring ray
Begins to dawn—I think, I know that face ;
Art thou, say,—speak—art thou my Segimund ?
Thou art,—Thou art my son—I die by thee—
‘ *Segimund.*—Gods ! can it be ?—is this—is this my father ?

‘ *Enter* MARCUS.

‘ *Marcus.*—The foe retires dismay'd ; the camp is clear'd.
Segestes slain ! rash youth, this horrid deed—
‘ *Segestes.*—He is my son ;—oh ! spare him ;—spare his youth ;
He knew me not ;—he did not know his father ;
Alas ! I die.
‘ *Segimund.*—Yet stay, my father, stay ;
Live to redeem me from the horrid crime
Of parricide—
‘ *Segestes.*—Oh ! you are innocent ;
No guilt is thine ; my error did it all ;
Oh ! had I fall'n thus fighting for my country—
Your hand,—oh ! let me clasp it once again ;
Your father pardons you ;—alas !—I die ;
That pang ;—I die ; just Gods forgive my crimes— [*He dies.*
‘ *Segimund.*—His eyes are fix'd ; the pulse of life is o'er ;
,—I have murder'd him ; the deed is mine,
The horrid, impious, execrable deed !
have destroy'd the author of my being.
‘ *Marcus.*—Rise, soldier, rise ; your grief atones for all.
‘ *Segimund.*—Roman, I am your pris'ner ; strike your blow,
trike to my heart ; do justice on a wretch,
A man of blood, a terrible assassin ;
An impious parricide !—Here point your javelin,
And let me, let me die in this embrace.
‘ *Marcus.*—Assist him, soldiers ; raise him from the ground,
And bear him hence.
‘ *Segimund.*—You shall not tear me from him.
h ! happy weapon !—'tis my father's dagger ;
is his legacy ; now do your office ; [*Stabs himself.*
ou're welcome to my heart ;—by thee 'tis fit
His murderer should die.
‘ *Veleda.* [*Within.*]—I heard his voice ;
My brother's voice ; stand off, I will have way.
‘ *Marcus.*—What means that frantic woman ?

' *Enter* VELEDA.

' *Veleda.*—Let me see him;
Where is he?—Ha! my brother! On the earth
Welt'ring in blood!—And is it thus, dear youth,
Thus, miserable victim, thus expiring,
Gasping in death, thus must Veleda see you!
' *Segimund.*—I know that voice; and now I see thee too,
For the last time I see thee;—oh! my sister,
There lies your father; a pale mangled corse;
Entomb us both together;—in one grave
Let us lie down in peace.—Farewel for ever. [*Dies.*
' *Veleda.*—Thus do we part!—Was it for this I follow'd you?
' *Marcus.*—They fought like gen'rous warriors; but the son
Prevail'd; he laid his father low in death,
And then dispatch'd himself.
' *Veleda.*—What do I hear?
He kill'd his father! Horror!—At the sound
Humanity is shock'd!—yet for his country
He grasp'd the javelin; in the cause of Rome
Segestes fell, and merited his fate.
Yet for a father, filial tears will flow.
' *Marcus.*—Rise from the ground, and quit this mournful scene.
' *Veleda.*—Alas! my Segimund, no crime is thine.
It is the guilt of tumult and revolt;
The epidemic madness of the times;
When discontent, and jealousy, and faction,
When strife, and wild ambition sow the seeds
Of party-rage; when civil discord arms
Sons against fathers, brothers against brothers,
Then kindred blood is spilt; then horrors multiply,
And nature shudders at a sight like this. [*Pointing to the dead bodies.*
' *Marcus.*—My duty calls me hence; you must depart.
' *Veleda.*—Yet grant my pray'r, and by one gen'rous act
Shew that you Romans feel the touch of nature,
Let me bear hence the bodies; in our camp
Let me inter them; let me lay together
My father and my brother, and with tears
Pay the last office to their cold remains.
In life divided, let one grave unite them.
' *Marcus.*—It shall be so; I yield to your request.
Soldiers, bear hence the bodies. [*They are carried off.*
' *Veleda.*—For this kindness
Accept my thanks. They both are now at peace.
From this sad spectacle, this scene of woe,
All Germany may learn the dire effects
That flow from party-rage.—This day may give
A lesson to the world, and teach the nations
That civil union is their truest bliss;
And late posterity, when these disasters
Shall be recorded by th' historic muse,

ay learn by our example to avoid
iese fatal errors. Over crimes like these,
h! may they shed a salutary tear,
nd fathers, sons, and families unite
ne voice, one heart, to guard their native land.'

Act 5. Cæcina ineffectually warns Arminius of a plot against s life: a poisoned arrow wounds him, and he dies in the ms of Veleda. She attempts to kill herself, but, being minded of her pregnancy, desists. This act is inferior to e preceding, and terminates the poem with imperfect satisfacon.

This whole tragedy is full of passages tending to inculcate e sacred duty of defending our country, on all occasions, against very foreign force; even when accompanied with beneficent retexts. Foreign power is never employed with disinterested urposes: it is a very encroaching force; and, in the case of ntient Rome, it regularly converted the ally into a province, vithout bestowing the advantages of citizenship. It is thereore a praiseworthy purpose to impress an unqualified disposiion towards resistance, by the aid of verse, and by appeals to he heart; and there cannot be an office more worthy of the heatre, than that of inspiring and enforcing the civic duties at period of danger to the country.

RT. VII. M. de la Pérouse's *Voyage round the World*, translated. 8vo. 3 Vols. 1l. 16s. Boards. Johnson.

[*Article concluded from p.* 304.]

HE Boussole and Astrolabe sailed from Manilla on the 9th of April 1787, though the N.E. monsoon was not yet terinated. In passing the island of Formosa, they saw a Chinese et, in which was an army sent against the Formosans, who d renounced their subjection to the Chinese.—Our voyagers w made the best of their way towards the Japan islands. On e 5th of May, they were visited by some canoes from an land which M. de la Pérouse conjectures to be that which is amed *Kumi*, in the chart of Father Gaubil. The men in the noes at first approached with great circumspection, and with gns of distrust, like people unused to the sight of Europeans: ut, by tokens of peace, and the sight of some stuffs, two of e canoes were induced to come alongside. 'These islanders e neither Japanese nor Chinese, but, situated between these o empires, they seem to partake of both people. Their coring was a shirt, and a pair of cotton drawers. Their hair, cked up on the crown of the head, was rolled round a needle, ich seemed to us to be gold: each of them had a dagger, the handle of which was gold also.'—M. de la Pérouse wished to have landed on this island, which was not more than 3 or 4 leagues in circumference, but the currents set him so far to leeward that he was obliged to relinquish his intention. The islanders invited them by signs to stay; promising that the canoes should return to them with provisions.

The ships passed several small islands, and had foggy weather till the 21st, when they made the island Quelpaert, the south end of which lies in 33° 14′ N. latitude. The appearance of this island is mentioned as very inviting. With glasses, they could perceive the division of fields, 'parcelled out; which is the strongest proof of a great population. The very varied gradation of colours, from the different states of cultivation, rendered the view of this island still more agreeable.' After this description, we cannot help feeling concern that such an island, situated so immediately midway between China and Japan, should have been passed, and 'in the finest possible weather,' without any knowlege being obtained of the inhabitants or of the country, except what a very distant view afforded. M. de la Pérouse, however, seems to have been deterred from attempting any intercourse with these people, by the narrative of the treatment experienced by the crew of a Dutch ship, wrecked on this coast so long ago as the year 1635. 'Unfortunately (says he) it belongs to a people who are prohibited from all communication with strangers, and who detain in slavery those who have the misfortune to be shipwrecked on these coasts. Some of the Dutchmen of the ship Sparrow-hawk, after a captivity of eighteen years there, during which they received many bastinadoes, found means to take away a bark, and to cross to Japan, from which they arrived at Batavia, and afterwards at Amsterdam. This history, the narrative of which is now before us, was not calculated to induce us to send a boat on shore.' Besides the length of time which has elapsed since the shipwreck here mentioned, it is not by the treatment which wrecked seamen experience, who are wholly defenceless, that the welcome to ships qualified to defend themselves can be calculated; and in this instance we are not told that the crew of the Dutch ship were put to death; though in other respects they were said to have been hardly used.

On the 25th of May, they saw part of the western coast of Japan, and passed the strait of Corea. They sailed nearest to the continent, and could see the houses and towns on the sea-shore. On the tops of some mountains, they observed 'fortifications exactly resembling those of European forts,' which they conjectured to have been erected for defence against the Japanese.

panese. The habitations on this part of the coast were very numerous. 'We counted a dozen of shampans or junks sailing along the coast; these vessels did not appear to differ in any respect from those of China; like these their sails were made of mats. The sight of our ships did not appear to cause much fear in them.' None of the vessels came near enough to speak with the ships. Towards noon, two boats put off from the shore to reconnoitre, but did not come within less than a league of the ships, and, after having followed them for two hours, returned to the shore. In the afternoon, fires were seen lighted on all the promontories.

On the 29th, the ships passed an island about 20 leagues distant from the coast of Corea, of little more than 3 leagues in circumference, which was steep, and covered with trees from the sea-shore to the summit. In the creeks of this island, the navigators saw a number of boats building: but most of the workmen fled into the woods, and hid themselves, till the ships were past.

The wind settling at S.S. East, M. de la Pérouse steered to the eastward, for the coast of Japan. On the 2d of June, they saw two Japanese vessels; of which a drawing is given with the narrative. The ships hailed one of them, and an answer was returned: but neither side understood the other. 'We passed so near to this vessel (says M. de la P.), that we observed even the countenances of individuals. They were expressive of neither fear nor astonishment. It had a crew of 20 men, all clad in blue cassocks, made like those of our priests.'

On the 6th of June, they saw part of the coast of Japan, which M. de la P. judged to be Cape Noto. Having determined the latitude and longitude of this Cape, and the weather becoming foggy, they steered for the shore of Tartary.

While near the coast of Japan, they observed several Chinese vessels, and some Japanese; and on an island near the coast, they saw the houses and other edifices, but had no communication with the inhabitants. They fell in with the coast of Chinese Tartary in about 42½° N. latitude; and they ran to the northward, along a great extent of coast, destitute of inhabitants, and where only Bears and Stags were seen, passing quietly along the sea-shore. On this circumstance, M. de la Pérouse makes the following natural reflection:

'Our surprise was redoubled, when we reflected on the population which overburdens the extensive empire of China, so that the laws do not punish fathers barbarous enough to drown and destroy their children, and that this people, whose polity is so highly boasted of, dares not extend itself beyond its wall, to draw its subsistence from a land, the vegetation of which it would be necessary rather to check than to encourage.'

On several parts of this coast on which they landed, they saw marks of people having been lately there. They also found a Tartarian tomb on the bank of a rivulet, of which a curious description is given; and at one place they saw some skins stretched by the side of a small cabin, which they conjectured to have been erected for the convenience of hunters.—As they advanced to the northward, they found themselves in a channel, formed by the coast of Tartary on one side, and the island of Sagaleen on the other. On these coasts, they caught fish in prodigious plenty, particularly cod and salmon.

In a bay of the island of Sagaleen, where the ships anchored, the navigators saw some of the inhabitants, who are described as very superior to any whom they had before visited in the course of the voyage; and from them they learned that the land on which they were was an island, separated from the continent to the northward by a narrow channel. These people seemed to set a value only on things which were useful. They were armed with pikes, with bows, and with arrows tipped with iron. Some of their clothes were of blue nankeen quilting, and the form of their dress differed little from that of the Chinese. Their manner of communicating information shewed great intelligence. On being desired to describe the position of the coasts, 'one of the old men rose up, and with the end of his staff sketched the coast of Tartary to the west, running nearly north and south. To the east, opposite, and in the same direction, he represented his own island, and placing his hand upon his breast, he gave us to understand, that he had just then sketched his own country: he had left a strait between his island and Tartary, and turning towards our ships, which were visible from the shore, he marked by a touch of a pencil that they might pass into it. To the south of this island he represented another, and left a strait at the same time, signifying that there was still a course for our ships.' The manners of these people, M. de la Pérouse says, 'were solemn, noble, and very striking. They are in general well made, of a strong constitution, very agreeable countenance, and bearded in a remarkable manner. Their stature is low. I did not perceive any of them to be above 5 feet 5 inches; and several of them were less than 5 feet.' They had silver trinkets, but of small value. Some Chinese, who were on board the ships, did not understand a word of the language here spoken: but afterward, farther to the northward on the coast of Sagaleen island, they met with a party of Tartar hunters who had come over from that coast in four canoes; and with these the Chinese could converse.

M. de la Pérouse now proceeded northward, towards the channel between the coast of Tartary and the island; but, as he advanced, the depth of water gradually decreased, and he found that the channel was not navigable for ships. While the boats were examining this channel, the ships anchored in a bay on the coast of Tartary, in the latitude of 51° 29′ N. where they found a village, the inhabitants of which are thus described:

> 'The nastiness and stench of this people are disgusting. There is not perhaps anywhere a race of people more feebly constituted, or whose features are more different from those forms to which we attach the idea of beauty; their middle stature is below four feet ten inches, their bodies are lank, their voices thin and feeble, like that of children; they have high cheek bones, small blear eyes, placed diagonally; a large mouth, flat nose, short chin, almost beardless, and an olive-coloured skin, varnished with oil and smoke.'

The behaviour of these people, however, was so friendly and honest, that M. de la Pérouse says of them, 'There is not in any part of the world a tribe of better men to be found.' The children are kept at the breast till three or four years old, which may be one of the reasons for their defect in stature and constitution.

On leaving this place, the ships made all possible haste in getting to the southward, out of the gulph in which they were embayed, the prevailing winds being from the south. On the 11th of August, they had reached the south end of Sagaleen island; and they soon afterward passed through a strait formed by that and land to the south, which they supposed to be the island of Jesso. In this strait, to which the editor has given the name of *La Pérouse*, some canoes from Sagaleen island came to them. The inhabitants of this part of the island had much the advantage of person over those to the northward, but they were by no means equal to them in disposition; endeavouring, by continual importunity, to obtain new presents. 'All the dresses of these islanders are woven by their own hands; their houses display an elegance and neatness far surpassing those of the continent; their furniture is of excellent workmanship, and almost all of Japanese manufacture.'

As M. de la Pérouse was not, at first, certain of a clear sea to the eastward, he sent a boat on shore with instructions to examine, from a high point of land, in that direction. The officer of this boat, before his return, visited the habitations of the natives, from whom he met with a very kind reception. He made some exchanges with them for salmon. The houses were decorated in the inside with large varnished vessels from Japan. A sabre and a linen dress of the country were bought of these people, who expressed much regret that the ships were not to remain longer.

Leaving these straits, they sailed to the eastward till they had passed the land named Company's Island, when they steered for the coast of Kamtschatka, and anchored in the harbour of St. Peter and St. Paul, on the 6th of September.

It is worthy of notice that not any of the people whom they met, after they left China, shewed the least inclination to hostility: nor was there an appearance of a wish to decline intercourse, except in a few instances, occasioned by the apprehensions which the first sight of so unusual a spectacle as the two ships would naturally produce. What leads us to this remark is an observation occurring in that part of the narration, which gives an account of the ships being near the coast of Tartary. 'During 75 days since our sailing from Manilla, we had, in fact, run along the coasts of Quelpaert island, Corea, and Japan, but these countries, which are inhabited by people who are inhospitable to strangers, did not allow us to think of putting in there.' Yet, from what M. de la Pérouse says in another place, it may be supposed that his belief of the difficulties and dangers with which Europeans are threatened on the coast of Japan, from the disposition of the natives, was not very firm. The passage is as follows:

'Our voyage from Manilla as far as Quelpaert Island, upon the south coast of Corea, was new only to ourselves; for the Dutch a long time ago carried on commerce with Japan, and every year sent one or two vessels to Nangasaki; but I am ignorant whether they directed their course by the channel of Formosa, or passed to the eastward of that island. I have been assured that the captains, before their departure from Batavia, made oath to keep the particular of their voyage secret, and to permit nobody to take a copy of the manuscript charts which were sent them. *Would such a precaution indicate, that other Europeans would be received at Japan, and might there carry on commerce in competition with them?*'

He afterward adds; 'we think the moment is arrived in which all the veils which cover particular navigations are about to be raised.' This suspicion of mystery must probably have affected his opinion of the veracity of the accounts which have appeared. Certain it is, that the belief of an unchangeable determination in the Japanese to resist all intercourse with Europeans has prevented any attempt at communication. In 1779, the Resolution and Discovery, then under the command of Captain Gore, sailed along the eastern coast of Japan, and were deterred by the very same ideas from seeking a port, or even approaching the shore near enough to have any communication with the inhabitants.

At Kamtschatka, the business of the two ships was to refit, and, after so many fatigues, to prepare for new expeditions. While they remained here, an excursion was undertaken to visit the volcano near the bay of Avatscha, by Messrs. Bernizet, Mongés, and Receveur; who, with great labour, reached the lower edge of the crater. 'All the substances, of which the mountain is composed, are lavas more or less porous, and almost in a state of pumice stone.' According to calculations from the weight and temperature of the air, the elevation to which they ascended was 1500 *toises.*—The treatment of the French navigators by the Russians, at St. Peter and St. Paul, was not inferior to the hospitality with which Captain Cook was received, by Major Behm, then governor of the province. Here M. de la Pérouse had the satisfaction of receiving packets from France: by which he was informed of his having been promoted to the rank of Commodore, *Chef d'Escadre;* which event, as soon as it came to the knowlege of Mr. Kastoff the governor, was celebrated by a discharge of all the artillery in the place.

The Kamtschadales appeared to M. de la Pérouse to be the same race of people with those which he had seen in the bay of Castries on the coast of Tartary. 'Their mildness and their probity are the same, and their persons are very little different.' The governor invited the officers of the ships to a ball, at which were present several Kamtschadale females; and one of their dances is described, not much to the advantage of the women.

> 'Their fatigue is such during this exercise, that they are covered with perspiration, and lie stretched out upon the floor, without the power of rising. The abundant exhalations that emanate from their bodies perfume the whole apartment with a smell of oil and fish, to which European noses are too little accustomed to find out its fragrance. As the dances of all these nations have ever been imitative, and in fact nothing but a sort of pantomime, I asked what two of the women, who had just taken such violent exercise, had meant to express. I was told that they had represented a bear-hunt. The woman who rolled on the ground acted the animal; and the other, who kept turning round her, the hunter; but if the bears could speak, and were to see such a pantomime, they would certainly complain of being so aukwardly imitated.'

The Russians continue (it should seem, leisurely enough,) to prosecute discoveries in the northern seas. An Englishman, Mr. Billings, who had sailed with Captain Cook, and has been several years in the service of the Russian navy, was at this time at Okhotsk, building two vessels for the purpose of navigating these seas.

The Kurile islands are distinguished among the Russians by numbers instead of their former names. 'They now call them No. 1, No. 2, &c. as high as twenty-one, which last terminates the pretensions of Russia.' Of these twenty-one, four only are inhabited, the 1st, 2d, 13th, and 14th. The others are merely occasionally visited, in order to hunt foxes and otters. The population of the four inhabited islands is reckoned at fourteen hundred persons.

‘ Russia has not yet made any permanent establishment eastward of Kamtschatka: each vessel forms a temporary one in the port where it winters, and when it sails, either destroys or gives it up to some other vessel belonging to the nation. The governor of Okhotsk strictly enjoins the captains of these cutters to make all the islanders they visit acknowledge the authority of Russia, and he embarks on board each vessel a sort of custom-house officer commissioned to impose and levy a duty for the crown. I was told, that a missionary was to set off from Okhotsk without delay, in order to preach the Christian religion to the people that have been subjugated, and thus to make them some sort of compensation by spiritual gifts for the tribute they exact by right of superior power.’

Twenty five vessels, the crews amounting to about a thousand men, had been sent during this year, in quest of furs, to the eastward of Kamtschatka. ‘ When these vessels come back, they sometimes put in at the bay of Aratscha, but always return ultimately to Okhotsk, the usual residence of their owners, and of the merchants who go to trade directly with the Chinese upon the frontiers of the two empires.’

From St. Peter and St. Paul, the Commodore sent M. de Lesseps to France, with copies of his journals, &c. Mr. Kasloff, the Russian governor, received M. de Lesseps as his aid-de-camp till he should arrive at Okhotsk, whence he undertook to furnish him with the means of proceeding to Petersburg.

On the 30th of September, the ships sailed from Kamtschatka, and steered to the S. E. in search of land laid down in the chart in 37° 30′ N. and 165° E. longitude. They observed flights of ducks, and small land birds, which are certain indications that land is not far distant; yet they saw none. (The French editor is of opinion that the land in question might be found a degree more to the south.) They crossed the Equinoctial line without meeting any land, till the 6th of December, when they got sight of the most easterly island of those named by Bougainville *Navigators Islands.* In running past this island, they saw a considerable groupe of Indians sitting in a circle under cocoa-nut trees, and appearing quietly to enjoy the sight afforded them by the frigates. Some canoes afterward put off from a smaller island, and joined eleven others from the easternmost island. They approached the ships at first with great fear and caution, and without arms: nevertheless, when they at length ventured to exchange a few cocoa nuts, they did not like to part with them before they had received the price, and frequently paddled away without fulfilling their part of the agreement. The first or eastern island is described as high and steep, and covered with large trees; having also several spots of cultivated ground, and houses built half way down the declivity; yet, on the whole, the island did not appear fertile.

By the 8th of this month, (December,) the ships were near the island of Maouna, and on the next morning were surrounded by 'innumerable canoes,' laden with hogs, cocoa-nuts, and other fruit. It is remarkable that, both at the former island and at this, the natives disregarded axes and iron, and preferred glass beads to whatever else was offered to them. Water was seen 'falling in cascades from the tops of the mountains to the bottom of the villages.'

On the afternoon of the 9th, the ships found anchorage, a mile from the land, in 30 fathoms depth. On the same evening, M. de Langle, (captain of the Astrolabe,) with some other officers, went on shore; and after an hour's stay, having been received in the most friendly manner, they returned on board. Early in the next morning, 200 canoes, full of different kinds of provisions, came off to the ships; and the people would receive nothing but beads: every thing else being refused with disdain. Above five hundred hogs were thus procured, besides a great number of fowls and pigeons. The boats also went on shore, and were employed in filling water, which was performed with very little disturbance. While this service was executing, M. de la Pérouse relates,

> 'I thought I might venture to the distance of two hundred yards to visit a charming village, situated in the midst of a wood, or rather of an orchard, all the trees of which were loaded with fruit. The houses were placed upon the circumference of a circle, of about a hundred and fifty toises in diameter, the interior forming a vast open space, covered with the most beautiful verdure, and shaded by trees, which kept the air delightfully cool. Women, children, and old men, accompanied me, and invited me into their houses. They spread the finest and freshest mats upon a floor formed of little chosen pebbles, and raised about two feet above the ground, in order to guard against the humidity. I went into the handsomest of these huts, which probably belonged to a chief; and great was my surprise, to see a large cabinet of lattice-work, as well executed as any of those in the environs of Paris. The best architect could not have given a more elegant curve to the extremities of the ellipsis that terminated the building; while a row of pillars at five feet distance from each other formed a complete colonnade round the whole. The pillars were made of trunks of trees very neatly wrought, and between them were fine mats laid over one another with great art, like the scales of a fish, and drawing up and down with cords, like our Venetian blinds. The rest of the house was covered with leaves of the cocoa-palm.'—

'The inhabitants of these islands were so rich, and had so few wants, that they disdained our instruments of iron and our cloth, and asked only for beads. Abounding in real blessings, they were desirous of obtaining superfluities alone.

'They had sold at our market more than two hundred wood-pigeons, which would only eat out of the hand; and a number of the most beautiful turtle-doves and parroquets, equally tame. What cold imagination could separate the idea of happiness from so enchanting a place? These islanders, said we a hundred times over, are, without doubt, the happiest beings on earth. Surrounded by their wives and children, they pass their peaceful days in innocence and repose.'

This visit passed without any dispute that could lead to disagreeable consequences, though the natives began to shew great confidence in their large stature and personal strength. 'Their height of above 5 feet 10 inches, and their muscular limbs of colossal proportion, gave them an idea of their own superiority, which rendered us by no means formidable in their eyes.'—About noon, the boats all returned from the shore; and in the afternoon the ships got under sail, their place of anchorage having been much exposed and rendered unquiet by the swell of the sea.—It appears to have been M. de la Pérouse's intention not to have remained longer at Maouna: but M. de Langle had discovered a landing place which he thought an excellent harbour for the boats, and he prevailed on the Commodore to remain off the island for the purpose of getting more fresh water on board, the next day; and thus was a second scene of disaster preparing for the unfortunate navigators!—To a chief who visited the ship, M. de la Pérouse made a number of presents: but, says he, 'wishing at the same time to inspire him with a high opinion of our power, I ordered several experiments on the use of our weapons to be made in his presence. But their effect impressed him so little, that he seemed to think them only fit for the destruction of birds.'—'When the natives compared their bodily strength to ours, they laughed at our threats, and made a jest of our sentinels;' though the presence of the chief above mentioned rendered them less insolent.

The ships stood off and on during the whole night; and in the next forenoon, four boats (the barge and long boat of each ship) under the command of M. de Langle,—the whole party, including officers, amounting to sixty-one persons,—set off from the ships. On arriving near the shore, the landing-place appeared very different from what it had been deemed the day before, the tide having fallen several feet. M. de Langle, greatly surprised, was about to quit the creek, and to repair to the place at which, on the preceding day, the boats had watered; 'but the air of tranquillity and good humour of the crowd, waiting for him upon the beach, with an immense quantity of fruit and hogs,' and the appearance of the women and children among the Indians, determined him on landing here. The casks were accordingly put on shore. M. de la Pérouse thus relates the melancholy sequel:

'The number of canoes, which had traded with us in the morning, was so considerable, that we scarcely perceived its diminution in the afternoon; and I gave myself credit for keeping them employed on board, in hopes that our boats would be so much the quieter on shore. Great was my mistake! M. de Langle's situation became every moment more and more embarrassing. He found means however, with the assistance of Messieurs de Vaujuas, Boutin, Colinet, and Gobien, to ship his water; but the bay was almost dry, and he could not hope to get the long-boats off before four in the afternoon. He stepped into them however, as well as his detachment, and took post in the bow with his musket and musketeers, forbidding any one to fire before he should give the word. He began however to be sensible that he should soon be forced to do so. Already the stones began to fly, and the Indians who were only up to their knees in water, surrounded the long-boats at less than six feet distance, the soldiers, who were embarked, making vain efforts to keep them off. If the fear of commencing hostilities, and of being accused of barbarity, had not withheld M. de Langle, he would doubtless have given orders to fire a volley of musketry and swivels, which would not have failed to put the multitude to flight; but he flattered himself that he should be able to keep them in check without effusion of blood; and fell the victim of his humanity. In a very short time a shower of stones, thrown from a small distance with as much force as from a sling, struck almost every one of those who were in the long-boat. M. de Langle had only time to fire his two shot, when he was knocked down, and unfortunately fell over the larboard side of the boat, where more than two hundred Indians immediately massacred him with clubs and stones. When he was dead they tied him by the arm to one of the row-locks of the long-boat, in order, no doubt, to make surer of spoil. The long-boat of the Boussole, commanded by M. Boutin, was aground at two toises from that of the Astrolable, leaving in a parallel line between them a little channel unoccupied by the Indians. It was by that channel that all the wounded, who had the good fortune not to fall on the other side, saved themselves by swimming. They got on board the barges, which, having most fortunately been kept afloat, were the means of saving forty-nine persons out of the sixty-one of which the party consisted.'

In less than five minutes, not a single man remained in either of the long-boats; all who were able having made their escape to the barges, which were afloat. The water-casks were thrown overboard to make room for the additional numbers, and to render the boats more manageable. The ammunition being all exhausted, the two barges retreated from the shore, and at five o'clock returned to the ships. No suspicion had been there entertained of what was transacting on shore; and when the boats arrived, there were still more than a hundred canoes close to the frigates. M. de la Pérouse found some difficulty in restraining the vengeance of his crew, who of their own accord began to cast loose the guns: but he confined the manifestation of his anger to the firing of a great gun, loaded only with powder, over the canoes, as a warning for them to depart. A small boat likewise came off from the shore, which doubtless informed them of what had happened; for, in a short time afterward, not a canoe remained in sight.

This event, considering all the circumstances, is as extraordinary as any that we find in history. That sixty-one armed Europeans, in a situation in which they could not be surrounded, should be completely overcome by a savage multitude, armed only with clubs and stones, who had never before seen fire-arms, and who were wholly ignorant of their use and effect, is really surprising. It is not to be doubted that the ignorance of the Indians, in this respect, was one of the principal causes of the success of their attack, indeed of the attack itself; for it must greatly have prevented their dread of consequences. Many of the Indians must have fallen by the fire-arms, (M. de la Pérouse in his correspondence says 30,) but the knowlege of this could not be sufficiently spread to have had much effect during the battle. The great forbearance of M. de Langle and his companions was likewise another cause of their defeat; and it is peculiarly to be lamented, when men fall a sacrifice to their own virtue. It had been, and very humanely, a system which these commanders had prescribed to themselves, that not a single Indian should lose his life by their means, while they could avoid measures of offence; the consequence of which humane determination, in this instance, was that it gave the Indians an opportunity of approaching so close before any attempt was made to repel them, that the means of resistance lost the greater part of their efficacy. Yet it should have been considered that the confidence, which the Indians had shewn in the superiority of their bodily strength, rendered it the more necessary to resent the very first aggression.

The narrative of M. de Vaujuas, an officer who accompanied M. de Langle, says that the Casks were filled with water and put quietly into the boats: that M. de Langle intended to have remained a little longer to traffic for provisions: but that, the natives becoming more troublesome, he gave orders to re-imbark. In the mean time, (and this, M. de Vaujuas thinks, was the first cause of the misfortune,) "He made a present of a few beads to a sort of chiefs, who had helped to keep off the inhabitants. We were, however, certain, that this police was a mere mockery, and that, if these pretended chiefs had really any authority, it extended to a very small number of individuals. The captain's presents, distributed to five or six persons, excited the discontent of all the rest. From that moment a general clamour arose, and we were no longer able to keep them quiet. They suffered us, however, to get into our boats; but a part of them stepped into the water in pursuit of us, while the others picked up stones upon the beach.

"As the long-boats were aground at a little distance from the strand, we were obliged in our way to them to pass through the water up to our waists; and in so doing several of the soldiers wet [wetted] their arms. It was in this critical situation that the horrible scene began which I am about to narrate. Scarcely were we in the long-boats, when M. de Langle gave orders to shove them off, and to weigh the grapnel; but this several of the most robust islanders opposed by laying hold of the rope. The captain, witness of their resistance, seeing the tumult increase, and perceiving the stones reach him, tried to intimidate the savages by firing a musket in the air; but, so far from being frightened, they made it the signal of a general attack. Immediately a shower of stones, hurled with equal force and celerity, came pouring upon us; the fight began on both sides, and soon became general. Those whose muskets were in a serviceable state brought several of the infuriated Indians to the ground; but the others were by no means dismayed, and seemed to combat with redoubled vigour. A part of them came close up to the long-boats, while the rest, to the number of six or seven hundred, continued to stone us in the most dreadful and murderous manner."

Besides the twelve persons who were killed, twenty others were wounded, some of them dangerously. M. de Lamanon, naturalist, was among the slain.—During the two following days, M. de la Pérouse remained off Maouna in search of anchorage, but could not find any near enough to the shore to protect the boats in an attempt to land: for without the support of the ships, the remaining boats (the launches being both lost) were not sufficient to carry, at one time, a party large enough to make good a landing, if opposed.

On the 14th, they stood towards Oyolava, another island, in sight of Maouna to the W.N.W. As they approached, great numbers of canoes came to the ships, bringing provisions for exchange. These people had the same partiality for glass beads, that had been manifested by those at the island of Maouna. The following is part of the description given of Oyolava by M. de la Pérouse:

'At four o'clock in the afternoon, we brought to abreast of perhaps the largest village that exists in any island of the South Sea, or rather opposite a very extensive inclined plain, covered with houses from the summit of the mountains to the water-side. These mountains are nearly in the middle of the island, whence the ground descends with a gentle declivity, and presents to ships an amphitheatre covered with trees, huts, and verdure. We saw the smoke rise from the interior of the village as from the midst of a great city; while the sea was covered with canoes, all of which endeavoured to approach our vessels, several of them being paddled along by idle gazers, who, having nothing to sell, went round and round our frigates, and appeared to have no object in view, but to enjoy the spectacle we afforded them.'

The natives of the Navigators' Islands resemble in many respects the Friendly Islanders. The custom of cutting off two joints of the little finger, M. de la Pérouse says in one part of the narrative, 'is utterly unknown at the Navigators' Islands:' but, in a preceding part, he had said, 'in the Islands of Navigators, I only perceived two individuals who had suffered that operation.'—The language he observed to be a 'dialect of the same, and derived from the Malay.' On this subject, M. de la P. has given a short dissertation, in a manner not unlike that of Kæmpfer in his endeavour to trace the origin of the Japanese.

'It is well known that the Tagayan, the Talgal, and the generality of languages spoken in the Phillippines, are derived from the Malay; a language more diffused than were those of the Greeks and Romans, and common to the numerous tribes, that inhabit the islands of the great Pacific Ocean. It appears to me evident, that all these different nations are the progeny of Malay colonies, which, in some age extremely remote, conquered the islands they inhabit. I should not even wonder, if the Chinese and Egyptians, whose antiquity is so much vaunted, were mere moderns in comparison of the Malays. But however this may be, I am satisfied that the aborigines of the Phillippine Islands, Formosa, New Guinea, New Britain, the New Hebrides, the Friendly Islands, &c. in the southern hemisphere, and those of the Marianna and Sandwich islands in the northern, were that race of woolly-headed men still found in the interior of the islands of Luconia and Formosa. They were not to be subjugated in New Guinea, New Britain, and the New Hebrides, but being overcome in the more eastern islands, which were too small to afford them a retreat in the centre, they mixed with the conquering nation. Thence has resulted a race of very black men, whose colour is still several shades deeper than that of certain families of the country, probably, because the latter have made it a point of honour to keep their blood unmixed. I was struck with these two very distinct races in the Islands of Navigators, and cannot attribute to them any other origin.'

In some other respects, M. de la Pérouse has given free scope to his fancy. 'It is (says he) by taming birds that the natives of the Navigators' Islands charm away the tedium that results from their idle mode of life.' This remark should rather apply to an effeminate and indolent people; a character that is not to be attributed to those islanders.

The unfortunate transaction at Maouna occasioned a slight alteration in M. de la Pérouse's plans. On leaving the Navigators' Islands, he determined not to anchor any where until he arrived at Botany Bay, where he proposed to put together the frame of a new long-boat, which he had brought with him from France. They now passed in sight of Traitor's Island, of the Friendly Islands, and others; and the Commodore settled the position of some which were not before well ascertained, but had no intercourse with the natives, except that a few canoes visited the ships. At Norfolk Island, the surf was too great for his boats to land. On the 23d of January 1788, he made the coast of New Holland, and on the 26th anchored in Botany Bay; at the very time that Governor Phillip, with the whole colony embarked under his direction, was sailing out of the bay, in order to occupy the present station of the settlement at Port Jackson.

Here finishes all that has been received of the Journal of M. de la Pérouse: but from extracts published from his correspondence with the Minister of the Marine, and with M. Fleurieu, we may collect the plan which he proposed to pursue on leaving Botany Bay. In a letter dated Sept. 21, 1787, from Avatscha, he writes that his purpose was to be at New Zealand by the 20th of January 1788: thence to sail to the northward, to visit New Caledonia, the *Terre des Arsacides*, and other islands. 'At the end of July, (says he,) I shall pass between New Guinea and New Holland, by a different channel from that of the Endeavour; provided, however, that such a one exist. During the months of August, September, and part of October, I shall visit the gulph of Carpentaria, and the coast of New Holland, but in such a way that it may be possible for me to get to the northward, and to arrive at the beginning of December, 1788, at the Isle of France.' In a letter of a posterior date, having received orders from France, he says that he shall make no other alteration in the before-mentioned plan, than that of going to Botany Bay in New Holland, instead of going to New Zealand. From Botany Bay, in February 1788, he wrote, that the misfortune at Navigators' Islands should occasion no change in the plan of the remainder of the voyage. 'I have still (says he) a great many interesting things to do, and very mischievous people to visit.—I shall sail from Botany Bay on the 15th of March, and shall take care to lose no time till the month of December, when I expect to arrive at the Isle of France.' There is little probability that it will ever appear to the world, how much of this plan the unfortunate officer was permitted to execute, after his departure from Botany Bay.

The latter half of the 3d and last volume is occupied by *Supplementary Memoirs*, which consist of detached papers on various subjects, that had been transmitted home by the Commodore, and by different scientific men who accompanied him in the voyage. Of these, are written by M. de la Pérouse, besides his correspondence, a memoir concerning Manilla and Formosa; and one concerning the fur trade.—What is said concerning Manilla is principally designed to demonstrate the great ease with which it might be taken from the Spaniards; and the following curious fact is stated in this memoir: 'It is computed, that Luconia contains no more than 1200 Creolian or European Spaniards; and it is remarkable, that not a single Spanish family has lasted four generations, whilst the population of the natives has increased since the conquest.'—Respecting Formosa, M. de la P. writes with the same views. He thinks that the English would derive the greatest advantage from making themselves masters of that island; and that it would give them great influence over the Chinese; whereas, considering the present state of our tea trade, he says, 'I should not be surprised to see these Europeans (the English) in a short time reduced in China to the same condition that the Dutch are in Japan.'—Formosa is garrisoned by ten thousand Tartars, who 'are not so inferior to Europeans in courage as in their mode of fighting.'—The memoir on the fur trade contains the following remarkable information: 'that it is the plan of the viceroy of Mexico, to reserve to government the exclusive trade of otter skins;' and in a letter addressed to the Minister of the Marine, he states, 'that the most northern of the Spanish factories furnishes ten thousand sea otter skins yearly; and if they continue to be sold advantageously in China, it will be easy for Spain to procure as many as fifty thousand, and by that means to give a mortal stab to the trade of the Russians.'

In the correspondence, we find also a letter written by M. de Lesseps, after his arrival at Versailles; in which he says,

> 'I also met with nine Japanese at Kamtschatka, who, by a gale of wind and the want of a compass, had been driven from the coast of their own island, of which its inhabitants take great care never to lose sight. They kept the sea six months in a little coasting vessel, the first land they made being the Aleutian islands, where they cast anchor with all speed, went on shore, and abandoned their vessel to its fate. Neither the night, nor the appearance of bad weather, nor the efforts of the Russians they found there, could prevail upon them to return on board in order to land their cargo, or

o put their vessel in a place of safety. Overjoyed at finding themelves once more on land, they thought no more about it, and left t exposed to the fury of the wind, which during the night drove it upon the coast. A very small part of their effects were saved. Of hese the Russians took charge, and conveyed them to Kamtschatka n the vessels which they send in quest of furs. They carried thither lso the nine Japanese, who are treated with particular kindness, and are speedily to be sent to Petersburg.'

The small remainder of these supplementary memoirs contains descriptions in botany, and other parts of natural history; accounts of chemical experiments; geographical and political remarks on the places at which the ships touched during the voyage; and various other scientific matters.

The reader of these volumes will see, among the other valuable qualities of M. de la Pérouse, a mildness of character without affectation: yet there is sometimes occasion to remark, that he speaks of his intentions with the confidence of certainty, making no allowance for the probabilities of disappointment from accidents:—perhaps it is not very unfair to say of this sanguine manner of speaking, that it is a national characteristic. As a navigator and a discoverer, his character will always stand high: though the visit which he made to the west coast of North America has been rendered of less consequence than it would otherwise have been, by the subsequent voyage of Captain Vancouver.—If some part of what M. de la Pérouse discovered, during the short time which he passed on the American coast, has escaped the observations of his successor; yet, in this part of the voyage, where differences appear in the accounts, it must be presumed that in most cases the preference ought to be given to that of the English navigator; whose labours, for three successive seasons, were directed to the single object of examining the American coast.—We have already noticed that the plan of instructions given to M. de la Pérouse kept him in a continual state of hurry, having always more in contemplation than he had time to perform; notwithstanding that, in several instances, he made free use of the discretionary power allowed him, to vary, as he should see occasion, from the plan chalked out. Parts of the plan were directed to objects of no great importance; such as visiting Easter Island, the Society and Friendly Islands; places already well known, and at which M. de la Pérouse thought it so little necessary to touch, that in one of his letters he expresses his satisfaction that in 'so large a voyage, he shall have no occasion to put in at those everlasting Society islands.' In one of the more interesting objects of the voyage, that which respected Japan, the alteration made by M. de la Pérouse, of inspecting the *western* instead of the *eastern* coast, which latter was recommended in the instructions, was perhaps the reason why the most material part of that article was not accomplished. "With regard to Japan," say the instructions, "he will endeavour to reconnoitre and inspect the north-east and the east coast, and go on shore in some of its ports, in order to satisfy himself whether its government in reality opposes any invincible obstacle to the introduction of commerce or barter with Europeans, &c.—Perhaps the prohibitory laws of this empire, which all the accounts of this country speak of as so severe, are not in force on the coasts to the north-east and east, with so much rigour as at Nangasaki and the south coast, places too near the capital to expect any relaxation in them." To which it may be added that the western coast is probably more populous, and better cultivated, if not more civilised, on account of the nearness of communication with the Chinese, than the eastern coast; which has for its boundary only an immense open sea.

The discoveries of this highly-lamented navigator on the eastern coast of China, and in the seas between that and Japan, are justly entitled to be considered as entirely new, and as forming a most valuable acquisition to geography.

On the whole, indeed, it may be pronounced that few accounts of voyages can be ranked with this in entertainment and interest, and that still fewer are so replete with valuable information. May no other ever have so melancholy a termination!

Art. VIII. *Canterbury Tales.* Volume II. By Sophia Lee. 8vo. pp. 564. 7s. Boards. Robinsons. 1798.

The first volume of this work, from the pen of Miss *Harriet* Lee, was noticed in our Review for April last; and we then expressed a favourable opinion of the inventive powers of the fair writer, with which we would associate a similar judgment on this production of her sister. The story of the two Emilys, occupying the whole of this volume, abounds with a great variety of incidents, with many striking and affecting scenes, and is not without a considerable mixture of that distress and horror which are congenial to the present fashionable taste. The texture of the fable, however, is wild and romantic; little attention is paid to probability; and although manners are well described, and many observations are interspersed which seem to evince a knowlege of the human heart, yet we cannot compliment Miss S. Lee on the truth and consistency of her characters. The Duke of Aberdeen, on his entrance into life, gives no indication of that cold, selfish, unfeeling temper, and that turn for low debauchery, which disgrace him in his latter years; and which seem scarcely reconcileable with the *energetic* sense and strong passions which are ascribed to him. The diabolical malice and revenge of Emily Fitzallen are such as, we hope, never existed: the disguises which she assumes, in order to impose on the Marquis of Lenox, are scarcely within the verge of possibility; and though her marriage with that Nobleman doubtless surprises the reader, the astonishment may arise as much from the gross violation of probability, as from the skill and art of the writer.

We know not whether we can approve of that practice, among our Novelists, which is now very common, of killing their heroes and heroines, and bringing them again to life. In the history of John Buncle, one of his many wives not only dies but is buried; yet she contrives to make her appearance again, and is introduced to her former husband as the wife of his friend. The revival of the Marquis of Lenox, after his duel, appears to us not less extraordinary.

The great defect of this novel, however, is that the perplexity, which in every tale is necessary in a certain degree to interest and agitate the passions of the reader, is occasioned not by those events which may happen in the ordinary course of human affairs, but by artificial concealments, the indulgence of absurd and unaccountable prejudices, and the wanton assumption of false characters. At the same time, in justice to the fair writer, we must observe that no objection can be made to the moral tendency of her work; that the prevailing sentiments are virtuous and pious; and that Emily Arden and her husband, the Marquis of Lenox, are bright examples of excellence in domestic life, and are rewarded with its never-failing concomitant, true happiness.—The language may be considered by some as rather too florid, and is not always correct.

We shall lay before our readers the following extract, which will enable them to judge of the descriptive powers of the author; and it will recall to their memory a calamitous event, which not many years since made a deep impression on every feeling and reflecting mind, and can never be contemplated but with sentiments of terror, mixed with reverential awe.

'It would have been much more agreeable to the Marquis, as well as the bride, had the return of their friends been a little deferred. However, as that must happen when it would, the lover was anxious to find Sir Edward, ere he reached the palace of the Count Montalvo; as well to apprize him of the recent ceremony, as to prepare him to avow a previous knowledge of his daugther's disguise. Wandering, with this view, through those beautiful groves that on all sides border the shores of Messina, the pure air insensibly calmed the spirits, and sobered the brain, of the Marquis. He half wished he had waited the return of Sir Edward, ere he wrested from him his daughter; and turned towards the walk on the quay; where he anxiously looked out for the bark of the Count. The grandeur and beauty of the view never struck the Marquis so sensibly: behind him arose the magnificent natural semicircle, with the lofty columns of the Palazzata; before him appeared the celebrated strait, once sung by all the Muses; and the elegant fictions were yet present to his mind. Blending, in an hour and situation so singular, the romance of poetry with that of love, he threw himself on a marble seat by the fountain of Neptune, and repeated, as he gazed, the verses of Homer. The blue strait, hardly dimpled by a breeze, was half covered with gaudy galleys, and the boats of fishermen; the fires of the light-house were reflected in glowing undulations on the waves; heavy black clouds, tinged with a dun red, seemed to seek support on the rocky mountains of Calabria; and the winds, after a wild concussion, subsided at once into a horrible kind of stillness. The rowers, whose laborious and lively exertions animate the sea they people, now made vain, though more vigorous efforts, to take shelter in the harbour. Suddenly the atmosphere became murky and oppressive; the clouds, yet more swoln and dense, sunk so low, they almost blended with the waters. Not a bird ventured to wing the heavy and unwholesome air; and the exhausted rowers could not catch breath enough to express, by a single cry, the agonizing fear that caused cold dews to burst from every pore. A tremendous sense of impending evil seemed to suspend all vital motion in the crowd late so busy around the Marquis; who impulsively partook that sick terror of soul, to which no name has ever yet been given. This awful intuitive sense of the approaching convulsion of nature was, however, only momentary. A tremendous shock followed; the Marquis felt all the danger, and tried to arise: the earth rocked beneath his feet. The marble fountain, near which he rested, was cloven in twain instantaneously; and hardly could he escape the abyss he saw close over the miserable wretches, who, but a moment before, were standing beside him. Columns of the Palazzata, and other surrounding buildings, fell with a crash, as if the universe were annihilated. The horror yet raged in all its force, when the sudden rise of the earth he stood on, threw the Marquis, and a crowd around him, towards a wall, which must have dashed their brains out, but that, weak as they were, the wall was yet weaker, and fell before them in a cloud of dust. Oh! God, what it was to hear the agonizing shrieks of suffering humanity, blended with the thunders of desolation, and the deep internal groans of disjointed nature! when, to complete the calamities of Messina, the sea, in one moment, burst its bounds; and boiling, as it were, with subterraneous fires, rolled forward, with horrible roarings, a mountainous deluge. As quickly returning, it bore away a train of bruised and helpless wretches; and among them, him who was so lately the gayest of the gay, the happiest of the happy,—the unfortunate Marquis of Lenox.

'Recollection was too fleeting, life too dubious, too fluctuating in the Marquis, when first he found he was yet in the land of the living, for him to connect his ideas, or utter any sound but sighs and groans. He soon perceived that he was in a small, but miserable place, encompassed with faces he had never beheld till that moment, while hoarse voices resounded in his ear, equally unknown to him. Alas! the only eye he could have seen with pleasure, dared not meet his; the only voice he could have found comfort in hearing, uttered not a word, lest the agitation, even of pleasure, should, in so weak a state, be death to him. Yet watching every breath the unfortunate youth drew, ready to echo every groan that burst from him, sat, hid by a curtain, his anxious, his affectionate uncle, Sir Edward Arden: and that the Duke of Aberdeen had yet a son, was rather owing to his natural sensibility, than his immediate affection.'

From the termination of this tale being designated only as the end of the *second volume*, we are induced to suppose that a prosecution of this joint undertaking is intended.

ART. IX. *Malvern, A Descriptive and Historical Poem.* By Luke Booker, LL.D. 4to. 3s. 6d. sewed. Rivingtons, &c. 1798.

WE have more than once had occasion to speak of Dr. Booker's literary talents *; which, although not of the very highest order, are entitled to respect. It is somewhat extraordinary that, in the present instance, two poems on the same subject † should appear almost at the same time; particularly as Dr. B. seems to wonder that the beauties of Malvern had never before engaged a poet to invoke the Muses in their praise: but perhaps he may not be quite accurate in that supposition. We have seen a poem intitled *Malvern Spa*, in the fifth volume of Dodsley's collection, inscribed to Dr. Wall; in which, though it is not so copiously descriptive as the work before us, the virtues of the waters are celebrated, and much praise is bestowed on the salubrity of the air, and on the extensive and variegated prospects which the hills command. It should likewise be remarked that these hills are the scene, if not the subject, of *Piers Plowman's Vision*;—a circumstance which would encline us to believe that our early poets were not insensible to the enchanting scenery of Malvern. Leaving this discussion, however, as a matter of little consequence, we shall endeavour to appreciate the merit of the poem before us; and we are happy in observing that the descriptions are generally just and appropriate. We give the following extract from the opening of the poem:

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* See particularly, M. Rev. Dec. 1787. "Highlanders," a poem.

† Another poem on Malvern Hills has made its appearance; of which we intend to take farther notice in our next Review.

> ‘ Ye Mountains* nobly prominent! from far
> Seen by your poet,—daily seen with joy—
> Tho' vasty prospects—e'en to *Cambria*'s hills,
> He boasts, and tho' his comprehensive view
> Be richly graced with Nature's rival charms,—
> Water, and wood, and hill, and many a fane
> With tower or spire,—You chiefly he admires,
> Sublimely rising like the giant-clouds
> Which eve assembles in the western sky,
> When day's bright monarch, curtain'd round with gold,
> His other hemisphere retires to bless.
> As Athos o'er th' Ægean Sea, I mark
> You o'er the champaign, rear your shadowing form
> Irregularly huge, august, and high:
> Mass pil'd on mass, and rock on ponderous rock,
> In Alpine majesty,—your lofty brows
> Sometimes dark frowning, and anon serene,—
> Wrapt now in clouds invisible, and now
> Glowing with golden sunshine: now mid-way
> Broad nebulous zone engirds you, like the belt
> Of that resplendent star whose mighty orb,
> Rolling thro' boundless space, the mine of night
> Illumines; in his never-ceasing course
> Attended by his moons of fainter light.
> ‘ Not distant now, ye Mountains!’ I admire
> Your form stupendous; but (oft wish'd) approach
> Early, while yet the noiseless village sleeps,
> To gain your summit: season fit to rise
> Above the level plain so high in air;
> No burning sun now vapours grey exhales
> From humid meads, enveloping the view:
> No winds yon cottage chimney's curling smoke
> Disperse, scarce e'en disturb. The slender stems
> Of hare-bells blue are motionless and still:
> The thistle-down assumes its silvery wing,
> As if to wanton with the morning breeze,
> But to the ground, unboyant, soon descends.
> Tranquillity the elements pervades,
> And Harmony the woods. No cloud obscures
> The wide horizon's undulating line,
> Where join'd seem earth and sky,—where azure mist
> Veils the soft landscape melting into light,

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* Malvern Hills are situated in the several counties of Worcester, Glocester, and Hereford. The two villages, great and little Malvern, are in the neighbourhood of the celebrated, copious, and charming spring. *Rev.*

—This winding path, close cropt by nibbling sheep
(Its end the summit)—now my steps pursue.
Keep earthward bent the eye,—forbearance wise,
Diminishing, by no impatient gaze,
Its pleas'd astonishment when sudden bursts
The full, the wide Circumference on its view.
—When shall forbearance cease?—my beating heart
Pants, like an eager steed, for liberty,
When sounds the trump, to rush into the war.—
—Now level treads the foot—the summit's gain'd——
" GREAT GOD OF NATURE!—*these thy glorious Works!*
" ALMIGHTY! *thine this universal frame!*"

Although some of these lines may be defective in harmony, and others may not be quite exempt from the charge of affectation and obscurity, yet they display poetic spirit, and accuracy of observation.

By a natural and easy transition, the author passes from Malvern to the neighbouring country, and gives a pleasing account of the surrounding seats, &c. This part of the poem is interspersed with many generous and truly patriotic sentiments. The following landscape is described in bright and glowing colours:

' From scenery so luxuriant to depart
Loath is the Muse, tho' tempted now to plume
Her wing for range more ample.——Cambria's Heights,
Where the bright sun declines, burst on the view,
All forms assuming, bold—abrupt—grotesque,
O'erlooking glens sequester'd,—vallies rich,—
Meandering rivers, and the ocean wide,—
Castles dismantled, with their mossy towers,
And abbeys, on whose ivy-vested walls
Sits Ruin sad—mocking the pride of kings,
And warning of its end an heedless world.
O'er those lorn scenes where princes gaily stray'd,—
Bloated, now crawls at eve the squalid toad.
Around those lengthening ailes, where choral sounds
Monastic rung, the screech owl's horrid cry
Doleful as wailing ghosts, now nightly meets
The startled ear: while, round and round, the bat
Her solitary flight maintains,—now seen,
Now lost in murky shades, where no pale ray
Shoots from the waning moon.——But Cambrian scenes,
With all their wild diversity, nor thine,
Exuberant Hereford! (whose favour'd plains
Boast their four harvests in the circling year *)
Must the rapt Muse allure.—One cursory glance
Around she casts, but stoops not yet her wing,

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* The *Hay*, the *Corn*, the *Hop*, and the *Fruit* Harvests: the latter for Cyder and Perry. *Rev.*

And on no distant mountain seeks repose.
Not Abberley's, nor Clee's, nor Wrekin's aught
Her flight impedes; nor Dudley's, faintly seen,
With reverend Ruins crown'd, most ancient deem'd
Of mouldering castles in Britannia's isle;
Nor, Cawney! thine, near my lov'd home, but hence
Full many a league: nor Clent, tho' boasting trees
Planted by LYTTELTON the Great and Good;
The Christian Faith's Defender, Poet true,
And Orator resistless for the weal
Of his immortal Country:—O'er thy top
Conspicuous Lickey! she her flight pursues,
And thine, Edge-Hill, by CHARLES's hapless fate
Renown'd, and sung in JAGO's tuneful strains.'

The first book concludes with a celebration of the Plain and Battle of Tewksbury, and of the Vale and Battle of Evesham.

The second book is chiefly occupied in the description of Worcester; which, we fear, the majority of readers will deem somewhat tedious: particularly that part which treats of the manufactures carried on in that city.

In the 3d book, the author returns to Malvern, and, as might be expected from the purity of the air, grows more poetical. The subject of this book is chiefly the medicinal virtues of the Malvern Spring. The following lines are spirited, and convey advice which, perhaps, is neither new or uncommon, but which deserves more attention than it may possibly receive:

'O Health! how lovely on the virgin cheek
Thou sit'st, assuming oft a higher bloom
Which Virtue lends—not gives, requiring soon
The evanescent Blushes she imparts!
—How beauteous These, resulting from the Soul,
And, like the Soul's etherial essence, pure,
Swift flying e'en from Rapture's eager gaze!
With such compar'd—how spiritless and dead
The borrow'd tints of Dissipation's Train!
Inferior as the taper's feeble light
To the round splendent Moon.—O impious They
Who, at their midnight orgies, Health's clear tide
Contaminate, and then her exil'd blush
Supply by Art disgustful!——Know, ye Fair!
That, to the Sex your blandishments wou'd win,
The faded countenance where Nature plants
Her snow-white lilies has superior charms
To Art's false roses,—fatal to yourselves;
But, on the hearts ye seek to captivate,
No tender wound inflicting.——Vain deceit!
E'en fools deride it, and the wise abhor.
—Ye thoughtless Flutterers o'er Destruction's gulph!
List to the warning voice of Truth, that calls
From deathful Pleasure to celestial bliss.

—Ere the seductive Spoiler steal away
Health's remnant bloom, Oh, quit the Syren's haunts;
Her snares alluring fly, while yet remains
To fly the power; else soon, of Life bereft,
Stretch'd in the loathsome Tomb unwept ye lie.
Hither retire; and duly morn and eve,
As ye contemplate the surrounding scene
Of wonders, let your orisons arise
To HIM who made it, and a richer world
Has in reserve for Virtue.'

In closing this article, we would observe that the author appears to possess that enthusiastic love and admiration of the beauties of nature, which are generally the concomitants of a virtuous and feeling mind; and that on all occasions he expresses a strong sense of the importance of religion and morality. We may therefore safely recommend his work, as capable not only of affording rational pleasure, but of imparting instruction and improvement.

ART. X. ΕΠΕΑ-ΠΤΕΡΟΕΝΤΑ; Or, *the Diversions of Purley.* By John Horne Tooke, A. M. late of St. John's College, Cambridge. 2d Edition. 4to. 3 Vols. 2l. 2s. to Subscribers. Vol. 1. only now published. Johnson. 1798.

IT is very remarkable that the real nature of LANGUAGE should have remained unknown during so many centuries as have passed, and have seen it little understood. This deficiency has not arisen from a want of writers; almost every philosophical author, from the earliest ages of Greece to the present hour, having either incidentally or systematically considered the subject.—PLATO composed a long, an elaborate, and a most erroneous dissertation on that very part of grammar, in which an acuter mind was destined to discover the truth, more than 2000 years after the *Cratylus*, or Dialogue on Etymology, was published.—The Scholar of Plato, ARISTOTLE, an incomparably superior philosopher, actually promised, in the commencement of his *Analytics*, to explain the nature of signs: but he contented himself with an ineffectual attempt, contained in a very few sentences of another work: yet it was a promise which he was bound to perform, in order to render his celebrated doctrine of syllogisms complete. Had he laid this foundation rightly, that doctrine would perhaps have been a master-piece of the human mind, in respect both of ingenuity and utility.

All the succeeding metaphysical writers, of all the different schools, including LEIBNITZ in his "*Lusus Hanoverienses*" have been satisfied with copying each other's mistakes.—Raimond Lulli alone attempted a spirited plan, nearly resembling in its principles the German arithmetical machine: but it failed, as it necessarily must have failed, through the same deficiency which rendered Aristotle's syllogism so entirely useless;—through the schemer's ignorance of the nature and force of single terms. BACON states the great importance of the inquiry, but declines any endeavour to supply the desideratum which he acknowleges.

At length the "*Essay on Human Understanding*" appeared,—that first effectual attempt in philosophical grammar,—and dispelled many of the clouds which hung over that most important part of natural knowlege, the phænomena of *Mind:* but unhappily, although Mr. LOCKE evidently exerts all his faculties, and employs all his reading, he left every division of grammar, except *one*, as obscure as he found it.—His great successor, (whose work has perhaps risen higher above the level of his precursor's knowlege, than Locke's book rose above the attainments of the schoolmen,) Dr. HARTLEY, has also given a formal analysis of language, which, like that of Mr. Locke, can scarcely be read without a smile. In fact, he acknowleges himself in plain terms to be "a novice in these speculations."—Both these great men, however, impress on the minds of their readers a deep sense of the importance of the inquiry, and repeatedly complain of the insuperable difficulties thrown in the way of truth by the prevalent ignorance of the value and signification of words.

Since these attempts, some continental writers have lately made considerable advances in grammatical knowlege; and the labours of *Schultens, Hemsterhuis*, *Hocgeven*, *Lennep*, and *Scheid*, have elucidated the meaning of many obscure but important words in the Greek and the Oriental tongues: but they were ignorant of the nature of their own discoveries, and have encumbered themselves with fallacious systems.——It was reserved for the author of the celebrated "*Letter to Mr. Dunning*," and of the ΕΠΕΑ-ΠΤΕΡΟΕΝΤΑ, to propose and to prove an hypothesis which has settled the dispute, and has removed all the rubbish which has been accumulated on the subject by men of learning, during centuries after centuries.

The leading principle of the great discovery published in that letter is now generally admitted; namely, that all the *particles*, as they have been called, are words of a definite meaning, and are traceable to a clear corporeal signification, either in the same or in the parent language.

This indeed must appear wonderful to those who are unacquainted with the subject; and such could never have suspected so natural an origin of a science so complicated: any

than the uneducated would conceive that the infinite orga-
d and literal combinations of speech can be analysed into a few
nentary sounds, or that the apparent simplicity of the light
he sun can be resolved into a variety of colours.—To per-
e the unspeakable value of Mr. Tooke's hypothesis, it is
essary to be aware of the importance of words in the art
easoning.—"*Verba, vestigia mentis,*" acknowleges *Bacon,* in
book "*De Augmentis Scientiarum:*" but they are more,
are the machines used by the mind; and the lever, the
el, or the screw, are but faint representations of their
er and their utility.

he first edition of the work now again placed before us
published so long since as the year 1786; and in our
mber for January 1787 (vol. lxxvi. Art. 1.) will be found a
eral view of its contents. We at that time ventured to say
it opened a new track to the grammarian and the lexico-
her; and that we had little doubt that, the more it was in-
igated, the clearer would be the evidence of its truth and
ility. The opinion of the public, we believe, has corro-
ated our judgment; and though it is to be lamented that few
lologists have yet trodden in the path which Mr. Tooke has
uccessfully traced out, yet it is not the less certain that the
eral principles of his theory are allowed to be founded in
, and that the developement of those principles in the
ersions of Purley displays extensive learning and great saga-

n the present impression, not much of new matter is to be
nd: no fresh proofs are given of Mr. Tooke's theory of lan-
ge; nor is the investigation carried beyond the point at
ch it stood in the former edition. Some matter, however,
s occur: but it is elicited by a controversy of criti-
n or the irritation of politics, rather than designed by the
or to amplify or to complete his original plan. Notwith-
ding the very general assent which was given to the new
trine of Mr. Tooke, there were a few who, though they
ld not refute any of the great principles on which that
trine rested, yielded but a reluctant assent,—combated
tever they deemed weak,—and endeavoured to deprive Mr.
of the praise of being a discoverer, wherever they could
any resemblance to the works of other authors. Among
e who allowed the Diversions of Purley to be a work of
siderable merit, as suggesting a new mode of tracing the
in of words of which the etymology was the most obscure,
denied many of the positions laid down by the author
he course of his inquiry, there appeared a writer under the
e of Cassander; who in 1790 published Strictures on Mr.

Tooke's book *; and most of the additions which we now find have been occasioned by these Strictures. As a specimen of Mr. Tooke's manner in controversy, we shall give an extract or two from his reply to Cassander.

'My Norwich critics,' [Mr, Tooke supposes Cassander to be "a teacher and preacher in the city of Norwich,"] '(for I shall couple † them) blame me,

'1. For the obscurity of my *Title-page.*' Page 2‡.

'2. For the matter of my *Introduction.* Page 3.

'3. For the place of my *Advertisement.* Page 21.

'4. For a very strong propension towards inaccuracy. Page 2.

'5. For having "introduced one of the champions for intolerance," by quoting a Roman catholic bishop. Page 4.

'6. For the imperfection of my Anglo-saxon alphabet. Page 22.

'7. And finally, For my politics. Page 32. §

'All these I willingly abandon to their mercy and discretion; although they have not shewn any symptoms of either.

'But I should be sorry if any of my readers were hastily misled by them to believe,

'That "Grammar was one of the *First* arts which probably engaged the attention of the curious." Page 4.

'For the contrary is not a matter of conjecture, but of historical fact: and whoever pleases may know at what precise period Grammar, as an art, had its commencement in every nation in Europe.

'Or that "The desire which arises in the mind, *next* to that of communicating thought, is certainly to use such signs as will convey the meaning clearly and precisely." Page 19.

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* This pamphlet of Cassander accidentally escaped our notice at the time of its publication.

† For an explanation of this conceit, we refer the curious reader to p. 228, and 229, of Mr. T.'s performance.

'‡ Vix plane a me impetrare possum, quin exemplum sequar *Petri Francisci Giambullarii* qui librum suum de linguæ Florentinæ origine scriptum, a *Johannis Baptistæ Gellii*, viri sibi amicitia et studiis conjunctissimè, cognomine, quem in scribendo socium et consiliarium habuit, Il Gello nuncupari voluit. Perinde quidem et mihi THWAITESII nomine librum nostrum, inscribendo, si per modestiam ejus liceret, nobis faciendum esset.' *G. Hickes.*

'§ Mr. Secretary and his secretary will not be surprised that their disapprobation does not move me; when they consider that, as far as corrupt and unbridled power has been able to enforce the decree, I have, on account of these politics, been, for the last thirty years, robbed of the fair use of life, *interdictus aqua et igni:* and, by what I can prognosticate, I suppose I am still to lay down my life for them. I might have quitted them, as Mr. Secretary has done, and have received the reward of my treachery. But my politics will never be changed, nor be kept back on any occasion: and whilst I have my life, it will neither be embittered by any regret for the past, nor fear for the future.'

'For a desire of *communicating thought*, and a desire of *conveying their meaning* clearly and precisely (though expressed by different words) are not two desires, but one desire: for *as far as* our meaning is not conveyed clearly and precisely, it is not conveyed at all; *so far* there is no communication of thought.

'Or, that "This desire of conveying our meaning clearly and precisely naturally leads to the use of abbreviations; and that abbreviations seem to bear a much stronger affinity to the desire of perspicuity than to that of dispatch." Page 20.

'For, to satisfy himself that the desire of clearness and perspicuity does not lead to the use of abbreviations, (which are substitutes,) any person needs only to consult the legal instruments of any civilized nation in the world: for, in these instruments, perspicuity or clearness is the only object. Now these legal instruments have always been, and always must be, remarkably more tedious and prolix than any other writings, in which the same clearness and precision are not equally important. For abbreviations open a door for doubt; and, by the use of them, what we gain in time we lose in precision and certainty. In common discourse we save time by using the short substitutes HE and SHE and THEY and IT; and (with a little care on one side and attention on the other) they answer our purpose very well; or, if a mistake happens, it is easily set right. But this substitution will not be risqued in a legal instrument; and the drawer thinks himself compelled, for the sake of certainty to say—HE (the said John A.) to HIM (the said Thomas B.) for THEM (the said William C. and Anne D.) as often as those persons are mentioned *. And for the same reason he is compelled to employ many other prolixities of the same kind.

'Or, that "A desire of variety gave birth to Pronouns in language, which otherwise would not have appeared in it." Page 20.

'For Pronouns prevent variety.

'Or, that "Articles and Pronouns are neither Nouns nor Verbs." Page 26.

'For I hope hereafter to satisfy the reader that they are nothing else, and *can be* nothing else.'—

'Or, that those who have spelled LESS with a single s, were not "civilized people †." i. e. (I suppose) not capable of the accustomed relations of peace and amity.

'* Abbreviations and substitutes undoubtedly cannot safely be trusted in legal instruments. But it is an unnecessary prolixity and great absurdity which at present prevails, to retain the substitute in these writings at the same time with the principal, for which alone the substitute is ever inserted and for which it is merely a proxy. HE, SHE, THEY, IT, WHO, WHICH, &c. should have no place in these instruments, but be altogether banished from them. And I know a Solicitor of eminence who, at my suggestion, near twenty years ago, did banish them.'

'† The orthography of this word, I presume to say, is LESS. And it "should seem as if civilized people had no other way of spelling it." Page 40.'

‘ Or, that “The Blemiſhes of Johnſon's Dictionary are not of the kind, *quas incuria fudit*, but the reſult of too much nicety and exactneſs.” Page 46.—But of this in another place: for it is of more consequence than any thing which relates to theſe Norwich critics.

‘ Or, That it requires much practice in the Anglo-Saxon or old English writers, and much attention to the circumstance, to observe “the various spellings of one and the same word in the language[*].”

‘ For not only are almost all the words spelled differently by different authors; but even by the same author, in the same book, in the same page, and frequently in the same line.

‘ Or, that I “desire to pass my sentiments upon others, as articles of faith.” Page 76[†].’

Cassander charged Mr. Tooke with several inconsistencies in his division of language; with having insinuated that “Mr. Locke was no better than in a mist when he wrote his famous essay;” with having affirmed that it was the *complex term* which gave birth to the *complex idea*, instead of the idea producing the term; with saying that words, in becoming corrupted, always lost and *never* gained letters; and with representing Douglas as an Anglo-Saxon writer, though he was in reality an English one. He also insinuated that Professor Schultens had applied Mr. Tooke's doctrine of the prepositions, &c. to the learned languages, while the latter merely applied to the modern languages the discovery of Schultens. To these charges, Mr. Tooke replies in his caustic manner; in most of them, he shews that he had been misrepresented; and with respect to Prof. Schultens, he proves, by a very copious quotation from his works, that the Professor took the old division of language exactly as he found it, and, with his predecessors, ranked the particles as a distinct part of speech. In the conclusion of his argument on this part of the subject, Mr. Tooke addresses himself directly to the reader, in a very warm and, indeed, pathetic passage; in which his personal feelings overpower him, and the etymologist is lost in the persecuted politician. We refer the reader to pp. 246, 247.

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[*] ‘ “My taste for the Anglo-saxon has never induced me to attend to the various spellings of one and the same word in the language.” Page 51 of the Criticisms.’

[†] ‘ This groundless apprehension is not unnatural in *one* of my critics. He startles at his own expression—an article of faith. But fear not me, Cassander. I pay the same regard to a sickly conscience that I do to a sickly appetite: and I have known those who, like some honest sectaries, have fainted at the smell of roast beef. No, I shall never wish to impose articles of faith on others, though I am not scared at their imposition upon me. I am a willing conformist to all that is not fatal. I would surely reject poison, i. e. power in the priesthood, and despotism any where; but otherwise I am not dainty: and can feed heartily upon any wholesome food, both in the church and out of it; although it might happen to be coarse and not overpleasing to my palate.’

Mr. T. then proceeds to examine the objections which are made to his solution of the conjunctions UNLESS, ELSE, and LEST. We shall transcribe only what he says on ELSE, as being more within the comprehension of the generality of English scholars.

“ I have already observed” (say the Critics,) “ that it [Aleꞅan] is not susceptible of the signification you have all along affixed to it as its primary one; but let us suppose it to signify *Dismiss*, and nothing besides; we shall find many phrases in which ELSE will hardly bear to be resolved into *hoc dismisso* *: witness the following, *Nothing else. How else. What else. Where else.*”

‘ To have a proof of the solidity or futility of this objection, we must have compleat sentences.

‘ *Example* 1. Nothing *else.*—You shall have a fool's cap for your pains; and *Nothing* ELSE.

‘ *Resolution.*—You shall have a fool's cap for your pains; and *Nothing* BUT a fool's cap.

‘ *i. e. But for* Be-out.—You shall have a fool's cap for your pains; and *Nothing* EXCEPT a fool's cap.

‘ You shall have a fool's cap for your pains; and, IF NOT a fool's cap, *Nothing.*

‘ You shall have a fool's cap for your pains; and, DISMISS the fool's cap, *Nothing.*

‘ *Example* 2. How *else.*—If a nation's liberties cannot be secured by a fair representation of the people; *How* ELSE can they be secured?

‘ *Resolution.*—If a nation's liberties cannot be secured by a fair representation of the people, WITHOUT it, *How* can they be secured? i. e. WITHOUT for *Be-out.*

‘ If a nation's liberties cannot be secured by a fair representation of the people; EXCEPT by a fair representation of the people, *How* can they be secured?

‘ If a nation's liberties cannot be secured by a fair representation of the people; DISMISS it, (i. e. a fair representation of the people,) *How* can they be secured?

‘ *Example* 3. What *else.*—You have shewn impotence and malice enough; *What* ELSE have you shewn?

‘ *Resolution.*—You have shewn impotence and malice enough; *What* have you shewn BUT impotence and malice? Or, *What* BUT them have you shewn?

‘ You have shewn impotence and malice enough; EXCEPT them, (i. e. impotence and malice,) *What* have you shewn?

‘ You have shewn impotence and malice enough; DISMISS them, *What* have you shewn?

‘ * I have said that ELSE is the Imperative of Aleꞅan, and means *Dimitte*, but they give what they please as my words.’

'*Example* 4. Where *elſe.*—Honour should reside in the breast of a king; although it might not be found any *Where* ELSE.

'*Reſolution.*—Honour should reside in the breast of a king; although, EXCEPT in the breast of a king, it might not be found any *where.*

'Honour should reside in the breast of a king; although, DISMISS (i. e. *Leave out*, *Take away*, &c.) the breast of a king, it might not be found any *where.*'

Besides the reply to Cassander's Strictures, we find considerable new *political* matter introduced into this edition; and perhaps the obtrusion of politics into this work will be generally deemed one of its most striking traits, and one of its most objectionable characteristics. Almost every example, which is brought to illustrate a rule, is a proposition involving a direct and express sarcasm on some public character, or inculcating some controverted political doctrine. In many cases, the text has been thought too narrow to contain a sufficient quantity of this seasoning, which has accordingly been thrust into the notes.—Professing the greatest respect for Mr. Tooke's talents, and not meaning to give any *opinion* on those principles which he seems so fond of impressing, we must express our regret at his having indulged in this practice. It is unseemly and incongruous. Mr. T. would, probably, if speaking on the subject, signify his disapprobation of the union of *politics and religion*:—can he prove that *politics and grammar* are more homogeneous? If by introducing into this work his political enemies, whom he considers as the enemies of his country, he meant to hand down their names with infamy to succeeding times, he may attain his object so far as posterity shall be influenced by *his* opinion; for that his work will continue to live while the English language shall continue to be spoken or studied, we have no doubt: but the merit or demerit of ministers, and of their adherents, will also be transmitted to posterity through other channels:—history will assign to them their place, and to its impartial page we would confide the task. An abstruse etymological inquiry cannot be the field in which their vices or their virtues should be blazoned. From the nature of its subject, this can never become a very popular work (*tritum manibus vulgi*); nor is it likely that the historian will resort to an essay on language in order to collect his materials; and even if he did, there is a degree of acerbity in what he would find in this volume, which would lead him to hesitate in giving full credit to it, and would prompt him rather to admire its point and vehemence as invective than to transfer it to his page as an authentic document.

Having said so much of Mr. Tooke's fondness for politics, we shall particularize a remarkable instance of the little solicitude which he has manifested, to make his political observations *coalesce* with his subject. In treating of the conjunction BUT, he remarks, in a note, that the omission of the negative before BUT in certain cases, though now very common, is one of the most blameable and corrupt abbreviations in our language; and he then gives the following instance of this omission, from Chillingworth: "There is not so much strength required in the edifice as in the foundation; and if BUT wise men have the ordering of the building, they will make it a much surer thing that the foundation," &c. For the rest of the passage, and Mr. Tooke's remarks, we refer to pp. 204, 205, the note; and in that long *note*, some very unexpected *political* matter will be found, which no *grammarian* would ever have sought under the word *but.*

It is now time for us to change the subject, and proceed to another article: concluding our remarks on this republication of Mr. Tooke's first volume, with a sincere expression of our hope of seeing its followers appear with as much speed as the peculiarity of the subject, and the circumstances of the learned and ingenious author, will naturally admit.

ART. XI. *Remarks on the Fistula Lachrymalis;* with the Description of an Operation considerably different from that commonly used; and Cases annexed in proof of its Utility; to which are added Observations on the Hæmorrhoids; and additional Remarks on the Ophthalmy. By James Ware, Surgeon. 8vo. pp. 150. 3s. sewed. Dilly. 1798.

IN the cure of the fistula lachrymalis, it is a well-known practice to insert a metallic tube in the nasal duct of the lachrymal canal: but the advantage derived from this operation is not at all times lasting. Among other causes of failure, Mr. Ware notices the lodgment of inspissated mucus in the cavity of the tube. To remedy this defect, he recommends the following operation:

'If the disease has not occasioned an aperture in the lachrymal sac, or if this aperture be not situated in a right line with the longitudinal direction of the nasal duct, a puncture should be made into the sac, at a small distance from the internal juncture of the palpebræ, and nearly in a line drawn horizontally from this juncture towards the nose, with a spear-pointed lancet. The blunt end of a silver probe, of a size rather smaller than the probes that are commonly used by surgeons, should then be introduced, through the wound, and gently, but steadily, be pushed on in the direction of the nasal duct, with a force sufficient to overcome the obstruction in this canal, and until there is reason to believe that it has freely entered into the cavity of the nose. The position of the probe, when thus introduced, will be nearly perpendicular; its side will touch the upper edge of the orbit; and the space between its bulbous end in the nose and the wound in the skin will usually be found, in a full-grown person, to be about an inch and a quarter, or an inch and three-eighths. The probe is then to be withdrawn, and a silver style of a size nearly similar to that of the probe, but rather smaller, about an inch and three-eighths in length, with a flat head like that of a nail, but placed obliquely, that it may sit close on the skin, is to be introduced through the duct, in place of the probe, and to be left constantly in it *. For the first day or two after the style has been introduced, it is sometimes advisable to wash the eye with a weak saturnine lotion, in order to obviate any tendency to inflammation which may have been excited by the operation; but this in general is so slight, that I have rarely had occasion to use any application to remove it. The style should be withdrawn once every day for about a week, and afterwards every second or third day. Some warm water should each time be injected through the duct into the nose, and the instrument be afterwards replaced in the same manner as before. I formerly used to cover the head of the style with a piece of diachylon plaister spread on black silk; but have of late obviated the necessity for applying any plaister by blackening the head of the style with sealing wax †.

'The effect produced by the style, when introduced in the way above-mentioned, at first gave me much surprise. It was employed with a view similar to that with which Mr. Pott recommends the introduction of a bougie; viz. to open and dilate the nasal duct, and thus to establish a passage, through which the tears might afterwards be conveyed from the eye to the nose. I expected, however, that whilst the style continued in the duct, the obstruction would remain; and of course that the watering of the eye, and the weakness of the sight, would prove as troublesome as they had been before the instrument was introduced. I did not imagine that any essential benefit could result from the operation until the style was removed, and

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'* It may be proper to introduce, at first, a style which has a head somewhat larger than that which is represented in the annexed plate, in order to hinder it from being wholly buried, by an unguarded pressure, beneath the external integuments; which accident I have known to happen in one or two instances, and to occasion both pain to the patient, and trouble to the surgeon, before the instrument could be retracted. The aperture in the skin, however, usually contracts in a short time so much, that it only leaves room for the style to pass through it; and when this takes place, an instrument with a smaller head may be employed, in order to make it less conspicuous to observers.'

'† To black the head of a style, fix its small end in a cork, for the purpose of holding it; then put its other end over a lighted candle until it is quite hot, and press it immediately against a piece of the best black sealing wax, part of which will adhere to it. Let it then again be held over the candle for about a minute, when the wax will become perfectly smooth and polished.'

the passage thereby opened. It was an agreeable disappointment to me to find that the amendment was much more expeditious. The watering of the eye almost wholly ceased as soon as the style was introduced; and in proportion as the patient amended in this respect, his sight also became more strong and useful. The style, therefore, seems to act in a two fold capacity: first, it dilates the obstructed passage: and then, by an attraction, somewhat similar to that of a capillary tube, it guides the tears through the duct into the nose.

'The wound that I usually make into the sac, if the supperative process has not formed a suitable aperture in this part, is no larger than is just sufficient to admit the end of the probe or style; and this, in general, in a little time, becomes a fistulous orifice, through which the style is passed without occasioning the smallest degree of pain. The accumulation of matter in the lachrymal sac, which, previous to the operation, is often copious, usually abates soon after the operation has been performed; and, in about a week or ten days, the treatment of the case becomes so easy, that the patient himself, or some friend or servant who is constantly with him, is fully competent to do the whole that is necessary. It consists solely in withdrawing the style two or three times in the week, occasionally injecting some warm water, and then replacing the instrument in the same way in which it was done before.

'It is not easy to ascertain the exact length of time that the style should be continued in the duct. Some have worn it many years, and, not finding any inconvenience from the instrument, are still afraid and unwilling to part from it. Others, on the contrary, have disused it at the end of about a month or six weeks, and have not had the smallest return of the obstruction afterwards.'

Several successful cases of this operation are related;—we shall select the following, as having first suggested the mode of treatment now recommended:

'Mrs. B. about fifty years of age, was attacked, in the year 1790, without any known cause, with an almost constant effusion of tears over the left cheek, which effusion was not unfrequently accompanied with a slight inflammation of this eye. After it had continued about six months, as the inconvenience rather increased than lessened, she came to town and put herself under the care of Mr. Wathen and myself. At that time both of us had a high opinion of the efficacy of a metallic tube inserted in the nasal duct for the cure of this disorder. It was accordingly proposed; and on the 13th of December 1790, the operation was performed. The adjustment of the tube to the duct in this instance, gave more trouble than we had usually experienced; but, after a few days, it fully answered the purpose of conveying the tears into the nose, and the watering of the eye ceased. The lady continued well after this time until the beginning of the year 1793; when in consequence of her experiencing some slight uneasiness in her eye, some warm water was injected through the inferior punctum lachrymale; but the obstruction in the tube was so considerable, that none of it appeared to pass into the nose or throat. Notwithstanding this obstruction, the watering of the eye at this time occasioned so little inconvenience, that it was not thought advisable to propose any particular remedy for it. The eye continued nearly in the same state about six months; but then the Epiphora became again troublesome, and it was frequently accompanied with a slight inflammation of the eye, very similar to that which the patient had experienced before the tube was inserted. In October, 1793, the uneasiness increased; the inflammation was more than ordinarily severe; and an abscess formed over the lachrymal sac. In consequence of this she consulted Mr. Andrews, her family surgeon, at Rumford, who, being informed of the insertion of the tube, advised her to consult either Mr. Wathen or me, on the measures that were necessary to be now adopted. Mrs. B. accordingly came to town on the 30th of October, and called on me in New Bridge-street. The abscess at this time had burst, and a small aperture was formed directly over the entrance of the nasal duct. On introducing through the aperture the round end of a probe, I very readily felt the top of the tube, and endeavoured to carry the probe through it; but its cavity was so completely filled, that I found it impossible to accomplish my intention. The lady expressed a great desire to have the tube withdrawn; and as it appeared now to be incapable of answering the purpose for which it was introduced, I acceded to her wish, and enlarged the aperture, in order to give room for the introduction of a forceps with which it might be secured. After making repeated attempts with this instrument, I, at length, succeeded in bringing it away; and on examining the tube its cavity was found to be filled with a black solid substance, which appeared to be chiefly formed of inspissated mucus. Some warm water was injected through the wound, and being afraid to trust to the continuance of the communication without the insertion of a solid body through it, I introduced, in place of the tube, a part of a common probe, about an inch and an half long, which was bent at its superior extremity, in order to hinder it from passing too low in the duct. On the following day the inflammation of the eye was much abated, and the patient informed me that the discharge of tears over the cheek had been much less troublesome than on many of the preceding days. On the third day the watering of the eye had wholly ceased, and the sight was become quite strong. I now withdrew the probe; and again injected some warm water; after which the instrument was replaced as before. When the probe was first introduced, it was my sole intention to employ it for a short time, in order to prevent the nasal duct from suddenly closing; which it was to be feared might have happened after the tube was extracted. I had not any expectation that the watering of the eye would wholly cease, so long as a solid body continued in the duct. Being agreeably disappointed in this respect, I determined to continue the style a longer time than was at first intended; and, instead of bending the upper end of the instrument, it was suggested by Mr. B. that if it had a head, like that of a nail, placed obliquely so as to sit close to the skin, it would be less likely to slip or be struck; and, if it were enamelled, so as to resemble the colour of the skin, it would be less observable. A style of this kind was accordingly substituted for the bent probe; and it has now been worn upwards of four years, being only withdrawn once or twice in a week to inject some warm water through the passage; and, during the whole of this time, the lady has not experienced the smallest inconvenience from the watering of her eye, nor has she had the least inclination to omit wearing the instrument.'

With respect to the hæmorrhoids, Mr. Ware observes that, though the number of tumours protruded through the anus is considerable, the pain is generally produced by one or (at most) two of them. These will be found much harder and more inflamed than the rest; and on their removal, the disease will vanish. He therefore recommends the cutting these off as near to the basis as possible, by means of a pair of curved scissors.—In the additional remarks on the ophthalmy, Mr. Ware again recommends the application of the *unguentum hydrargyri nitrati*, together with that of the *tinctura thebaica*, of the old London Pharmacopœia.—This latter preparation, he observes, should not be confounded with the present *tinctura opii* of the college.

Art. XII. *A Treatise on Chirurgical Diseases*, and on the Operations required in their Treatment, from the French of Meſſrs. Chopart and Desault, late Professors of Surgery at the Practical Academy, and principal Surgeons to the Hôtel-Dieu, Paris. In Two Volumes. By W. Turnbull, A. M. F.M.S. and Surgeon to the Eastern Dispensary. With an Introduction, Index, and Appendix, containing Notes and Observations, by the same. Vol. I. 8vo. pp. 540. 9s. Boards. Richardson. 1797.

In the introduction, the translator of this treatise on practical surgery has entered into a justification of his conduct in presenting to English readers the work of a Frenchman. He has been told, he says, that 'to publish a warm eulogium on the characters of his authors might, at this day, either subject the writer to a suspicion of disaffection or want of *prudence*.' 'Shall I then,' he adds, 'as the humble translator of Chopart and Desault, whose labours were directed to the preservation of humanity, be fairly subject to reproach for recording the great and estimable qualities of these children of science? Shall I be accused of want of respect to the chief magistrate, or failing in allegiance to my country, if I attempt to draw a faithful outline of Gallic excellence?'

What can be more ill-judged and unnecessary than this appeal? Could it ever enter into the imagination of man, that a book teaching the practical art of surgery should have any interference with the political state or government of a country? There is no allusion of the kind in the original work; and it remained for the translator to introduce such heterogeneous matter by writing a preface.

We are next presented with an abridgment of the life of M. Desault, who survived the scenes of confusion and murder lately exhibited in France, written by one of his pupils, Havier Bichat. We shall select his character, as recorded by his friend:

'Desault was of a middling stature, of a well-proportioned shape, and of an open and ingenuous countenance. His constitution, naturally robust, had been strengthened by his first education; he was not weakened by the excess of pleasures; their allurements constantly found his heart indifferent.

'All men have a predominant passion: his was the love of fame. They have all a favourite enjoyment: his was the improvement and exercise of his profession.

'At some moments he appeared to possess an irascible disposition, and was subject to involuntary bursts of peevishness and passion; but was ever ready to acknowledge his indiscretions. These weaknesses, although pardonable, often carried him beyond the bounds of strict decorum; and his pupils, although they held his talents in the highest degree of veneration, sometimes could discover a want of gentleness in his temper.

'His soul was noble, elevated, and great, even in its defects.—He despised the base and underhand dealings of intrigue.—He never had to reproach himself, with having obtained, by such means, the places he enjoyed.—He was affected sensibly at the ingratitude of his patients; and would have thought it disgraceful to have made the least advance, to procure a legitimate retribution due to his labour.

'He had enemies:—but what man of his abilities ever lived without them? Envy, which constantly pursues merit with a persecuting zeal, opened on him the flood-gates of defamation; but his answer to calumny was uniformly a silent contempt.—He had many friends. Their society was one of the chief pleasures of his life. At certain periods he assembled them at his house, and, in their conversations, diverted from his mind the recollection of his disappointments.

'There are few surgeons, who, having written so little, have enjoyed so great a reputation. Two causes have contributed to extend it:—first, the places which he enjoyed in the great hospitals of the republic; and, the second, the considerable number of pupils he had formed for his profession.

'He died, too soon for humanity, in the 51st year of his age, beloved by all who knew him, except those, in his profession, whom he had eclipsed. The nation was eager to render to his memory a distinguished homage, in securing to his widow an annual pension of two thousand livres. He had married Margaretta, daughter of Matthias Thouvenin. An only son, Alexis Matthias Desault, was the fruit of this marriage.'

The first part of the volume consists of remarks on 'chirurgical operations in general.' These are delivered in a clear and simple method, and are properly adapted for the instruction of those to whom they are addressed.

The remainder of the book treats of diseases of the head, face, and neck.—The enumeration of the symptoms of each is accurate and concise; and the mode of treatment is rational and judicious.—With respect to the notes, which are promised, the translator observes:

> 'The notes, on particular passages, which I intended to place under the text in each volume, I have relinquished, until the publication of the second, when they will be divided in such a manner as to bind up at the end of each volume separately, or to form a third, at the discretion of the purchaser. In pursuing my original intention, I found the publication would be considerably retarded, and the reader too frequently interrupted in the perusal.'

We cannot deem this mode of publication useful. If notes be necessary, they should accompany the text to which they refer; and it should be remembered that they are beneficial in proportion to the ease with which they may be consulted.

Art. XIII. *The Natural History of the rarer Lepidopterous Insects of Georgia.* Including their Systematic Characters, the Particulars of their several Metamorphoses, and the Plants on which they feed. Collected from the Observations of Mr. John Abbot, many Years resident in that Country. By James Edward Smith, M. D. F. R. S. P. L. S. &c. Folio. 2 Vols. 21l. Boards. White, &c.

In his valuable preface to this splendid work, Dr. Smith [the British Linné] very justly remarks that, in the rapid advancement which the science of Natural History has lately experienced, the systematic study of insects has been largely cultivated; and that those botanists, who were most expert in the principles of scientific arrangement, have advantageously applied those principles to the other departments of Nature; for that, while the sagacious and acute Linné was conceiving and digesting the plan of his *Philosophia Botanica*, his labours tended to the grand effect of methodizing all natural knowlege. 'The principles of that immortal work, (says Dr. S.) appear throughout his zoological labours; and they have been particularly applied to the insect-tribe by his pupil, the celebrated Fabricius, whose *Philosophia Entomologica* has formed a new epoch in the science it is calculated to teach. While he marshalled his new-found squadrons under the banners of his great preceptor, the riches of Nature flowed in on every side upon the scholar, as they had formerly done upon the master, seeming to have been in each instance reserved for a favourite observer.’

The learned editor then proceeds:

‘ But although the systematic arrangement of insects has of late been prodigiously advanced, the philosophical study of their economy does not appear to have been equally cultivated. The splendid works of Clerc, Cramer, and Olivier, and the more exquisite one of Drury, do indeed display the complete insect, in a degree of perfection that leaves scarcely any thing to be desired; but where are the metamorphoses through which these finished forms have passed? and where are their various habitations, foods, and manners? Some European moths and butterflies alone are exhibited through all their changes, and with some of their varieties, by Harris, Wilkes, Esper, Ernst, the admirable Roesel, and the inimitable Seppe; but who, since the celebrated, though not very accurate, Merian, has laboriously scrutinized those of the remote regions of India or America?’

Dr. Smith likewise observes, for the information of those into whose hands this noble edition may fall, that the materials of which the work is formed have been collected on the spot by a faithful observer, Mr. John Abbot, who was many years resident in Georgia; and who, after having previously studied the metamorphoses of English insects, pursued his inquiries among those of Georgia and the neighbouring parts of North America.

‘ The result of his observations he has delineated in a style of beauty and accuracy which can scarcely be excelled, and has accompanied his figures with an account, as well as a representation, of the plants on which each insect chiefly feeds, together with many circumstances of its manners, times of the different metamorphoses, and other interesting particulars. For all such facts recorded in these pages, the public are entirely obliged to Mr. Abbot. His memorandums, not methodized by himself for publication, have merely been digested into some sort of style and order, by the editor, who has generally added remarks of his own, in a separate paragraph and different type from the rest; and who has entirely to answer for the systematic names and definitions; that department having been left altogether unattempted by Mr. Abbot.’

Of these truly beautiful volumes, we are indeed enabled to speak with entire approbation. The plates are 104 in number, and are executed with admirable skill and elegance: on each is represented the caterpillar, chrysalis, and insect, and one of the plants on which it feeds; so that to the botanist as well as the entomologist this book is a valuable acquisition. The able editor has manifested his accustomed discrimination, and his intimate acquaintance with this branch of natural history, by the addition of synonyms from Linné and Fabricius, to such of the insects here represented as have been described by those two great naturalists:—a considerable portion, however, of these beautiful American Lepidopteræ has never before come under the notice of an European. On the whole, therefore, on account of the selection of rare and interesting objects, the elegance and apparent exactness with which they are delineated, and the able manner in which the editor has performed his office, this work cannot fail to be considered as a highly valuable addition to the materials which we already possess, towards a general history of the most numerous and beautiful tribe of animated beings.

The observations are given both in English and in French.

ART. XIV. *The Sentiments of Philo Judæus concerning the* Λογος, *or Word of God;* together with large Extracts from his Writings compared with the Scriptures on many other particular and essential Doctrines of the Christian Religion. By Jacob Bryant. 8vo. pp. 290. 3s. sewed. Cadell jun. and Davies, &c. 1797.

WHETHER Philo Judæus was a convert from Judaism to Christianity, is a question that has often been agitated among Christian critics. By some it has been decided in the affirmative; yet it is hard to conceive how those, who have perused his works with any degree of attention, can be seriously of that opinion.—In his writings, which are rather voluminous, we have not found the smallest indication of his being at all acquainted either with Christ or with his disciples; and, indeed, how should we expect it? Philo was an Hellenist Jew of Alexandria, who was either dead, or in a very advanced age, before we can suppose that Christianity had made any progress in Egypt.

The principal reason for the notion that Philo was a Christian seems to have been his encomium on the *Therapeuts*; who have been imagined, too credulously, to have been Christian Cænobites. A long and warm controversy, on this subject, was carried on about the beginning of the present century, between *Father* Montfaucon and the *President* Bouhier; in which the *magistrate* had, in our opinion, by far the advantage of the *monk*.

The English editor of Philo gave up his Christianity, but laboured hard to prove that, in some particular points, he was a Christian by anticipation; and that some of the most important doctrines of Christianity are found in his writings: particularly, the divinity and personality of the LOGOS:—so that Athanasius himself is not more explicit on the subject.

Mr. Bryant places Philo in another point of view. He supposes him to have derived all that he says of the *Logos* from the disciples of Jesus; and he even thinks that Philo must have been convinced of the principal truths of the Christian doctrine, while he had not the courage to embrace Christianity. We are far, very far, from being of this learned writer's opinion: but we shall let him fairly speak for himself, with respect to the great point; namely, that Philo believed in Jesus Christ.

'He speaks (says he, p. 15) at large in many places of the Word of God, the second Person; which he mentions, as (δευτερος Θεος) *the second* Divinity, the *great Cause* of all things, and styles him as Plato, as well as the Jews, had done before, the Logos. His thoughts upon this subject are very just and sublime: such as would do honour to a Christian. But though the Jews in his time expected the Messiah Prince, and flattered themselves, that he would arise among their brethren, and exalt their nation: yet he suppresses every thought to this purpose; and intimates plainly, that, in his opinion, nothing human or corporal could be annexed to the Son of God. This prejudice was the great obstacle to his becoming a Christian: though he must have been convinced of the miracles of our Saviour, also of the sanctity of his manners, as well as of his goodness and wisdom. He must likewise have known many of the first proselytes, which were very numerous at Alexandria; and probably was not unacquainted with some of the Apostles. But notwithstanding these advantages, he could not bring himself to believe, that *the Word could be made flesh:* and a suffering Messiah, and Christ crucified, was past his comprehension. As to the operations of our Saviour upon earth, they were too notorious to be denied. He therefore says nothing in opposition: but passes over the whole in mysterious silence. Hence not a word is to be found in him about Christ Jesus the Messiah, nor of his mighty operations: which is extraordinary.

'But of the divine Logos, or Word, he speaks in many places: and maintains at large the divinity of the second Person, and describes his attributes in a very precise and copious manner, styling him,—τον δευτερον Θεον, ὅ εστιν εκεινου (Θεου πρωτου) Λογος, *the second Deity, who is the Word of the supreme God.* Πρωτογονον υιον, *his first-begotten Son.* Εικων Θεου. *The Image of God;* and Ποιμην της ιερας αγελης. *The Shepherd of his holy flock.*

'In his Treatise upon Creation, he speaks of the Word, as *the Divine Operator, by whom all things were disposed:* and mentions him as *superior to the Angels, and all created beings, and the image and likeness of God;* and says, that *this Image of the true God was esteemed the same as God*—ως αυτον (Θεον) κατανοουσι. *This Logos, the Word of God, is superior to all the world, and more ancient; being the Producer of all that was produced. The eternal Word of the everlasting God is the sure and fixed foundation, upon which all things depend.* He mentions man, as in need of redemption, and says,—What intelligent person, who views mankind engaged in unworthy and wicked pursuits, but *must be grieved to the heart, and call upon that only Saviour God, that these crimes may be extenuated, and that, by a ransom and price of redemption being given for his soul, it may again obtain it's freedom.* It pleased God therefore to appoint his Logos to be a Mediator.

To his Word, the chief and most ancient of all in Heaven, the Great Author of the world gave this especial gift, that he should stand as a medium (or intercessor) *between the Creator and the created. And he is accordingly the Advocate for all mortals. The same Word is the Intercessor for man, who is always tending to corruption: and he is the appointed Messenger of God, the Governour of all things, to man in subjection to him. He therefore exhorts every person, who is able to exert himself in the race, which he is to run, to bend his courſe without remission to the divine Word above, who is the Fountain of all wisdom: that by drinking at this ſacred Spring, he, inſtead of death, may obtain the reward of everlaſting life.*

'He repeats continually, that the Logos is the express image of God. '*The Word, by which the world was made, is the Image of the supreme Deity. As we perceive the sun's light, though the sun is not itself seen; and behold the brightness of the moon, though its orb may not appear to the eye; so men look up to, and acknowledge, the likeness of God in his minister the Logos, whom they esteem as God.* He attempts to describe his nature by representing him as *not uncreated, like God; nor yet created as man:* but of a divine substance. *For the Word of God, which is above all the host of Heaven, cannot be comprehended by human vision, having nothing in his nature, that is perceptible to mortal sense. For being the image of God, and the eldeſt of all intelligent beings, he is seated immediately next to the One God, without any interval of separation.* This in the language of Scriptures is—*sitting on the right hand of God.* He adds—*For not being liable to any voluntary or involuntary change, or falling off, he has God for his lot, and portion, and his residence is in God.* The like is mentioned in another place, where he is represented again as sinless, and as the great High Priest of the world. *We maintain, that by the* (true) *High Priest is not meant a man; but the divine Word; who is free from all voluntary, and involuntary transgressions—being of heavenly parentage; born of God, and of that divine Wisdom, by which all things were produced.* He speaks to the same purpose in another place, where he makes mention of the word—ἐν ᾧ και Αρχιερευς, ὁ πρωτογονος αυτȣ (Θεȣ) Θειος Λογος.—*In which presides that High Priest, the Holy Word, the first-born of God;*—at other times styled πρεσβυτατος ὑιος Θεȣ.—*The Son of God, antecedent to all creation.* Τȣτον μεν γαρ πρεσβυτατον ὑιον ὁ των οντων ανετειλε Πατηρ, ὁν ετερωθι πρωτογονον ωνομασε. It is manifest, that every article, which the Sacred Writers have given to Christ in his mediatorial capacity, Philo has attributed to him in his divine character antecedent to creation.'

From this extract, the learned will be able to form a just opinion of the merit of the present work. To the common reader, neither the book itself, nor any critique that we might make on it, could afford any considerable satisfaction.—We shall therefore only repeat that, in reading the works of Philo, we have ourselves found much of Plato and the Platonists, but scarcely any thing of Christianity properly so called.

ART. XV. *Poetic Trifles.* By Elizabeth Moody. 8vo. 5s. Boards.
Cadell jun. and Davies. 1798.

THE polished period in which we live may be justly denominated the Age of ingenious and learned Ladies;—who have excelled so much in the more elegant branches of literature, that we need not to hesitate in concluding that the long agitated dispute between the two sexes is at length determined; and that it is no longer a question,—whether woman *is* or *is not* inferior to man in natural ability, or less capable of excelling in mental accomplishments.

To the list of distinguished Poetesses of our own country,—not to mention those fair foreigners who, perhaps, merit equal celebrity,—we have now the pleasure of adding the name of the author of the elegant pieces before us, which she modestly denominates *Trifles.*

The productions of the muse of Surbiton * may briefly be characterized as exhibiting a lively and natural flow of wit, and of strong sense, expressed in easy and harmonious numbers: —in a moral view, they are entitled to higher praise. They are introduced to the reader by a very sensible preface, fraught with a degree of vivacity not often found in such preliminary discourses:—to which, in general, no more regard is paid than to the great man's porter, who opens the gate that the visitors may enter.—As a few specimens may be more satisfactory to our readers than merely the critic's verdict, however just and impartial, we shall transcribe the following poems:

‘ ON YOUTH.

‘ BLITHSOME Goddess! sprightly Youth!
Source of innocence and truth,
Fairest virtues form thy train,
Choicest blessings crown thy reign.
As thy opening charms advance,
See them all around thee dance.
See them all around thee bow,
Weaving garlands for thy brow.
Health presents her ruddy face,
Vigour offers active grace.
Mirth bestows her harmless wiles,
Sportive frolicks, chearful smiles.
Beauty from her genuine springs,
In thy lap her treasure flings.
These combine to deck thy mien,
And on thy placid front are seen.

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* A pleasant village near Kingston on Thames, whence this lady dates.

'Nature brings her purest fires,
Love that glows with chaste desires.
Friendship undebased by art,
Candour's unsuspicious heart.
Valour's generous ardent flame,
Burning with the thirst of fame.
These in simple colours drest,
Grace the mirror of thy breast.

'Genius gives the tuneful quire,
Thine the harp and thine the lyre;
Thine the Poet's glowing themes,
Thine are Fancy's brightest dreams;
Thine are Musick's softest powers,
Thine are Life's harmonious hours;
Thine the jocund spirits gay,
Dancing Suns that round thee play.
Hope that every wish supplies,
Thoughtless ease that care defies.
Virtues, pleasures, half divine,
These, enchanting Youth! are thine!'

'To a Friend;

On her having suffered a dangerous Illness in the Winter, and recovered from it in the Spring.

'Winter frowns o'er Stella's head,
  Sickness hovers round her bed;
Tears of anguish fill her eyes,
  Painful sorrows force her sighs.

'Spring returns, and balmy gales;
  Stella the breath of health inhales:
Disease withdraws its pallid hues,
  The blush of health her cheek renews.

'Welcome then bright sun of May!
  Warm to my heart I feel thy ray!
Not that new-born pleasure springs,
  Not that Philomela sings:

'Not that streams unfetter'd flow,
  Not that fragrant zephyrs blow:
Not that rapture fills the groves,
  That am'rous songsters chaunt their loves:

'Not that light revives my hours,
  Nor that its beams expand my flowers;
Not for the joy its influence gives;
  But that my friend—my Stella lives!

'Alas! had death's cold hand o'erspred
  That valu'd face, and sunk that head!
No Spring my sorrows had beguil'd,
  Thy friend had wept—though Nature smil'd.'

' To a Lady ;

' Who sent the Author a present of a fashionable Bonnet.

' Since you are, dear madam, so favour'd by time;
That he seems to have granted a lease of his prime,
With the power to renew it whenever you please:
Unincumber'd by taxes of age and disease;
Prolonging that date, which in others appears
The frail fleeting tenure of very few years:
Why could you not ask him some favor to send,
Enclos'd with a present design'd for a friend?
One tint for her cheeks of youth's vivid hue,
To suit with those beautiful ribbands of blue;
One spark for her eyes of a juvenile twinkle,
One smile for her mouth undeform'd by a wrinkle:
One ringlet or *two*—on her forehead to play,
Unmix'd with the sorrowful colour of grey?
Yet too modest, perhaps, these requests you forbore,
Yourself so indebted would not ask for more.
And perchance had you teaz'd him, thus Time might reply;
" That to you I am partial—I will not deny;
Nor need I declare—what who sees you must know:
That on few I such singular graces bestow.
But if from my rules I recede for your sake,
And still give to you what from others I take,
I cannot for all so go out of my way,
And reverse those decrees which all mortals obey.
My law is that youth shall soon wither and fade,
And like morning's bright beam shall be follow'd by shade.
Most severe is the sentence I pass on the face,
Full soon on its features my finger you trace.
Yet I no such dread rigour extend to the mind,
In age that still charms if it be but resign'd,
If calmly beholding fair youth's setting sun,
It with fortitude reckons my sands as they run;
Not with peevishness fraught as each wrinkle appears,
And resisting my progress with petulant tears.
No—your sex must learn patient good-humour of you,
And meet my approaches with smiles as you do:
With temper unruffled by envy or spleen,
Like the sun of the autumn—thus mild and serene,
Learn of you to converse with politeness and ease;
Then in spight of my spoils—they will know how to please."

We shall conclude our extracts with a poem which does honour to both the heart and the pen of the benevolent and patriotic writer:

' Thoughts on War and Peace.

' Hard is the heart that does not sigh for Peace,
That views unmov'd infernal Discord rage!

That does not pray the strife of arms may cease,
And vengeful powers their mutual wrath assuage.

'If such there be "whose breasts the Furies steel,"
To whom the selfish grief alone is known,
O let them turn to heaven!—and ask to feel
That generous sorrow which is not their own!

'Let them that virtuous charity implore,
Which no reserve withholds from Misery's claim,
Which wafts Compassion's sigh from shore to shore,
And on Misfortune builds her choicest fame.

'What streams of blood from war's dread conflicts flow;*
What clime escapes their sanguinary stains!
Have they not dy'd the unsullied northern snow,
And soil'd the eternal green of Asia's plains?

'Have they not drench'd the parching arid sands
Of Afric's drear uncultivated coast?
Have they not rush'd impetuous o'er the lands
Where western shores more fertile treasures boast?

'But chief in Europe flow'd and ever flows,
The baneful current of war's crimson tide:
Where despots heedless of a nation's woes,
Unsheath the sword to guard the regal pride.

'Trophies of victory surround the throne;
Monarchs survey them, with deluded eyes:
Lost in the pageant is the people's groan;
Humanity before ambition flies.

'In vain for Europe heaven kind love displays,
Bids milder suns from milder skies descend;
In vain bids health await these temperate rays,
And beauty's colour with the treasure blend.

'In vain bids arts improve the docile mind,
And spread around the charms of polish'd life;
While barb'rous laws with civil arts combin'd,
Promote the science of inhuman strife.

'Let savage nature beasts ferocious sway!
Bear fight with Bear on Lithuania's strand!
Let Tigers on the Ganges seek for prey,
And herd together in a murd'rous band;

'But man's kind heart abhors each savage rule,
By Nature's laws to tenderness inclin'd,
Train'd in Philanthropy's cementing school,
The chain of love in bondage holds mankind.

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* O sang des hommes! de quelque coté que je tourne les yeux, e vois couler à grands flots; tantôt tu as arrosé les sables altérés L'Afrique, tantôt tu as decoloré les neiges du Pole, tantôt tu souillé la verdure eternelle de la delicieuse Asie.

'L'AN DEUX MILLE QUATRE CENT QUARANTE.'

'Imposing war in Honor's garb array'd,
With Glory's phantoms noble minds misleads;
Hence many a virtuous breast by these betray'd,
Exults in slaughter, and for slaughter pleads.

'Yet let the victor give one pensive thought
Amid the clamour of the vulgar praise;
Let him reflect how dearly fame was bought,
Nor triumph in the blood-besprinkled bays.

'From Nature's gentlest bosoms Fancy strays*
O'er the wide havock of contending bands;
Her glowing pencil each sad scene pourtrays,
The murder'd legions and the pillag'd lands.

'The widow's tears, the orphan's ruin'd state,
The lover's hopes and fears alternate tost,
The aged parent bow'd by Sorrow's weight,
Courting the grave where sorrow will be lost.

'Perchance two lovely youths from him were torn,
His age's solace and his bosom's pride:
Perchance in woeful concert daughters mourn,
The love-lorn virgin and the widow'd bride.

'While Rapine's cruel unrelenting hand,
Beggars the tenant of each little field;
Bids the poor cottager resign his land,
And his reap'd harvest to a stranger yield.

'Bids hostile troops invade the cultur'd soil,
And desperate steeds o'erwhelm the bearded grain,
Rend'ring abortive agriculture's toil,
And vain the labours of the peasant train.

'What numbers seek in these disast'rous times
The sad protection of an alien shore!
"Lead discontented steps in foreign climes,"
And sigh for regions they shall view no more.

'From fond domestick ties afar remov'd,
Corroding Care their absent state attends:
Some pictur'd fear pursues a best belov'd,
And memory trembles at the name of *friends*.

'But cease, my Muse—this strain of sorrow cease!
Ah, bid thy lyre such mournful sounds forego!
Reverse thy theme to images of Peace,
And let her scenes contrast the scenes of woe.

'With livelier colours see the prospect beam!
Discord relenting turns her darts aside,

'* Quel spectacle! deux cents mille hommes repandus dans de vastes campagnes, & qui n'attendent que le signal pour s'égorger. Ils se massacrent à la face du soleil, sur les fleurs du printemps;—ce n'est point la haine qui les anime.

'L'AN DEUX MILLE QUATRE CENT QUARANTE.'

Regenerate men in union's christian stream,
Fondly together thro' life's ocean glide.

'Then vanish arts of war—no more shall man
For murder's purpose wake the ingenious mind;
No more fell instruments of death shall plan;
And turn inventive thought to harm mankind.

'Then Commerce, source of industry and wealth,
Shall waft her treasures safely o'er the main;
Shall yield those treasures undebas'd by stealth,
And crown the fair pursuit of honest gain.

'Joyful each vessel shall expand the sail,
Heedless of foes if winds and waves subside;
No cannon blending with the tempest's gale,
Shall swell the fury of the foaming tide.

'Then Agriculture smiling from the shore,
Shall raise her banners on each fruitful plain:
Her fertile valleys destin'd now no more
To feed the robber and entomb the slain.

'Her sons now lab'rers of the peaceful field,
The fearful instruments of War resign;
More pleas'd the tools of husbandry to wield,
Than on their brows the sanguine wreath to twine.

'Britain shall rise in new refulgent day,
And brightest rays in her horizon shine;
Morals reform'd shall rule with milder sway;
And Genius all her schools of art refine.

'O Peace! celestial guest, from Heaven descend!
Shew to the world thy reconciling face;
Let every knee before thy altar bend,
And thou the universe at length embrace.'

Cordially and devoutly do we join in the beneficent lady's *ayers for Peace,* in the conclusion of this last extract.

We were tempted to pluck another flower * from the Surbi- Parterre,—when Conscience exclaimed "Forbear!"—on ich the felonious hand was instantly withdrawn..

T. XVI. *An Inquiry into the Causes and Effects of the Variolæ Vaccinæ*, a Disease discovered in some of the Western Counties of England, particularly Gloucestershire, and known by the Name f the Cow-Pox. By Edward Jenner, M. D. F. R. S. &c. 4to. p. 75, and Four coloured Plates. 7s. 6d. Boards. Law, &c. 798.

VE think that we ought to congratulate society on the appearance of the present publication: as it seems to orm us of some facts of deeper interest *in physiology*, than any which have been brought to light since Mr. John Hunter's discovery of the solvent power of the gastric liquor on the *dead* but not on the *living* stomach; and of greater importance in the *practice of physic*, than any discovery subsequent to that of inoculation for the small-pox. We conceive ourselves authorized to thus appreciate the work before us, from the contemplation of the fact which it has developed: viz. that the animal œconomy is susceptible of an alteration from the operation of a certain animal poison, so as to be subsequently incapable of a disease from a different animal poison; and from the practical application of this fact, which tends to the extermination of a most offensive and destructive disease. Such objects must yield exquisite gratification to the philanthropist; and we indulge our minds with the view of a diminution of human suffering, arising out of the facts here stated: supposing, and indeed confiding, that these are established on the rock of truth.

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* The verses from a dying plant in a green-house, p. 63.

While, however, we willingly speak in terms of great consideration for the discovery above mentioned, it is juſt to confess that we cannot bestow commendation on, nor yield our assent to, some other statements in this work; because they appear to be erected by fancy, or at best are supported only by equivocal coincidences, and not by decisive observations. We hope to enable our readers to judge for themselves, from our account of the publication.

Dr. Jenner sets out with tracing the cow-pox, as he thinks, to the grease of horses' heels.

'In this dairy-country (he says) a great number of cows are kept, and the office of milking is performed indiscriminately by men and maid-servants. One of the former having been appointed to apply dressings to the heels of a horse affected with *the greaſe*, and not paying due attention to cleanliness, incautiously bears his part in milking the cows, with some particles of the infectious matter adhering to his fingers. When this is the case, it commonly happens that a disease is communicated to the cows, and from the cows to the dairy-maids, which spreads through the farm until most of the cattle and domestics feel its unpleasant consequences. This disease has obtained the name of the Cow-Pox. It appears on the nipples of the cows in the form of irregular pustules. At their first appearance, they are commonly of a palish blue, or rather of a colour somewhat approaching to livid, and are surrounded by an erysipelatous inflammation. These pustules, unless a timely remedy be applied, frequently degenerate into phagedenic ulcers, which prove extremely troublesome. The animals become indisposed, and the secretion of milk is much lessened. Inflamed spots now begin to appear on different parts of the hands of the domestics employed in milking, and sometimes on the wrists, which quickly run on to suppuration, first assuming the appearance of the small vesications produced by a burn. Most commonly they appear about the joints of the fingers, and at their extremities; but whatever parts are affected, if the situation will admit, these superficial suppurations put on a circular form, with their edges more elevated than their centre, and of a colour distantly approaching to blue. Absorption takes place, and tumours appear in each axilla. The system becomes affected; the pulse is quickened; and shiverings, with general lassitude and pains about the loins and limbs, with vomiting, come on. The head is painful, and the patient is now and then even affected with delirium. These symptoms, varying in their degrees of violence, generally continue from one day to three or four, leaving ulcerated sores about the hands, which, from the sensibility of the parts, are very troublesome, and commonly heal slowly, frequently becoming phagedenic, like those from whence they sprung. The lips, nostrils, eyelids, and other parts of the body, are sometimes affected with sores; but these evidently arise from their being heedlessly rubbed or scratched with the patient's infected fingers. No eruptions on the skin have followed the decline of the feverish symptoms, in any instance that has come under my inspection, one only excepted; and in this case a very few appeared on the arms: they were very minute, of a vivid red colour, and soon died away without advancing to maturation: so that I cannot determine whether they had any connection with the preceding symptoms.

'Thus the disease makes its progress, from the horse to the nipple of the cow, and from the cow to the human subject.'

In consulting the publication for the details of cases in which the grease is said to occasion the cow-pox, we only find some instances of the cow-pox breaking out soon after the appearance of the grease in farms, in which the milkers attended horses as well as cows. If this species of evidence could be adduced in every instance in which the cow-pox prevailed, we would willingly admit it as circumstantial and probable proof, although not as conclusive: but, as in many cases of the cow-pox no grease was noticed to exist, we apprehend that few persons will receive much satisfaction from this kind of evidence: though Dr. J. expresses his own conviction that the disease never appears in the cow, without originating in the horse. More conclusive evidence might be expected from inoculating the cow's teats with grease-matter; and in these trials Dr. Jenner failed to produce the cow-pox; yet he is not willing to surrender his opinion; because he imputes the failures either to the grease-matter not being in a proper state, or to the cow's nipples not being in a state adapted to infection.—There was also another sort of evidence which the author did not neglect to call forth; namely, the inoculation of the human subject with grease-matter: but in all these cases, except one, the persons inoculated still remained susceptible of the small-pox.

It is with much pleasure that we turn from this to other parts of the work, in which we find satisfactory information, and in which the author is not, as in the former, like Achilles, vulnerable in the heel.

In whatever way the cow acquires the *variolæ vaccinæ*, it is important to observe that the disease is not propagated by effluvia, but by matter evidently applied; and that neither the cow nor the human subject has ever been known to die in consequence of the disorder. The grand point, however, of this distemper is, that *persons who have had the cow-pox, and who have not had the small-pox, are rendered incapable of taking the latter.* If the cases related by Dr. Jenner be not sufficient to convince strict reasoners, and to satisfy timorous minds, they are at least more than sufficient to render the fact extremely probable, and to justify other inquirers in the farther investigation of it.

With a view of superseding inoculation for the small-pox, Dr. Jenner inoculated several persons with cow-pox matter, in a way similar to the usual mode of inoculation for the small-pox. From these cases, he learned that a fever arose from about the 7th to the 9th day after inoculation, and continued one or two days only; and that a pustulous eruption is produced in the parts inoculated: which is a more slight affection than the cow-pox in the hands when produced in the natural way. In course, not one died of the inoculated cow-pox. Neither were any of the persons who had been so inoculated found capable, after repeated trials, of taking the small-pox by inoculation, nor in the natural way: but it was found that persons were still susceptible of the cow-pox, whether they had gone through that disorder already in the natural way, or by inoculation. Hence, then, appears one of the most curious and perhaps most important facts relative to the animal constitution; namely, that, by having had a disease produced in it by a given specific infection, viz. the cow-pox matter, it is so altered as to be incapable of having a disease produced in it by another specific infection, namely, the variolous; and yet the former specific infection, that of the cow-pox, can again and again produce the cow-pox. *Physiologists* will doubtless attend to this new fact; especially to observe whether there be in Nature other analogous facts: but, be that as it may, this one discovery opens a new field of inquiry into the animal constitution, of which various uses may hereafter be made. The immediate application of it is, plainly, to inoculate for the cow-pox instead of the small pox; and the advantages of this new mode are, 1. No person dies of the cow-pox; 2dly, It produces no eruption except on the parts inoculated; 3dly, The fever is slighter, for the most part, than in the inoculated small-pox; 4thly, It is not probable that any other disease is excited by the cow-pox, as is the case in certain constitutions after the small-pox.—It must be confessed, however,

ever, that much more experience is required than we have hitherto had, to determine the truth of the last stated advantage; especially from inoculation of infants; on account of the irritability of their skin rendering them liable to very extensive erysipelatous inflammation.

That the infectious matter of the cow-pox is a specific poison, and not (as some suppose) merely putrid animal matter, seems proved from the disease being the same, when produced by inoculation with matter from the human subject, as that which is produced by matter from the cow; and the same as that which is produced by cow-pox matter from the third, fourth, or fifth human subject in succession from the cow. Indeed, the difference in the appearance of the local pustulous eruption in the cow-pox is sufficient to shew the specific nature of the infectious matter.

As the cow-pox is not propagated by vapour, nor by effluvia, nor by minute particles of it adhering to cloaths, furniture, the paper of letters, &c. the happiest consequences may result from its diffusion in society instead of the small-pox: but, while it appears that persons who have gone through the former are incapable of taking the latter, the converse does not seem to be true, or at least is not constantly the case: for although it seems probable that those who have had the small-pox are not *so susceptible* of the cow-pox as those who have not had the former disease, yet they are not exempt.

Cows are liable to the disease oftener than once, but they usually have it more slightly on the second infection.

Dr. Jenner's work contains four elegant coloured plates, representing the eruptions of the cow-pox. The first delineates the hand of a girl, with *three* pustules occasioned by matter applied to a part scratched with a thorn, and to a part which had suffered abrasion of the cuticle; designed to shew the distemper in its early as well as in its advanced stage. The 2d plate represents the pustules after inoculation of the upper arm, as in the inoculated small-pox. The 3d plate shews the pustules of the inoculated arm in the cow-pox, produced by matter taken from a human subject;—and the 4th plate exhibits the appearance of the inoculated arm in its last stage. 'Experience now tells me,' says the author, 'that almost the only variation which follows consists in the pustulous fluids remaining limpid nearly to the time of its total disappearance; and not, as in the *direct* small-pox, becoming purulent.'

Another work on this interesting subject has appeared, from the pen of Dr. George Pearson; of which we shall shortly take farther notice.

MONTHLY CATALOGUE, For DECEMBER, 1798.

MILITARY AFFAIRS.

Art. 17. *The Light-Horse Drill;* describing the several Evolutions in a progressive Series, from the first Rudiments to the Manœuvres of the Squadron: (illustrated with Copper-plates:) designed for the Use of the Privates and Officers of the Volunteer Corps of Great Britain. Part I. 4to. pp. 13. Ten Plates. 7s. Egerton.

THE late general arming of the people has given rise to several useful military publications, to which the work before us forms a valuable addition. The instructions, as well as the plates, are the most clear and minute, and, in course, the best for young soldiers, that we have seen. One or two inadvertencies occur, which we shall point out.

The definition of *filing* (Note 2. Section 4. Page 2.) might have been better expressed. "*File*," or "*Rank and File*," are *not* synonimous terms. A *file* signifies as many men as there are ranks; that is, three men if the division be formed three deep; two men, if formed two deep; and one man, if formed in *rank-entire:* but a *rank and file* invariably signifies one man. Thus when we read in the Gazette "12 *Rank and File* killed," we are to understand that we have lost 12 men who were below the rank of serjeant: but, if we are told that the troop consisted of twelve *files*, we are to understand that it contained twenty-four men; the cavalry being generally formed two deep. Why the longer phrase should express the smaller number, is not for us to determine.

Section 31. is sufficiently intelligible to persons who are conversant on the subject: but those who are totally unacquainted with military evolutions, for whom the author professes to write, would find some difficulty in understanding it; particularly as in the plate (Fig. 26.) the movement to the front is laid down full two horses' length too much to the right. Having made this remark, we will give the section as it stands in the book, and afterward shew how we should have written it; marking the principal variations in *italics*.

'Section 31st, From the Right File to the Front.—March.

'The rear rank closes up as directed in the last section:—The right flank man advances strait forward, his covering file a-breast of him, (Fig. 26.) all move off to the front, leading and covering files a-breast, as they come up to the ground which the first man quitted.' Page 8.

Here we should have proposed to write as follows:—the rear rank closes up as directed in the last section, the right flank man advances strait forwards, his covering file *springs up obliquely to the right to get* a-breast of him; *the rest all turn*, and move off, *to the right:* (as in Sect. 30. Fig. 25.) and as they come to the ground which the first man quitted, *they wheel by files to the left*, and move on.

This takes us back to the author's definition of filing (Note 2. Sect. 4. Page 2.) in which he tells us that the two ranks are turned into two files, and the twelve files into twelve ranks. This is not strictly correct. The files, indeed, when turned to the right or left, *may* be called ranks, but they *are* files still.—The 43d Section, we think, might also have been more clearly expressed.

The references to Figures 30, 31, 32, and 34, are misprinted in the text 29, 30, 31, and 35; and the distinguishing mark of the rear rank is omitted in the 5th and 6th men in Figure 25 and Figure 26.

These are trifling defects: but in pointing them out we have at once done our duty, and shewn how small the faults are that can be found by us in this useful work.

We shall be glad to see the second part.

Art. 18. *Considerations of the Reasons that exist for reviving the Use of the Long Bow, with the Pike*, in aid of the Measures brought forward by his Majesty's Ministers for the Defence of the Country. By Richard Oswald Mason, Esq. 8vo. pp. 59. 3s. 6d. Boards. Egerton. 1798.

This work was composed during the late crisis of danger, and entitles the author to praise for the warmth and anxiety which he has shewn, to give energy and effect to the public force. A defensive war, he thinks, could not be better maintained than by numerous bodies of bowmen; and the instructions for the exercise, which he proposes for them, are short and clear, and are illustrated by several neat plates.

Mr. Mason dwells *con amore* on the exploits of the antient English archers, evinces his extensive reading on the subject, and earnestly urges the revival of the long-bow and pike. He even prefers these weapons to the musket and bayonet, and supports his preference with much ingenuity: but we do not imagine that he will succeed in extending the use of his favorite implement beyond the purposes of amusement. His book, however, will always afford entertainment, mingled with instruction; and had it been published six years ago, when Toxophily was so much *the rage*, it would have been read with additional avidity and applause.

NOVELS.

Art. 19. *Caroline*. By a Lady. 12mo. 10s. 6d. sewed. Hookham and Carpenter. 1798.

Elegance, vivacity, or accurate delineation of manners, can hardly be expected in the general overflowing mass of the novels of the times; and the volumes before us are certainly not entitled to rank among the capital works of this branch of literature. Freedom from vulgarisms, from gross improbabilities, from licentious descriptions, and from tedious narrations, may be mentioned in favour of this production; and to how few of the novels of the day can even this negative praise be justly given?

Art. 20. *Calaf*, a Persian Tale. 12mo. 2 Vols. 7s. sewed. Hookham and Carpenter. 1798.

In the prefatory address to the public, we are informed that these volumes are the work 'of a girl of seventeen.' What may be reasonably expected from the generality of young ladies at this age, we have here found :—we throw aside the pen of criticism ; recollecting, as we do, (with not over-fond remembrance,) that we too *have been young* writers.

MEDICAL, *and* CHIRURGICAL.

Art. 21. *Observations in Defence of a Bill brought into Parliament*, for erecting the Corporation of Surgeons of London into a College; and for granting and confirming to such College certain Rights and Privileges : including a Sketch of the History of Surgery in England. By Thomas Chevalier, A. M. a Member of the Corporation. 8vo. pp. 105. 2s. 6d. Johnson.

It is well known to every one who is connected with the practice of surgery in this metropolis, that a petition, signed by the majority of the Court of Assistants of the Surgeons' Company, was lately presented to the House of Commons ; of which the principal objects were :

' 1. That the Corporation should be erected into a College; that the names of its officers should be changed, and instead of Master, Wardens, Examiners, and Assistants, be called President, Vice Presidents, Censors, and Council. But though the names were changed, the number, power, and duties of each, respectively and together, were to remain exactly the same.

' 2. The second and principal article was, That business might in future be legally transacted in the presence of ONE President or Vice President, and four Censors ; and that if ever the President and both the Vice Presidents should happen to be dead at the same time, the senior surviving Censor might convene a Council for the election of others in their stead.

' 3. That the College thus constituted might be able to hold freehold property of the yearly value of one thousand pounds, (the sum allowed to the Colleges of Edinburgh and Dublin) without incurring any of the penalties of the statute of Mortmain.

' 4. That the jurisdiction of the Court of Examiners (or Censors) should be extended to ten miles round London, but with respect to future settlers only in the additional three miles ; and that the penalty for practising surgery without their authority, should be increased from five pounds per month, to ten.

' There was also a clause confirming the endowment for a course of chirurgical lectures ; and directing those lectures to be given by one of the members of the Council : and another clause which required the candidates applying for examination, to be of the age of twenty-one years.

' In every other respect the bill resembled the old act.'

A bill, in consequence, passed through the House of Commons, but was, on the third reading, rejected in the House of Lords. This rejection is stated to have been owing to the unexpected opposition of some members of the company, who were not of the Court of Assistants ; and who, from the existing bye-laws of the company, were not eligible to that office.

In the present pamphlet, Mr. Chevalier has defended the principle of the bill in question with moderation and coolness ; and, we think, with justice and ability.

This dispute is still pending: a petition for a charter having been presented to the Crown by the Court of Assistants, and by several members of the company.

Art. 22. *A Dressing for Lord Thurlow*, prepared by a Surgeon. 8vo. 1s. Cox.

Art. 23. *Reflections on the Surgeons' Bill:* in Answer to three Pamphlets in Defence of that Bill. By John Ring, Member of the Corporation of Surgeons. 8vo. pp. 288. 4s. 6d. Boards. Hookham. 1798.

We couple together these two flippant performances, although written on different sides of the question. Though also of very different extent, yet, like equal quantities of dirt in opposite scales, they sully the machine indeed, but make no alteration in its properties as a balance.

Art. 24. *A practical Essay on the Club-Foot*, and other Distortions in the Legs and Feet of Children, intended to shew under what Circumstances they are curable, or otherwise; with thirty-one Cases that have been successfully treated by the Method for which the Author has obtained the King's Patent, and the Specification of the Patent for that Purpose, as well as for curing Distortions of the Spine, and every other Deformity that can be remedied by mechanical Applications. By J. Sheldrake, Trussmaker to the Wesminster Hospital and Mary-le-bone Infirmary. 8vo. pp. 214. 7s. Boards. Murray and Co. 1798.

From the cases related in this publication, several of which are witnessed by professional gentlemen, it is evident that much benefit has been derived from the means applied by Mr. Sheldrake, in various distortions happening to young children.—For a description of the instruments employed by him, we must refer to his book; as any extract that we should make would be unintelligible without the figures by which the volume is illustrated.

Art. 25. *Essays on the Venereal Disease and its concomitant Affections*, illustrated by a Variety of Cases. Essay I.—Part I.—On the antivenereal Effects of Nitrous Acid, oxygenated Muriate of Potash, and several analogous Remedies, which have been lately proposed as Substitutes for Mercury. By William Blair, A. M. Surgeon of the Lock Hospital and Asylum, and of the old Finsbury Dispensary. 8vo. pp. 252. 4s. sewed. Johnson. 1798.

In this pamphlet, Mr. Blair first brings forwards the several testimonies which have been advanced in favour of the nitrous acid, and other similar remedies, in the cure of the venereal disease in its different stages. He next relates his own experience; which has almost uniformly been unfavourable to the newly-recommended practice; and which consequently tends to confirm the established method of cure—by mercury.

Twenty-four cases are here recorded, of the venereal disease in its primary state,—and twenty-six of confirmed syphilis. In all of these, either the acid of nitre, the citric acid, or the oxygenated muriate of potash, was freely exhibited; in most of them it failed, and the cure was established by mercury.

The experiments seem to have been fairly conducted, and to be candidly related.

POETRY *and* DRAMATIC.

Art. 26. *Ode au Roi de la Grande Bretagne:* Ode to the King of Great Britain. 4to. pp. 21. Cambridge, 1798. De Boffe, London.

This anonymous poem seems to come from the pen of a truly loyal Emigrant from France, who has not spared his Republican countrymen; and indeed, supposing their original plan of obtaining a free government to have been a good one, in establishing it they have certainly disgraced the cause: first by assassinations and the guillotine; and since by an unbounded spirit of conquest.

A well-written Advertisement opens this poem, in the spirit of counter-revolution; and the poem itself, which the author tells us is the first which he has ever ventured to publish, is by no means contemptible. The famous poet Rousseau[*], the Pindar of France, seems to have been the author's model. The compliments to our King are neither inelegant nor fulsome: but unluckily for the author, few of our countrymen, with whatever facility and pleasure they may read French prose, are fond of verse in that language. More of our poets have been translated into French, than French poets into English. Shakspeare, Pope, Young, Thomson, Gay, &c. have been long since known in France by metrical versions.

Art. 27. *Nilus; an Elegy*[†]. Occasioned by the Victory of Admiral Nelson over the French Fleet, on August 1, 1798. 4to. 2s. Nicol.

The author of this poem is not a new acquaintance to us, either in verse or prose. As a poet, we long since allowed him to be possessed of merit[‡]; and as a traveller, to be an entertaining and interesting narrator[||]. In both these characters, we thought that seeds of promise were discoverable, which in time and by cultivation might spring up and produce flowers and fruits of considerable value. It is with reluctance, therefore, that we own that the production before us has not quite fulfilled our expectations. It appears indeed to have been composed in haste, "on the spur of the occasion," according to modern cant: but Pegasus does not seem to have felt this spur, nor to have mended his pace from its puncture. Some of the stanzas are so embarrassed in the construction, that, on three or four perusals, we were not certain that they were English, nor that we perfectly comprehended the author's meaning. Egyptian darkness so much prevails, that we should suppose that some mystagogue had wrapt the whole in impenetrable obscurity.

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[*] John Baptist Rousseau; born at Paris, in 1669.

[†] We are unable to discover the author's reason for styling this poem an Elegy. We should rather suppose it to be *a song of triumph*, in celebration of a signal victory obtained over our country's most inveterate foe. Had it been intended to lament the death of Admiral *Brueys*, or the destruction of the French fleet, the title would have been appropriate: but, as Mr. I. clearly means an encomium on the intrepid *Hero of the Nile*, NELSON, and his gallant associates in renown, the appellation of *Elegy*, either from its derivation or its use, is inexpressive of the purpose of his production.

[‡] See Vol. lxii. of our Review, for 1780, *Eastern Eclogues*.

[||] Vol. lxiii. "Adventures in a Voyage up the Red Sea," &c.

Inaccuracies of language may be ascribed to hurry, or to the press: but radical defects must fall on the author himself. Yet, during the inebriation of public joy, the subject which occasions it should skreen poetical effusions from critical severity, particularly if the adventurer be a young sinner: but we supposed the author of the present poem to have been, by this time, thoroughly initiated in all the mysteries of a writer's craft.

The following three stanzas are presented to our readers as the clearest and most pleasing in the poem:

'For NELSON comes!—with bold adventure warm,
His country's foes in quick dismay to whelm;
Burst on the phalanx, like the Etesian storm,
And grasp the trident of the watery realm!

'He comes! but Fortune jealous of his course,
Of half his prey the victor's beak deprives:
The Chief on land who shuns no mortal force,
Like leaves autumnal, now o'er ocean drives:

'On Revolution's wheel, see, France! thy hope,
His rival distance, but with speed unmeet;
To give on Mamlouk despots, vengeance scope,
And leave to chance thy honour, and thy fleet.'

Art. 28. *Three Dramatic Pieces of Metastasio:* The Dream of Scipio; The Birth of Jupiter; and Astrea appeased. Translated from the Original by Francis Olivari, Professor of Modern Languages. 8vo. pp. 106. Dublin. 1797.

We take it for granted that the translator of these admirable little dramas is an Italian; and therefore we may venture to call his atchievement an extraordinary performance for a foreigner: as it has ever been found more difficult to translate *into* than *from* a foreign idiom. Signior Olivari seems to have made himself master of our language beyond the usual limits of one who is not a native of Great Britain: Baretti wrote English prose tolerably well, but he never attempted verse; and if the versification of these poems be not of the first class, the translator may comfort himself with recollecting that Milton's Italian Sonnets bear no comparison with his Paradise Lost, nor with his Allegro & Penseroso.

We have compared the first of these pieces with the original, and find the sense fairly given: but the elegance and poetical spirit of the celebrated author are wanting, as must ever be the case in translating poetry; unless it be undertaken by gifted men of equal genius with the original author, such as Dryden, Pope, and Gray.

In the first of these dramas, *Scipio's Dream*, the poet seems to have personified *Fortitude*, *Resolution*, *Firmness*, in the character of *Constanza*, rather than *Constancy*; which in English is usually applied to the passions of love and hatred, friendship, unvaried habits, &c.

We cannot allow space either for quotation, or for verbal criticism; otherwise, we might produce some of the speeches of Publius, Fortune, and Constancy, in which the admirable sentiments of Metastasio are very well expressed; and other parts of the dialogue, in which a slight change in the diction, or construction, would render the version unobjectionable.

The next two pieces abound in sublime sentiments, particularly the last, *Astrea appeased;* in which the speeches of Clemency, Rigour, Apollo on *equality*, and Astrea on *inequality*, are admirable. These important points are fairly and fully discussed; as are those of self-love, and the passions.

These moral dramas, as well as most of Metastasio's operas composed during a residence of 50 years at Vienna in the service of the court as Imperial Laureat, were written as birth-day Odes—not to lavish praise for what *is* done, but to tell princes what they *ought to do*. Some royal virtue is recommended and displayed in each of these pieces; which, though all originally written for music, and performed by the greatest vocal characters of the time, contain lessons of morality, prudence, and virtue, of infinite importance to the welfare of mankind.

Art. 29. *The Irish Boy*, a Ballad. 4to. 1s. 6d. Kearsley. 1798.

This ballad feelingly describes and laments the horrid cruelties and devastation which have so unhappily taken place in Ireland, in consequence of the recent rebellion there. The pathos and simplicity of the poem remind us of the pleasing and affecting ballads of Shenstone. The two concluding stanzas, though not the best in respect of the poetry, merit particular notice for the conciliatory spirit that (so very seasonably) breathes through them:

> ‘ ——— Let us drive Party-rage from our breasts,
> In each sufferer a brother behold;
> Sweet pity with merit each object invests,
> Whom the sharp fangs of anguish enfold.
>
> ‘ To the houseless and hungry, the woe-worn and sad,
> We compassion and charity owe;
> Let us ne'er in the wretched recognise the bad,
> Nor in the depress'd view a foe.’

We have been particularly struck by the benevolent introduction of the *half-famish'd cat*, and the poor faithful and affectionate *dog*, found among the ruins of a burnt-down cottage: but for what relates to *them*, we must refer to the poem.—It appears, from various melancholy accounts, that, in the general calamity which has so much desolated that lately flourishing country, the innocent cows, and the tamed and domestic animals of every kind, have had their full share.—Few men, however, extend their care so far from their own immediate personal concerns!

Art. 30. *Saint Guerdun's Well*, a Poem. By Thomas White, Master of the Mathematical School at Dumfries. 2d Edition, greatly enlarged. 4to. 2s. Robinsons.

This poem has been noticed in a former Review, Vol. xix. N.S. p. 125. It is now considerably enlarged, and rendered somewhat more intelligible:—but it is still pervaded by the same gloom of imagination, and the same fondness for shadowy beings and supernatural agency.—Of the poetical talents of the author we have already spoken, and we see no reason for changing our opinion.

POLITICS, FINANCE, &c.

Art. 31. *A Plan for raising the Taxes impartially, and almost free of Expence in War;* and in Peace for paying off the National Debt, at the same Time that the Wealthy shall receive Interest for their Money, and the Poor be eased of Taxes. By Francis Adams, Esq. one of his Majesty's Justices of the Peace, and Deputy Lieutenant for the County of Somerset. 8vo. 1s. 6d. Richardson, &c. 1798.

Mr. Adams appears to be a notable speculative financier, and offers many interesting considerations to the attention of the public. He avows his friendship for Mr. Pitt, and his high opinion, in general, of our ministerial measures, particularly respecting the adopted modes of taxation: but he agrees with those who have expressed their disapprobation of the *assessed* taxes; in opposition to which he warmly recommends the plan for a tax on *income*. This scheme he approves as operating more equally, and consequently more *justly*, than that of the triple assessments; and also as a more effectual method of *forcing* the money out of the pockets of miserly or disaffected persons, for the support of that government by which they and their property are protected.

Mr. Adams offers a variety of calculations and tables in illustration of his proposals, &c. by all which it appears that he is acquainted, not slightly, with inquiries and investigations of this kind.

In regard to his general opinion concerning the nature and consequences of the *national debt*, he thus briefly illustrates his idea of what will be our case, or the case of our posterity, if the continuance and increase of that burden be disregarded. 'Great Britain is frequently represented by the figure of a lion; in allusion to that simile, the causes for apprehension strike me in the following light: the invasion is a scratch that must arouse the lion; the national debt is an internal gangrene, continually gnawing the vitals, and must in the end destroy the animal!' p. 52.

In support of this notion, he refers, in his *motto*, to the opinion of the celebrated ADAM SMITH, *viz.* "The practice of funding has gradually enfeebled every state which has adopted it." *Wealth of Nations*, vol. iii.

Art. 32. *Thoughts on Taxation:* in the Course of which the Policy of a Tax on Income is impartially investigated. 8vo. 2s. Debrett. 1798.

This writer approves the proposed tax on income. He reasons on many of the objections to which it is liable, and denies that they are of sufficient weight to occasion the rejection of the measure: but his arguments are rather too general, and his opinions, in some instances, are wavering. On the inquisition that he says must take place in order to ascertain *income*, he remarks, that 'the mere disclosure of the state of every man's circumstances is an evil of such magnitude,

nitude, as to be justified by nothing short of the most urgent necessity:' yet he thus begins his next page; 'it has often been asserted that a disclosure of income will be of the most fatal consequence to the mercantile world; but I think much more stress is laid upon that argument than it will bear.' Notwithstanding that the author prefers taxing *income* to taxing *property*, he expresses his opinion that the burden of taxes falls with the greatest weight on annuitants; who, he says, 'suffer more by their operation than any other description of men.'

Art. 33. *A Plan for redeeming Two Hundred and Thirty Millions of the Three per Cent. Funds,* and for improving the Public Revenue more than Three Millions Three Hundred and Forty-two Thousand Pounds a Year, without raising any new Taxes, and without diminishing the Income of any Person. By S. P. a Country Gentleman. 8vo. 1s. Hatchard. 1798.

When a title-page promises largely, we are not disappointed if the performance produces little: for great promises raise expectation only in the credulous; and we are too old to belong to that class. Nevertheless, in the pamphlet before us, we find plans that are at least worthy of consideration.

The writer proposes to sell the crown lands; and to enable the lords of copyholds, on paying a fine to government, to convey the fee-simple, converting them into freeholds. These products, in addition to the augmentation of the revenue arising from the sale of the land-tax, he estimates at 490,000l. per annum. The remainder, 2,852,000l. per annum, he proposes to raise by a different mode of providing for the church. His plan is to make the tithes redeemable, and to convert all church lands and estates into freeholds; and he calculates that the produce raised by these means, being vested in the funds, would be sufficient to pay the clergy the full amount of their present incomes, and would yield a surplus of 2,102,391 l. per annum. He then adds 750,000 l. per annum, which he believes the revenue would gain, in consequence of the improvements which would take place in lands thus released from discouraging clogs.

We apprehend that the author has been too sanguine in his calculations; and, no doubt, various objections may be urged against his proposals: but these, perhaps, many will think, would be overbalanced by the benefits of them. His plans have the merit of injuring no person's income: the weight would fall principally on the clergy of future times: but the consequent improvement in cultivation would be a benefit without alloy.

Art. 34. *A New Inquiry into the Principles and Policy of Taxation,* in the Political System of Great Britain. 8vo. pp. 128. 2s. Debrett. 1798.

The object of this work is to justify the principles of taxation which were recommended by Mr. Pitt when he established the heavy assessment of last year.

The author tells us that 'his particular wish has been to afford the public such an elucidation of the subjects he has treated of, as may serve to recommend them to their universal and general attention:'—

but circumstances far more powerful than the author's elucidation imperiously force such subjects on the public mind; and we cannot say that his *elucidation*, though he is a sensible writer, is sufficiently *perspicuous* to afford any very material assistance towards our better comprehension of them.

Art. 35. *The Family-Tale:* or the Story of Pitt, Fox, and O'Connor. 8vo. 1s. Hatchard. 1798.

Could the admirable writer of the *History of John Bull* revisit this sublunary world, we believe that he would find ample materials for the employment of his exquisite talents for *pleasant and familiar narrative of great events:* but, till his return, or till the appearance of some kindred genius of the old legitimate stock, it were well if his humble imitators would forbear to obtrude on the public their inadequate efforts in this peculiar walk of humour.—The merit of the present story of the rivalship of "*Pitman*" and "*Foxton,*" and their struggle for the management of 'Squire GEORGE's estate and concerns, consists alone in the laudable zeal of the story-teller, the loyalty of his design, and his hatred of Jacobins.

Art. 36. *A timely Appeal to the Common Sense of the People of Great Britain in general,* and of the Inhabitants of Buckinghamshire in particular, on the present State of Affairs; with Reference to the Opinions of most of the British and French Philosophers of the present Century. By J. Penn, Esq. Sheriff of Buckinghamshire. 8vo. pp. 120. 2s. 6d. Hatchard. 1798.

The object of this pamphlet is to examine the causes of popular discontents under the following heads: 1. The Restraints of Religion and Morality. 2. The unequal Distribution of Wealth. 3. Inequality of Rank. 4. The Severity of our Penal Code. 5. Disregard of the Good-will expressed for us by the French. 6. Religious Establishments. 7. Partial Representation. 8. Imperfect Diffusion of Knowlege; with Ministerial Influence, Distresses of the Poor, and a long list of &c. The subject is important, and the author's intentions *we suppose* to be good: but the obscurity of the composition has baffled our utmost exertions to ascertain, in every instance, his meaning. The following sentences afford a specimen of the work:

'The moralist, thus relying more on sympathy and common sense, than an accurate knowledge of moral theories, or even an incautious and undiscriminating originality of remark, would require being favoured in his views by continued perseverance in loyal conduct; which would permit our envied constitution to operate the desired change uninterruptedly; without undoing, at intervals, by popular commotions, what had taken years of peace and industry to effect. This loyal conduct, I think, at this time, would be encouraged by nothing more than having decent habits of life always protected by the clergy from the imputation of Pharisaic hypocrisy.'

We give the following citation, as apposite to the circumstances both of the author and of ourselves:

'Censure directed against the spirit of censure, is laudable, for the same reason that at other times it deserves disapprobation. It is then a negation of the merit of that which is a negation of merit; and tends to destroy its force; yet if it perpetually appeals to reason, instead of declaiming with the pomp of moral self-sufficiency, even though its warmth betrays indignation at absurdity, it will appear momentary, and not of that habitual sort which characterizes modern philanthropy. The contemplation of the gloomy objects of censure, at such times, will resemble the view of an unwholesome and unsightly swamp, half veiled with mists, and overshadowed with clouds; which, while something passes there interesting to us, we have no objection to look upon; but when that is over, we immediately turn, and afterwards constantly keep our eyes in preference upon a part of the country where it has cleared up, and which banishes discontent and suspicion by an enchanting combination of all the fair varieties of nature. My censure, however, has chiefly had censure in view. I do not say, its similar object has always been alike objectionable. Those whose business it is to blame, or praise, are obliged to express their *real* sentiments.'

Art. 37. *The Tocsin*; or, an Appeal to good Sense. By the Rev. L. Dutens, Historiographer to his Majesty, Rector of Elsdon in Northumberland, and F. R. S. Translated from the French by the Rev. Thomas Falconer. 8vo. pp. 59. 1s. 6d. Cadell jun. and Davies. 1798.

This *alarm-bell* appears to have been rung with a very good intention. Men of probity and virtue can never be the friends of confusion and anarchy; and when principles are disseminated which lead to weaken or destroy the power of religious truth, and the morality which it produces and supports, it is very requisite to have recourse to those arguments and reasons which may fortify the mind against their baneful efficacy. This task many writers have applied themselves to perform, and have done it very seasonably and to great advantage; and such is the design of the present publication. It guards the reader against *atheists*, or materialists, for the latter are here thus improperly classed; against *theists*, or those who admit the existence of a Supreme Being, but allow him neither creation nor providence; and lastly against those who plead for what is called natural religion alone, and will proceed no farther. Rousseau and Voltaire, especially the latter, are immediate objects of censure.

We cannot speak of this little work as producing what is *new*: but the writer's manner is somewhat peculiar; the fervor and affection with which it is written may recommend it; and its brevity may promote its circulation and increase its utility: it also offers those arguments which have never been refuted.—We learn that this tract has been frequently printed at Turin, Paris, and London: but we apprehend that it has not before appeared in the English language.

Art. 38. *Our good old Castle on the Rock;* or, Union the one Thing needful. 12mo. 3d. Wright. 1798.

Since this well-disposed tract was written, to recommend the union of all parties against an invading foe, our great naval victories have happily dispelled all our fears on that subject. The author's exertions, however, are equally worthy of praise.

ART. 39. *Thoughts upon a new Coinage of Silver*, more especially as it relates to an Alteration in the Division of the Pound Troy. By a Banker. 8vo. 2s. 6d. Sewell, &c. 1798.

Saavedra *, in his LXth emblem, enumerates, among the causes of revolutions in states, the badness of the coinage; and certain it is that great convulsions have frequently succeeded an adulteration of the specie. Almost the last measure of the unmixed monarchy of France was a debasement of the current money, undertaken by M. de Calonne. Yet it would be preposterous to suppose that the Constitution wears out with its shillings, or that a new representation of our bank-notes must bring on a new representation of the people. The fact is that subsitutions of a worse money for a better are not *causes* but *symptoms* of a government being in difficulty; which then hesitates little to unhinge the settled distribution of property, if it can more easily obtain a supply for the year. They do not exactly produce the eventual confusion, but they reveal a stage of disease which is tending to that termination. Such, no doubt, were the considerations which impressed the very rational author of the pamphlet before us; who deprecates the cutting, in future, a pound Troy of silver into 65 or 66 shillings, instead of 62 shillings, with a solemnity of alarm which an attentive examination of the subject will, we apprehend, but too well justify.

Beccaria, in his *Trattato delle Monete*, has proved it to be for the interest of all states, that the pound of gold and the pound of silver, when coined, should preserve the same relative and positive value as in commerce; levying at most a seigniorage equivalent to the cost and trouble of weighing and assaying. To this opinion, our author tends, or accedes; and he has divided his dissertation into four parts, which contain,

I. A brief Account of the State of the Coins during some preceding Reigns. II. The Ways in which the Standard may be altered, with the Consequences that arise from a Debasement of it. III. The Alteration of the Standard of Silver, considered as operating generally on all Coin. IV. A Conclusion, deprecating Change.

In addition to the arguments urged by our author in his third and most interesting section, we would observe that the pound sterling, being only a nominal coin, is necessarily measured by the shilling, which is a real one. If, therefore, twenty of the new shillings are to contain one-twentieth less of pure silver than before, the pound sterling must in fact suffer a depreciation of 5 per cent. All contracts, therefore, for pounds sterling will become payable with a twentieth less of pure silver than before: while produce, necessaries, and all values not resulting from legal contract, will retain their original price. That which was sold for twenty old shillings will cost twenty-one new shillings.

The whole mass of land-owners will consequently find their expence increased, or their rents abridged, one twentieth part, which is equivalent to the confiscation of one twentieth part of the whole landed property in the kingdom; and this is done in the case of a vitiated re-coinage, not to supply the wants of the state, but to enrich the farmer at the expence of his landlord.—The owners of capital lent on mortgage, or on bond, will in like manner find their income to have diminished one twentieth in its exchangeable value; which is equivalent to the confiscation of one twentieth part of the whole monied property in the kingdom; and this is done not to supply the wants of the state, but to better the condition of the debtor at the expence of the creditor; of the extravagant at the expence of the frugal man.—The merchants, to whom money is due on accounts kept in pounds sterling with foreign [*] countries, will find five per cent. struck off their claims universally and irreparably; which is equivalent to the confiscation of a twentieth part of all the millions due to the commerce of Great Britain, from Boſton to Canton; and this is done not to supply the wants of the state, but to force a dishonest donative on foreigners.—The whole mass of stock-holders, again, will find a real abridgment of one twentieth of their incomes, which is equivalent to the confiscation of one twentieth of their funded property, or to the discharge of about twenty millions of the national debt. This is no doubt the grand [†] temptation with ministers to entertain the project; which will have the further effect of diminishing, in reality, by one twentieth, all the salaries of office, and will thus be an indirect as well as a direct profit to the treasury. Is it, however, for these ends, worth while to realize a levelling dishonest confiscatory scheme, which every where sacrifices the lender to the borrower, the opulent to the needy, and the foreigner to the native?

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* Royal Politician.

Art. 40. *Observations on the Taxation of Property.* 8vo. 1s. 6d. Carpenter, No. 12, Fleet-street, &c.

These observations first appeared in a newspaper, and are now collected and published in a pamphlet. The writer is an advocate for a direct tax on property. All other taxes, especially on expenditure, he observes, are in fact penalties on certain modes of enjoying property. He inveighs against taxing particular classes of men, which he compares to hunting game.

In this pamphlet, we find good morality and many good arguments. 'As it is necessary,' the writer says, 'to the existence of society that the laws should be obeyed, so it is the part of every good citizen to use his utmost endeavours to prevent any measure from passing into a law, which by the severity of its operation may endanger the infraction of so essential a principle.'

As a specimen of the author's moral reasoning, we insert the following short extract:

'All moral evil owes its origin to delusive and insatiate self-love. Men of superior talents may be considered as the pilots of life: but if, instead of being faithful pilots, they are debating whether by the crafty destruction of the vessel they may obtain advantage to themselves, they are at the same time the most abandoned and the most deluded. For who that has a moment's thought can avoid feeling the observance of God to his secret views; and when at the end of his labor—his voyage of an instant!—he claims the reward of his machinations—his eternal establishment!—what answer shall he make when he is thus interrogated?—"Thou wouldst now receive at my hands that felicity which I only can bestow—when thou wert on thy terrestrial journey, I gave thee the means of aiding thy fellow-travellers—of promoting their happiness—of keeping them in the paths of peace; of mutual comfort. Hast thou done this?"—'Fool! where is that magnanimity which alone could fit thee for the society of beings whose ceaseless joys spring from each other's happiness!'

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[*] The operation of adulterating money on foreign exchange was considered in our Review, Vol. xxiii. N. S. p. 231.

[†] A second temptation is the profit of 5 per cent. on re-coining 30 millions of circulating coin.

In a postscript, he condemns the plan of making income the basis of taxation; a freehold, he remarks, being worth 25 or 30 years' purchase, and a life interest, on an average, not above 12. Certainly, to a person having to provide for a family, the difference must be very great between an income being freehold, and its being only for life; and there cannot be equal ability, in both cases, to pay the same quantum of taxes.

EDUCATION.

Art. 41. *Minor Morals*, interspersed with Sketches of Natural History, historical Anecdotes, and original Stories. By Charlotte Smith. 12mo. 2 Vols. 4s. Low. 1798.

The productions of this lady are well known: as a writer on education, her *Rural Walks* *, and *Farther Rambles* †, have met with a good reception in the world; and so, probably, will the present publication. It tends to the same valuable purposes with the former, it presents useful information to the young mind, directs its attention to the works of nature, and exhibits lessons of wisdom and virtue; all amid a variety of scenery and circumstances, with interspersed narratives, which altogether are likely to engage the attention of the reader, and to fix more deeply the instruction which is conveyed.—Some objections might be made. When Mrs. Belmour expresses a just displeasure with her niece for having read and ridiculed, instead of immediately returning, a letter belonging to one of the servants, it seems hardly consistent that she should have permitted its being read to herself: yet this opens the way to some very pertinent and useful remarks. It may also, perhaps, be suggested that the language is often too stiff, and that the words are not always well chosen and accommodated;—but, all this notwithstanding, the work is well fitted for information and improvement. Should it meet with encouragement, we are led to expect some additional volumes.

Art. 42. *Leçons pour des Enfans, de l'Age de deux jusqu'à cinq Ans. Ouvrage en deux Parties. Traduit de l'Anglois de Madame* BARBAULD, *par M. Pasquier.* 12mo. Small Size. 2 Vols. 2s. Darton and Co. 1798.

Some years have passed since we recommended Mrs. B.'s little volumes to those who conduct the outset of the literary education of children. The obvious utility of that work has induced M. Pasquier to give to the public the present translation of it; conceiving that so easy and so natural a composition could not be less useful in conducting children to a knowlege of the French tongue. 'Intending this translation also for the instruction of French youth,' he found it, he tells us, in his prefatory advertisement, necessary 'to make some slight alterations in the English work, by suppressing what hath a relation only to England, and substituting in its place, things that have a relation to France. It appeared also more convenient to compress the four volumes into two: but,' he adds, 'I have followed the same form and division of sentences as in the original; as it appeared to me to contain, in every respect, the advantages requisite to facilitate the instruction of young beginners.'

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* See M. Rev. N. S. vol. xvii. p. 349. † Do. vol. xxi. p. 458.

Art. 43. *The Sparrow.* 12mo. 2s. Newbery.

As children, like other people, are fond of novelty, instruction from the bill of a sparrow may have its use among the various modes which ingenuity and industry are daily contriving; and the 'Life of a Sparrow' may afford lessons as important as many other biographical productions.

Art. 44. *Keeper's Travels in search of his Master.* 12mo. 1s. 6d. Newbery.

The poor dog *Keeper*, in his faithful and affectionate search for his master, passes through various scenes and many misfortunes. His little history, though it may not rank among the most valuable productions of the kind, will engage the attention of children, while it affords some useful admonition and good morality.

Art. 45. *Exercises upon the French Grammar*, with the Rules prefixed to them. By P. Chardon, Ci-devant Avocat au Parlement de Dijon. 2d Edition. 12mo. 2s. bound. Sael.

We believe that the first edition of this work escaped our notice; in its present form, it well deserves the attention of those who wish to acquire a *grammatical* knowlege of the French language.

Art. 46. *Entertaining and instructive Exercises, with the Rules of the French Syntax.* By John Perrin. 8th Edition. 12mo. 3s. bound. Law.

In the 4th vol. of our Review, we spoke of the first edition of this work in terms of commendation. We can now only add that it has received improvements from the hand of the author in every successive impression; and consequently that the last edition may be pronounced the best.

Art. 47. *Tales of the Hermitage*, written for the Instruction and Amusement of the Rising Generation. 12mo. pp. 228. 2s. Vernor. 1798.

The beginning of the last of these tales has in it somewhat so interesting and instructive, that we are inclined to transcribe it.—"Papa," said Julius Godfrey, addressing himself to his father, "I wish you would buy a little boy for me whom I saw begging in the street this morning; for he says he has neither father nor mother in this country, and that he is fearful of being starved to death."—"Buy you a little boy! Julius," said Mr. Godfrey, "if you had asked me to have bought you a little *dog*, I should not have been astonished; but boys are neither to be bought nor sold, in this happy spot of earth."—"O indeed, papa, they are, for Charles Henley's father bought him one, and he has such fun with him, you cannot imagine. Sometimes he makes a horse of him, and sometimes a harlequin, for his sisters have made him a very pretty jacket; and then if he won't jump over the places Charles wants him, he whips the wooden sword from his side, and straps him till he flies over like a race-horse. Oh, it is such fun, papa, you cannot conceive."—"And so," said Mr. Godfrey sternly, "your only motive for wishing me to save the boy from starving, was, that you might have the gratification of killing him with cruelty, and purchase pleasure at the expence of the poor creature's pain."—"No, papa," replied Julius, "I would not hurt any body for the world; but you know black people have no feeling; for Charles Henley says, their skins are as thick as a lobster's shell, and if they were to be boiled they would be as red."—"Then Charles is as *weak* as he is *wicked*, and deserves boiling himself," said Mr. Godfrey. "But where did you see the unfortunate child?"—The story then proceeds very properly; the poor lad is received into the family, proves very faithful, and is of distinguished service; for which, when offered a reward, the honest boy replies, "No, Massar; me want no money—me want no clothes—and me no like paying when me do what is right."

The tales are eight in number; they bear the character of *the hermitage*, as supposed to have been written by Father Curbert, a hermit, who is said to have passed his time in *serving his Maker*, or *rendering himself useful to his fellow-creatures*. This distinction we cannot quite approve, though too common, as separating religion, or what is called duty to God, from morality and benevolence; whereas real piety is the best foundation and source of all good conduct.—The tales are all adapted to instruct and improve the mind, as well as to engage the attention.—One great mistake appears in page 124, where the word *compunction* is inserted, we conclude, for *compulsion*.

Art. 48. *A Present for a Little Boy.* 8vo. 1s. Darton and Harvey. 1798.

The commendation which, with pleasure, we bestowed on the *Present for a Little Girl*, published by the same booksellers, (see Review for May last,) will justly apply to the present article.—If Messrs. Darton and Harvey proceed in the culture of this particular branch of juvenile amusement and instruction, we hope that they will be careful to preserve the spirit and neatness of their first specimen.

Art. 49. *Fabulæ in usum Scholarum, selectæ Operâ et studio Georgii Whitaker, A. M. Grammaticæ Scholæ Magistri Southamptoniæ. Tertia Editio, aucta et emendata.* 12mo. pp. 138. 1s. Law. 1798.

A short account of this little work will be found in our 15th vol. N. S. p. 218. Referring the reader to what is there said, we have only now to announce to the public the appearance of a third edition, amended and enlarged, without any increase of price. The sale which it has obtained seems to prove that it is acceptable and beneficial.

BOTANY.

Art. 50. *Hortus Paddingtonensis:* or a Catalogue of Plants cultivated in the Garden of J. Symmons, Esq. Paddington-house. By W. Salisbury, Gardener. 8vo. pp. 110. 3s. 6d. sewed. Shepperson and Reynolds. 1797.

Of this work, it is only necessary to announce that the catalogue consists of the scientific names of the various plants, with their corresponding English appellations, arranged alphabetically; with the addition of an index of English names, and the Linnæan genera to which they belong.

Art. 51. *The Botanist's Calendar, and Pocket Flora,* arranged according to the Linnæan System. To which are added References to the best Figures of British Plants. Small 8vo. 2 Vols. pp. about 450. 10s. 6d. Boards. White. 1797.

The author of this work has given a title-page which very little corresponds with the contents of the volumes. The plants here described are only *some* of the indigenous British; and the order of their arrangement is according to the time of their flowering;—a most objectionable method indeed! which can never be accurate for two years together. The whole of the class Cryptogamia is entirely omitted, as well as all the Grasses, Carexes, and Rushes, (except a single species,) with their respective kindred genera. The compiler has purposely omitted these, on the plea that the insertion of them would have carried him 'beyond the limits of a pocket compendium:' but we think that the want of them is a material and insuperable objection.

Art. 52. *Botany displayed*; being a compleat and compendious Elucidation of Botany, according to the System of Linnæus. By John Thompson; with Plates, serving as Examples of the most beautiful, rare, and curious Plants, indigenous and exotic, coloured from Nature, and designed purposely to elucidate and ornament this Work. By A. Nunes, Botanical Painter. 4to. in Numbers. Sold by all Booksellers. 1798.

We cannot class this display of the science of botany among the most successful endeavours to elucidate the Linnæan system that we have seen. The plates are the best part of the work.

Art. 53. *A Description of the Genus Cinchona,* comprehending the various Species of Vegetables from which the Peruvian and other Barks of a similar Quality are taken. Illustrated by Figures of all the Species hitherto discovered. To which is prefixed Professor Vahl's Dissertation on this Genus, read before the Society of Natural History at Copenhagen. Also a Description, accompanied by Figures, of a new Genus named Hyænanchè, or Hyæna Poison. By Aylmer Bourke Lambert, Fellow of the Royal and Antiquarian Societies, &c. Vice-President of the Linnæan Society. 4to. pp. 54. 13 Plates. 12s. Boards. White. 1797.

This work is a most valuable monography of a genus of plants which is highly important, but which, from the scarcity of specimens and other causes, has hitherto been involved in much obscurity. We feel, however, some difficulty in admitting the *C. spinosa* to rank with the other species of the genus; since it differs so widely in its general habit, and has only four stamina and petals, whereas all the other species have five of each.

MISCELLANEOUS.

Art. 54. *A complete View of the Chinese Empire*, exhibited in a Geographical Description of that Country; a Dissertation on its Antiquity; and a genuine and copious Account of Earl Macartney's Embassy, &c. 8vo. pp. 456. 7s. Boards. Cawthorn. 1798.

This is avowedly a compilement, of which the editor (in a prefixed advertisement) boasts the superiority to the *flimsy* abridgments of Sir G. Staunton's work hitherto published. The boast, however, is not altogether a vain one; since this abridgment is undoubtedly more clear and more satisfactory than those which have preceded it.—The editor informs us, that 'the valuable Dissertation on the antiquity of China was liberally communicated to him by a writer of eminent celebrity, who has paid more than ordinary attention to the Chinese history, and who will in a short time favour the world with the result of his observations and enquiries.' We should deem it highly illiberal to anticipate demerit, and to prejudge a work which is merely in promise: yet justice obliges us to say that the dissertation on the antiquity of China does not, in our apprehension, indicate sufficient depth of research to justify the eulogiums here bestowed on it: it is, however, as far as it goes, well written.

Art. 55. *Les Aventures de Télémaque, Fils d'Ulysse. Par M. de la* Mothe Fénélon. *Avec un petit Dictionnaire Mythologique. Nouvelle Edition, revue exactement sur toutes les Précédentes, & corrigée avec soin, par* Nicolas Salmon. 12mo. 2 Vols. 7s. Boards. Arch, De Boffe, &c. 1798.

Of so well-known a work as the *Telemaque* of Fénélon, it can only be necessary to say that this edition is printed with a neatness and correctness which do honor to the attention of Mr. Salmon, and to the press of Mr. Spilsbury.

Art. 56. *Tables, for shewing the Dates of Bills falling due*, having from 10 to 95 Days to run, including the Three Days of Grace. 4to. Pamphlet. Edinburgh. 1797.

These tables are adapted for the use of merchants, bankers, army-agents, and others who have frequent occasion to calculate the date of a bill's elapse. The operation is indeed very simple, and requires only an attentive use of the almanac: but where the process recurs *minutely*, it may save time to be spared even a consultation of the calendar.

Art. 57. *The Life of St. Columba*, the Apostle and Patron Saint of the Ancient Scots and Picts, and joint Patron of the Irish; commonly called Column-Kille, the Apostle of the Highlands. By John Smith, D. D. Honorary Member of the Antiquarian and Highland Societies of Scotland. 8vo. pp. 168. 3s. sewed. Wright. 1798.

The life of this celebrated Saint of the sixth century was written in Latin by two of his successors, Cummin and Adomnan. Their performances, like other works of the same nature and of the same age, are filled with visions, prophecies, and miracles. Dr. Smith has therefore undertaken to disencumber the memoirs of this great and good man from the marvellous garb with which they have been so long invested, to separate the fact from the fable, and to shew the Saint in his real character. How far he has adhered to this judicious plan, the opening passages of the life will enable the reader to determine.

'Columba was a native of Ireland, descended from the royal family of that kingdom, and nearly allied to the kings of Scotland. Like many others who made a conspicuous figure in the world, his birth is said to have been preceded by some extraordinary circumstances. Maveth, the disciple of St. Patrick, is said to have predicted the birth and name of Columba, and the lasting glory which he should acquire by converting the Western Isles to Christianity.

'His mother also, when with child of the Saint, dreamed one night that a person, whose figure and mien seemed to denote him to be more than human, had presented her with a veil or garment of the most beautiful texture and colours; that in a little time, however, he resumed his gift, and raising and expanding it in the sky, allowed it to fly through heaven. As it flew, it continued to extend itself on all hands, over mountains and plains, till at length it covered an expanse which her eye was not able to measure. Finding what she had once possessed thus gone out of her reach, and likely to be irrecoverably lost, she could not help expressing her sorrow and regret, till the angel thus addressed her: "Be not grieved at not being allowed to retain this valuable gift but for a very short time. It is an emblem of that child of which thou art soon to be the mother: for him hath God ordained, as one of his prophets, to be extensively useful upon earth, and to lead an innumerable company of souls to heaven."

The circumstances attending the *death* of the Saint were yet more extraordinary:—he died at the time which he had predicted in his conventual church, which was all illumined, and as it were filled with a heavenly glory, or angelic light. The author's note on this subject is worth transcribing:

'Adomnan gives a beautiful and classical description of two other extraordinary visions, which, he says, had been seen on the night on which Columba died (or perhaps of this same vision, seen by different persons and in different places); one of them by a holy man in Ireland (*Lugud Mac-Talcain*), who had told next morning that Columba was dead; and the other by a number of fishermen who had been that night fishing in Glen *Fende*, from some of whom Adomnan had the relation when a boy. The purport of both is, that on the night and hour on which Columba, "the pillar of so many churches," had departed, a pillar of fire, which illumined the sky, with a light brighter than that of the mid-day sun, was seen to rise from Iona, while loud and sweet-sounding anthems of innumerable choirs of angels ascending with his soul were distinctly heard; and that when this column reached the heavens, the darkness again returned, as if the sun had suddenly set at noon.—Such lively pictures of the opinions of former times will not displease the antiquary, nor appear insignificant to the good and pious man. The cold sceptic may perhaps smile at the credulity of former ages: but credulity is more favourable to the happiness of man, and to the interests of society, than scepticism. In the history of all ages and nations, we read of some such extraordinary appearances in certain stages of society. Shall we then refuse all credit to human testimony; or shall we allow that a kind Providence may have adapted itself to the dark state of society, and given such visible and striking proofs of the connection and communication between this world and a world of spirits, as may be properly withheld from more enlightened times; which may less need them, and perhaps less deserve them?'

Dr. Smith appears to be a man of sincere piety: but his piety, we fear, will be considered as deeply tinctured with superstition; and it may be thought that, unless he could have communicated information more interesting and more authentic, it would have been better if he had allowed the bones of St. Columba to repose in silence.

Art. 58. *Anecdotes of the last twelve Years of the Life of J. J. Rousseau*, originally published in the Journal de Paris, by Citizen Corancez, one of the Editors of that Paper. Translated from the French. 12mo. pp. 104. 2s. 6d. sewed. Wallis. 1798.

Of this work, the following account is given in the preface:

'The long dormant controversy respecting the personal character of J. J. Rousseau, has been recently revived among the French Literati, in all its original vehemence. The immediate occasion of renewing the contest, is a publication which made its appearance a few months ago at Paris, intituled, "*De mes rapports avec* J. J. Rousseau, *et de notre Correspondence, &c. par* J. Dussaulx." Those who are acquainted with what has been already written upon the life and character of the illustrious philosopher of Geneva, and particularly with the latest French edition of his works, need not be told that the Author of that publication is one of the numerous persons, whom Rousseau admitted to a degree of intimacy for a time, and afterwards discarded for ever. The public have long been in possession of the grounds of his quarrel with Dussaulx, and of the letters which he wrote to him, previously to their final separation. But, the answers to these letters having been suppressed, either by Rousseau himself, or his editors, Dussaulx, now bending under a load of years, conceived himself justified by a due solicitude for his own reputation, and the interests of truth, in leaving behind him a complete state of the correspondence, accompanied with some particulars of his short intercourse with Rousseau, and with critical observations on the whole of his life.'

One or two of these anecdotes may be selected:

'I have stated that he possessed a simplicity bordering on the character of infancy. On going to see him, one day, I found him joyful, walking up and down his chamber with large strides, and proudly eyeing every thing that it contained. "All these are my own," said he.—(It should be observed, that this all consisted of a bed with coarse cotton curtains, a few straw-bottomed chairs, a common table, and a scrutoire of walnut-tree.) "How were they not your own yesterday?" said I, "I have long seen every thing that is here in your possession."—"Yes, Sir," rejoined he, "but I was in debt to the upholsterer for them, and it is only this morning that I completely paid him off." He seemed to enjoy his few articles of furniture with much more real satisfaction, than the wealthy proprietor, who frequently knows not the one half of what he possesses.

'At another time when I went to see him, there was such a smile on his countenance, and he had such a loftiness of air, that I scarcely knew him at first sight. He rose from his seat, strutted about, and clapping the fingers of his right hand upon his fob, he made the money in it gingle. You see, said he to me, that I have a *crural hernia;* but I am no wise anxious to get rid of it. He then told me that he had just received twenty crowns for copying some pieces of music.

'I have said that he was good-natured.—A young and very handsome English lady, who was a friend of my wife, had long expressed a desire of seeing Rousseau. As I had long made it an inviolable rule that I should never introduce any person to him, it was impossible for me to gratify her curiosity. One day, however, I had to carry with me to his house, one of my children, who was yet too young for him to have known her; as he requested to see them all one by one, that he might enjoy the pleasure, he said, of tracing in them the virtues of their mother. The young English girl was in my house at the time. I proposed to her to dress herself as a nurse, and to take charge of the infant. She embraced the proposal with a transport of joy, put on the nurse's apron, took up the child, and went along with me. I have already mentioned that this nurse was handsome, but I should have added, that her appearance was far from being vigorous. I took advantage of this circumstance to amuse myself a little. I commanded the nurse to keep the child in such or such a position, to walk or sit down with it, as I pleased, being well assured that she would obey me. Rousseau entered into discourse with her, and expressed a regret that she had been obliged to accept a situation, the fatigues of which seemed to be beyond her strength. He desired Madame Rousseau to make her taste something; and she was very well entertained. Madame Rousseau told me on the following day, that she had remarked with pain, and indeed with surprize, that I had too little consideration for the delicate frame of the nurse, and that I spoke to her with too much harshness.'—

'He had spontaneously promised to set to music all the words which my wife should at any time send to him for that purpose. I one day carried to him, at her desire, the volume of Letourneur's Translation of Shakespeare which contains the Tragedy of Othello, and pointing out the passage in which are these words: *The poor soul sat sighing by a Sycamore tree, &c.* I mentioned my wife's request that he would set them to music. I observed to him, at the same time, that to assign to these words their appropriate character, it was necessary to read over the piece. "I am very sorry for it," said he, "as I have taken a resolution to read no more." As I well knew his scrupulous delicacy with regard to his resolutions, I replied "that the man who holds himself bound to fulfil all his engagements, of whatever nature, should be careful to enter into as few as possible, lest he involve himself in contradictory obligations, one of which he must necessarily violate. You have resolved with yourself to read nothing, yet you have promised to my wife to set to music all the words that she should send to you. She has now sent you some, which require that you shall read a tragedy. You are, therefore, under the necessity of violating your engagement with yourself, or your engagement to my wife; you have only to make your option." I knew beforehand the effect which this argument would produce on his mind. He meditated for a moment, and then, taking hold of the book, "give it me," said he, "I will read it."

'My readers are, doubtless, convinced of the great importance of stating facts, as they passed, and with all their circumstances, to enable them to form just conclusions respecting the man, whose real character they wish to estimate.—He soon after informed me that the music was completed, and nothing was wanting but that my wife should, according to their previous agreement, give herself the trouble of going to hear it, for the purpose of approving or rejecting it. He had composed two different airs for the verses; my wife was to choose between them, or to reject both. In the latter case he desired me to tell her, that he would enter upon a third attempt. I went to hear them along with my wife, a woman the most unobtrusive of her sex, especially on such an occasion, and herself extremely timid. He placed himself before his little spinnet, but in such a state of agitation, that his fingers trembled on the keys, and his voice could not bring out a note. He coughed, he sighed, and threw himself into violent motions; he assured us, however, that this trepidation would be soon over. At length he succeeded in singing the two airs; and my wife preferred the one which is contained in the collection of his ballettes, published after his death. This air is exquisitely adapted to the true expression of the situation in which the words are introduced by Shakespeare. May I be permitted to remark on this occasion, that it is probable that Citizen Ducis, author of the excellent Tragedy of Othello, was not acquainted with this air of Rousseau's; for if he was, he would certainly have adopted Letourneur's translation, that it might be sung on the stage. He would have had the advantage of associating himself with Shakespeare and Rousseau, would have gratified the public with that excellent production, and given additional effect to the pathos of the scene by the natural and melting expression of the musical composition.'

The *life* of Rousseau was not such as merits minute attention. The details of it tend rather to check the impression of his writings; which, whatever were his failings, are eminently favourable to a generous elevation of sentiment.

Art. 59. *A View of Antient and Modern Dublin*, with its Improvements to the Year 1796; to which is added, A Tour to Bellevue, the Seat of Peter Latouche Esq. Knight of the Shire for the County of Leitrim. Also a Tour from Dublin to London in 1795, through the Isle of Anglesea, Bangor, Conway, Llangollen, Shrewsbury, Stratford upon Avon, Blenheim, Oxford, Windsor, Hampton-Court, Twickenham, and Kensington. By John Ferrar, Author of the History of Limerick. 8vo. 6s. 6d. Boards. Dublin. 1796. London, imported by Becket.

It is an unpleasant part of our office to pronounce judgments which may wear the appearance of severity: but we are bound, by a strict regard for truth, to deal impartially and justly. In the present instance, we cannot say that we have met with much to praise and little to censure. We acknowlege the pious and so far commendable turn of the writer, and the good intention with which, no doubt, his present work has been offered to the public: but good design cannot stand in the place of those talents which are requisite for the due execution of a voluntary engagement; nor are the public bound to dismiss with favour him who claims their attention under the ill-founded supposition of ability, because of the plea of well-meaning.

In the first of the two tracts which are contained in this volume, Mr. Ferrar professes to exhibit a view of the antient and present state of 'the second city in the British empire.' On such a subject, a writer of competent industry, regulated by a discriminating taste and judgment, might have easily collected matter which would not fail to gratify the antiquary and the philosopher, and might have given an interesting though local sketch of men and manners: but Mr. F.'s performance is too much confined to petty details, to the measurement of rooms, the enumeration of lamps, and the transcribing of epitaphs. Pages are filled with lavish encomiums on people who, we conclude, had promoted his subscriptions; and with the most hyperbolic praises of common objects.

To the *second* tract, the Tour from Dublin to London, we are sorry to apply the same characteristics. Most of what appears to be in any degree interesting in its details is *historical* rather than *descriptive*, and is taken from other writers: to whom, indeed, this traveller candidly acknowleges his obligations. What we find of his own amounts to little more than a series of unimportant remarks, on trivial and common topics.

Let us not, however, refuse to Mr. F. his due praise; for to praise he certainly is entitled,—if contempt of fatigue, if the most minute and indefatigable industry, and a taste and good-humour which can be pleased with whatever presents itself to his notice, be praise-worthy. We have already observed that he transcribes epitaphs and counts lamps: but he does more,—he travels 60 miles in a day through the country which he describes; he preserves the substance and orthography of the directions on the finger-posts; and he collects for his readers the poetry which is to be found scratched on the windows of every country inn, by the idle hands of rhyming travellers.

For our account of a more respectable performance [to the best of our present recollection] by Mr. Ferrar, we refer to the 78th volume of our Review, Art. *History of Limerick.*

Art. 60. *Remarkable Occurrences in the Life of Jonas Hanway, Esq.* comprehending an Abstract of his Travels in Russia and Persia; a short History of the Rise and Progress of the charitable and political Institutions founded or supported by him; several Anecdotes, and an Attempt to delineate his Character. By John Pugh.

The 3d Edition, considerably abridged. 12mo. 2s. 6d. sewed. 1798.

This new edition of a curious and valuable work, which was first published in 1787, is abridged by its judicious author for the sake of reducing its price, and extending its circulation 'among those readers who have but little money to lay out in books.' The motive is laudable; especially as the work is well calculated for promoting the two great ends of reading,—USEFUL INFORMATION, and RATIONAL AMUSEMENT.

For our account of this publication, at the time of its first appearance, see M. Rev. vol. lxxvii. p. 320.

Art. 61. *Mr. King's Apology:* or, a Reply to his Calumniators. 8vo. 2s. Wilkins. 1798.

We find, by the perusal of this detail, that a variety of troublesome and vexatious occurrences have, at different times, contributed to checquer the life of the present *apologist* with contests and litigations; some of which may have aided his '*calumniators*' in their endeavours to stamp on the public mind unfavourable impressions with respect to his principles and conduct.—Expensive law-suits, and disagreeable contingencies, of one kind or another, are the subjects of Mr. K.'s complaint: but the last of those troubles seems to have been chiefly instrumental in giving birth to the apology now before us; which principally relates to the circumstance that, about five or six months ago, the author was obliged to appear before a magistrate, on a very peculiar charge against him, which was deposed by two women of the town.—As, however, matters of this sort do not much relate to any branch of literary or scientific discussion, we shall only observe that the women were very soon induced to *retract* their charge, (before another magistrate,) acknowleging that it was merely a conspiracy to extort money from the person accused.

We have only to add that Mr. K.'s narrative is well written; that some parts of it are even *entertaining;* and that it will, doubtless, considerably interest such of its readers as are personally acquainted with the writer, or who may have heard of his *fortunes* or misfortunes:—for it appears that the hood-winked goddess has not always been averse to him.

Art. 62. *The Real Calumniator detected:* being candid Remarks on Mr. King's Apology, &c. 8vo. 1s. 6d. Downes.

The answerer's principal view, in this publication, appears to have been the defence of Justice Bond, of Bow-street; who, as we have always understood, is fairly intitled to the character of an able, vigilant, and useful magistrate,—but who has been very harshly and severely arraigned by the resentful *apologist* in the preceding article, on account of the manner in which he (Mr. B.) conducted himself when Mr. K. appeared before him, to answer to the charge of the two harlots.—This zealous vindicator and warm encomiast of the Bow-street administration is, indeed, very severe and sarcastic on Mr. K. and also manifests (we think) peculiar illiberality, whenever he alludes, as he frequently does, to that Gentleman's belonging [if we mistake not his meaning] to the family of *the children of Israel.*—This anonymous writer laughs at the *recantation* of the perjured women, and seems inclined to credit only their *first story*:—the particulars of which, from respect to the laws of decorum, we have merely *intimated*, not *detailed*, on mentioning the *Apology*.

SINGLE SERMONS.

Art. 63. Preached before his Excellency John Jeffries, Earl Camden, Lord Lieutenant, PRESIDENT,—and the MEMBERS—of the Association for discountenancing Vice, and promoting the Practice of Virtue and Religion; in St. Peter's Church, Dublin, May 28, 1798, by the Right Rev. Thomas Lewis O'Beirne, D. D. Lord Bishop of Ossory. 8vo. Dublin.

We have here an animated sketch of what may be termed the moral and political state of the kingdom, including more immediately that of Ireland, at the period when this discourse was delivered from the pulpit. The text is Nehem. ch. xiii. v. 17: "Then I contended with the nobles of Judah, and said unto them, what evil is this that ye do?" Accordingly, the preacher, assuming with no impropriety a similar style of address, considers himself as 'deputed to expostulate *on the evil that is doing in the land*.'

The worthy Bishop commences his view of the wide extent of the existing national evil in which he sees his country unhappily involved, by a display of the progress of *modern infidelity* on the neighbouring continent, with the incessant endeavours of the French free-thinkers to overturn the Christian Religion, by the effect of their antichristian writings, &c.—The consideration of this principal branch of his subject naturally leads him to expatiate on the great utility of so excellent a design as that of the Irish Association; so wisely and worthily formed to oppose the dangerous efforts of irreligion and atheism, by combating them with the same kind of weapons which *they* have but too successfully used to "turn the world upside down;"—and thus, (with views so different!) to enlighten, instead of perverting, the minds of the lower ranks of people; among whom the enemies of human happiness had every where so industriously employed themselves in disseminating their pernicious opinions. On the success which, in Ireland, has already attended this excellent design, the Bishop congratulates the Society; urging them, on every Christian and patriotic motive, to continue their truly laudable exertions *; and, by every means pointed out in that plan of association, to rekindle the sacred fire of true Religion among all ranks: especially by a more commendable observance of the pious duties of the Lord's day,—the general neglect and misuse of which, he laments most pathetically and with admirable energy and pathos. He displays, in just and proper colours, the growing profanation of the Sabbath, so glaringly observable in France, for many years past; and which he considers as one powerful cause of that horrid impiety and profligacy, which have but too naturally and effectually prepared the hearts and dispositions of the people, for that monstrous torrent of barbarism which has since overwhelmed that devoted country.

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* To counteract the endeavours of the enemies of Christianity, and to provide or disseminate an antidote against the poison which they have so plenteously administered, the society have published and circulated large impressions of seasonable extracts from the works of Bishops Horne and Watson, Mr. Erskine's arguments against Paine, and other writings of a similar nature,—particularly the Bp. of Ossory's circular letter to his clergy.

The Bishop then applies (we fear, too justly) his observations on the general disregard of the Sabbath, in France, for many years past, to the prevailing dissoluteness of manners in Ireland; and *their fellow-subjects of England* do not pass *uncensured* in this respect:—sorry are we that we have very little to offer in their defence.

The eloquent and patriotic preacher appropriates the concluding part of his admonitory address to a discussion of the state and circumstances of the highly-respectable society before whom it was delivered.—We must not forget to observe that, in the course of the sermon, his Lordship very properly adverts to the rise and progress of the recent unhappy *rebellion*, as yet, we fear, not wholly extinguished: but, for a more satisfactory idea of what is said on *all* the great and interesting topics *, which we are obliged thus briefly and imperfectly to mention, we must refer to the discourse at length.

In the *Appendix*, are some observations respecting the principal objects which this laudable institution has had in view, *viz.* I. The *Dissemination of the Holy Scriptures.* II. The *Religious Education of Youth.* III. *Moral and Religious Instruction.* A brief state of the receipts and payments of the Association, and a very respectable list of the Members, are also subjoined.

On the whole, this performance has given us so much satisfaction in the perusal, that we cannot but sincerely and warmly recommend it to the attention of our public-spirited readers, on both sides of the water. We wish to see an English edition, for the more general circulation of it in this country.

Art. 64. Preached in the Parish Church of Hanwell, in Middlesex, July 21, 1798, before the Members of the United Armed Association, formed within the Parishes of Hanwell and Ealing, including New and Old Brentford. By George Henry Glasse, M.A. Rector of Hanwell; Honorary Chaplain to the Corps. 8vo. 1s. Cadell and Co.

The pious sentiments expressed in this discourse are well adapted to the occasion, and are delivered in appropriate language.

Art. 65. Delivered in the Church of St. John Baptist, Wakefield, June 25, 1798. Before the Society of Free and Accepted Masons of the Lodge of Unanimity (N° 202). By *Brother* the Rev. R. Munkhouse, D. D. 8vo. 1s. Cawthorn.

We have reason for believing that the superstructure of British Free-masonry is formed on the sure basis of Christianity and loyalty, and that it differs, *toto cœlo*, from those impure mansions from which the hydra of Jacobinism has been said to issue forth for the destruction of every social good.

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* Among which, we meet with some striking remarks on a point of no trivial moment: '*The Reform of the Criminal Poor.*'

Dr. M. judiciously observes that, 'To endeavour to ascertain, in the vast expanse of antiquity, the precise period *when* the appellation we now bear was adopted; *when* the nature and objects of the masonic order were confounded with the mechanic arts, or the science of architecture, would lead us far from the purposes of this assembly, and divert your regards from what may be practically beneficial, to vague conjecture, and desultory investigation.'

The perpetual occurrence of masonic terms consorts but aukwardly with the graces of pulpit oratory; particularly when the Doctor advises his auditory to 'carefully *tyle* their hearts.' P. 29.

Were it allowable to criticise the language of a sermon *architecturally*, we might say that we discover more of the superfluous ornament of the *Corinthian*, than the strength and grace of the *Ionic*, in this production.

Art. 66. Preached at the Visitation held in Grantham, May 14, 1798: and dedicated, with due Respect, to the Rev. John Prettyman, D. D. Archdeacon, and to the Clergy in the Hundred of Beltishloe. By Samuel Hopkinson, B. D. late Fellow of Clare-Hall, and Vicar of Morton. 8vo. 6d. Newbery.

There is some appearance of singularity in this discourse, but the most striking part of it is the author's account of the methodists and their tenets. He has given his opinion of this very numerous sect with more attention and candour, than has usually been manifested by writers who have zealously brandished their pens in support of our religious establishment.

The 'profits arising from the sale of this publication will be appropriated to charitable purposes.'

Art. 67. Preached in the Parish Church of Midhurst in Sussex. By the Reverend Richard Lloyd, A. M. late Fellow of Magdalen College, Cambridge. 4to. 2s. Shepperson and Reynolds.

In this charity-sermon the preacher inculcates, in a very strong and forcible manner, the importance of *early* education, as the only means by which that perverseness of the will, and that fatal disposition to evil, which are too often observable in children, may be checked, if not wholly subdued. He appears to be actuated by a benevolent regard for the happiness of mankind; which, he justly conceives, can be promoted by nothing so much as by the practice of those duties which the Christian Religion enjoins.

Art. 68. Delivered in the Parish-Church of Sheffield, to the Original United Lodge of ODD FELLOWS, on July 9, 1798 (being their Second Annual Festival). By George Smith, M. A. Curate of the said Church, and late of Trinity College, Cambridge. 8vo. 6d. Matthews.

Odd Fellows are not very uncommon: but who are these? Even the preacher avows himself to be 'unconnected and unacquainted with the society,—and totally ignorant of their principles:' though he adds that he received an assurance that their purpose, in appearing at Sheffield church at that time, was 'to convince the world that they were neither associated to encourage antichristian nor antimonarchical principles.'—Connected with them or not, he has delivered a sensible discourse, and offered advice worthy of the attention of the United Lodge (*Free-masons*, we conclude) and all other persons. Yielding, as he says, a decided preference to the doctrine and discipline of the established church, he expresses himself with liberality and candour respecting other denominations of Christians. If he somewhat inclines, as perhaps he may, to Methodism, in concurrence with the articles which he professes to embrace, it is certain that his exhortations to the practice of all virtue are warm and energetic. He remarks that the name which the Society assumes is equivocal and ridiculous: but he recommends a strict regard to the *motto* which this fraternity have chosen, viz. "friendship, love, and truth:"—in conformity to which, is added to the sermon an HYMN sung by the brethren at the conclusion of the service.

Art. 69. Preached at Lambeth Chapel, March 4, 1798, at the Consecration of the Right Reverend John Buckner, LL.D. Lord Bishop of Chichester. By John Napleton, D.D. Canon residentiary of Hereford, &c. Published by Command of his Grace the Archbishop. 4to. 1s. Robson.

The immediate topic of this discourse is, Jesus *said unto him, Feed my sheep*, John, xxi. 17. By an ingenious and well-written descant on benevolence as peculiarly the duty of the Christian *believer*, the preacher is led to the 'still larger incitements and higher obligations' which attend the Christian *minister*; who is supposed to find them enlarge as he advances to more elevated or dignified stations. The writer acknowleges that 'churches, like states, have been productive of partial evils:'—but, he adds, 'the good exceeds the evil, in a far greater proportion than we are apt to imagine.'—Respecting the Anglican church and state, it is said, (and happy are we if it be strictly true,) 'we have preserved our monarchy and episcopacy together; each refined from every tendency to evil, and retaining only the blessed prerogative of doing good.'

The sermon is accurate and rather elegant in its style, sensible in its plan and execution, and edifying and impressive in its remarks and exhortations.

CORRESPONDENCE.

Y. Z. inquires what volume of our Review contains the account of Mr. Wakefield's translation of the New Testament;—we refer him to our 8th volume *New Series*, p. 241. He also desires to be informed what other English translations have been made of the New Testament, besides that in common use? As it is no part of our province to answer such questions as are often proposed to us, particularly those which come from *anonymous* correspondents, we have repeatedly, though in vain, requested that such inquiries should not be transmitted to us. Our frequent compliance with them has indeed so much *increased* the evil, that we must still remonstrate against it:—we have much more than sufficient employment for the time allotted to us for the discharge of our obligations to the public. As, however,

ever, we have replied to one part of Y. Z.'s letter, we will not close this note without adverting to his other inquiry, concerning the various English translations of the N. T. At present we recollect, I. That of Rheims, in 1582; since revised by the late Dr. Chaloner, the Roman Catholic Bishop of London, 1750, 8vo. 5 vols. II. One by Dr. Cornelius Nary, 8vo. 1719. III. Another by Dr. Witham, 8vo. 2 vols. 1730. IV. Another from the French of F. Simon, 4to. 2 vols. 1730. All these are from the Latin Vulgate; except that the last is a secondary version, through the medium of the French language. The notes are judicious.—The only translation from the Greek, since that of Mr. Wakefield, is one by Mr. Scarlett, very recently published; and not yet reviewed.—We also recollect the following names of English translators of the sacred volume; viz. Wyckliff, Tindal, Purver, Doddridge, Wesley, Harwood, and Worsley. Most of these have been reviewed in our work; as will appear on consulting our General Index.

The same correspondent observes that, 'doubtless, astronomers have some particular rule or method by which to measure the distance of one planet from another,—and the size of a particular planet.'—'If,' he adds, 'this rule is to be met with in any work in the English or the French language, I should feel myself much obliged if you would point out the work,' &c.—Almost any astronomical treatise will furnish an answer to Y. Z.'s inquiry; Dr. Vince's late System of Astronomy, for instance: (see Review for October last, Art. I.:) where, in one of the chapters concerning the distances of the planets, the rule may be found. In the same work, likewise, occurs the method of determining the magnitude of a planet, which is easily effected when the distance is known.

We regret that accidents have hitherto retarded our notice of Dr. Underwood's polite letter: in our next number, we hope to pay that attention to it which it deserves.

An article respecting the *Delectus Græcarum Sententiarum* was written before the receipt of the author's inquiry, and will probably appear in the Review for January.

General Vallancey's polite communication is received, and will be farther noticed.

We know nothing of the spelling-book mentioned in a letter from Long-Acre; nor is it *now*, according to the writer's statement, a proper object of our attention.

Other Letters remain for consideration.

ERRATA *in the Review for November.*

P. 268, l. 23, for 'preay,' r. *prey.*
286, l. 24, for '*the Modes,*' r. *the Mode.*
349, l. 4, put a turned comma before the words, 'In 1759, &c.
351, l. 14, take the turned comma away, after the word *this.*

APPENDIX
TO THE
TWENTY-SEVENTH VOLUME
OF THE
MONTHLY REVIEW
ENLARGED.

FOREIGN LITERATURE.

Art. I. *Schilderung der Gebirgsvölker der Schweitz*, &c. *i. e.* A Description of the Tribes which inhabit the mountainous Parts of Switzerland. By John Gottfried Ebel, M. D. Vol. I. Containing the Canton of Appenzell. 8vo. pp. 478. Leipzig. 1798.

The smaller cantons of Switzerland are the only states in Europe which, for a period of about five centuries, have preserved both their constitutions of government, and the limits of their country, unaltered. It may therefore appear rather singular that, while numerous travellers are repairing to the distant regions of the globe for the purpose of making discoveries, more should not have directed their inquiries to a part of the world which, besides its situation in the very heart of Europe, is in every respect an object of the greatest curiosity. Switzerland is indeed visited by almost every tourist; and from the number of accounts respecting it which have been published, we might infer that it must have been completely described:—yet the present performance has fully convinced us of the reverse.

Dr. Ebel, who is well known by his useful work, intitled *Directions for Travellers through Switzerland*, must have been extremely industrious in the course of his inquiries concerning the canton of *Appenzell*; and, on whatever he treats, his information seems to rest on the best authorities. He commenced his journey from the lake of Constance: but, though his observations during the first part of it are neither trite nor uninteresting, we shall pass them over, in order to exhibit a few specimens of his more curious remarks.

Among the various modes of industry in *Inneroodeu*[*], Dr. Ebel mentions that of feeding snails. In the little garden grounds along the river Sitter, such numbers of snails are kept during the summer season, that the sound caused by the motion of their denticulated jaws, while they are eating, is distinctly heard at several paces from the spot. Young snails are collected in the adjacent parts, and are placed in these gardens; where the owner supports them, till, on the approach of winter, they enclose themselves. In addition to the food which they find on the grounds, and which a cherry-tree, planted in every garden, affords them, they are supplied with leaves of lettuce, colewort, cabbage, and other vegetables, by which they grow and fatten surprisingly. Some time before Lent, the owners pack up the closed snails in casks, and carry them for sale to the convents of Suabia, Bavaria, and Austria, and even as far as Vienna, where they are purchased as delicacies. By this traffic, some have acquired a handsome fortune.

Pasturage being the principal employment in the interior part of the canton, whatever respects the breeding of cattle, the management of dairies, and the making of cheese, is carried to a high degree of perfection among these mountaineers; who present us with the portrait of a true pastoral nation. Here both the rich and the poor are cowkeepers; though many of the latter do not grow so much hay themselves as they require for their cattle during the winter season, or have no grass lands at all. To supply this deficiency, they employ agents throughout the canton, who are to inform them where good hay may be obtained, which farmers made it in favourable weather, &c. and then the *Senn*, or the great cowkeeper, who is in want of fodder, makes his agreements for the winter with the wealthier farmers, to whom he successively drives his cattle as soon as they return from grass. Thus the itinerant *Senn*, with his cows, often visits five different places during the winter season. He who sells the hay furnishes the *Senn* not only with stabling for his beasts, but boards and lodges him as well as his whole family. In return, the *Senn*, besides paying the stipulated price for the hay, allows to his host as much milk, whey, and *Zieger* (a kind of lean cheese) as may be used in the house, and leaves him also the manure of his cows. In the middle of April, when Nature revives, the *Senn* again issues forth with his herd to the meadows and fertile Alps, which he rents for the summer. Thus the life of these men is a constant migration, affording the most pleasing variety, and blessing them with health, content, and cheerfulness.

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[*] The canton of Appenzell is divided into *Inneroodeu* or the interior part, and *Ausseroodeu*, which comprehends the tracts situated near the borders.

The manner in which the farmers of Appenzell turn to profit the urine of their cattle, by making saltpetre from it, is very simple. In so hilly and mountainous a country, most houses and stables are built on slopes, one side of the edifice resting on the hill, and the other being supported by two strong posts, elevated two or three feet above the ground; so that the air has a free current under the building. Immediately under the stable, a pit is dug, usually occupying both in breadth and length the whole space of ground covered by the building; and instead of the clayey earth which is dug out, the pit is filled up with sandy soil. This is the whole process, and all the rest is done by nature. The animal water, which is continually oozing through the planks of the floor, having drenched the earth contained in the pit, for the space of two or three years, the latter is emptied, and the saltpetre is refined and prepared in the usual manner.

The original breed of cattle in the canton of Appenzell is of a black and brown cast: but the *Senns*, preferring a motley herd, compose it of black, brown, and some bay cows: to complete which set, a black cow with a white belly and a stripe of the same colour along the back, is required. The animals are curried, dressed, and *tended* with the utmost care; and they thus have an appearance of sleekness, cleanliness, and health, superior perhaps to that of any other cattle in the world.

The following passages, we think, deserve a literal translation:

‘ The mountaineer lives with his cows in a constant exchange of reciprocal acts of gratitude: the latter affording him almost whatever he wants; and the *Senn* in return providing for and cherishing them sometimes more than his own children. He never ill-treats his cattle, nor makes use of a stick or a whip: a perfect cordiality seems to prevail between both; and the voice of the keeper is sufficient to guide and govern the whole herd. The cow, in the canton of Appenzell, enjoys more of that regard which is due to every useful creature, and is altogether more comfortable, than millions of human beings in Europe; who, placed under the influence of the cudgel and the *knout*, have too much reason to curse their existence. Is it possible that, at the end of the eighteenth, or (as it is termed) the philosophical century, this parallel should be correct to such a revolting degree! Shocking reality!—

‘ Fine cattle are the pride of the cowkeeper who inhabits the Alps:—but, not satisfied with their natural beauty, he will likewise please his vanity. He adorns his best cows with large bells suspended from broad thongs; and the expence in such bells is carried even to a luxurious excess. Every *Senn* has an harmonious set of at least two or three bells, chiming in with the famous *ranz des vaches*. The inhabitants of the Tyrol bring a number of such bells, of all sizes, to every fair kept in the canton of Appenzell. They are fixed to a broad strap, neatly pinked, cut out, and embroidered; which is fastened round the cow's neck by means of a large buckle. A bell of the largest size measures upwards of a foot in diameter, is of an uniform width at top, swells out in the middle, and tapers towards the end. It costs from forty to fifty gilders; and the whole peal of bells, including the thongs, will sometimes be worth between 140 and 150 gilders, while the whole apparel of the *Senn* himself, when best attired, does not amount to the price of twenty gilders. The finest black cow is adorned with the largest bell, and those next in appearance have two smaller. These ornaments, however, are not worn on every day, but only on solemn occasions, viz. when, in the spring, they are driven up the Alps, or removed from one pasture to another; or when they descend in the autumn, or travel in the winter to the different farms, where their owner has contracted for hay. On such days, the *Senn*, even in the depth of winter, appears dressed in a fine white shirt, of which the sleeves are rolled up above the elbow; neatly embroidered red braces keep up his yellow linen trowsers, which reach down to the shoes; a small leather cap, or hat, covers his head; and a new milk bowl, of wood skilfully carved, hangs across the left shoulder. Thus arrayed, the *Senn* precedes singing the *ranz des vaches*, and followed by three or four fine goats; next comes the handsomest cow with the great bell; then the two other cows with smaller bells; and these are succeeded by the rest of the cattle walking one after another, and having in their rear the bull with a one legged milking stool hanging on his horns; the procession is closed by a *traineau*, or sledge, on which are placed the implements for the dairy. It is surprising to see how proud and pleased the cows stalk forth when ornamented with their bells. Who would imagine that even these animals are sensible of their rank, nay touched with vanity and jealousy! If the leading cow, who hitherto bore the largest bell, be deprived of her honours, she very plainly manifests her grief at the disgrace, by lowing incessantly, abstaining from food, and growing lean. The happy rival, on whom the distinguishing badge of superiority has devolved, experiences her marked vengeance, and is butted, wounded, and persecuted by her in the most furious manner; until the former either recovers her bell, or is entirely removed from the herd. However singular this phænomenon may appear, it is placed beyond all doubt by the concurring testimony of centuries.

'The cows, when dispersed on the Alps, are brought together by the voice of the *Senn*, who is then said to *allure* them (*locken*). How well the cattle distinguish the note of their keeper appears from the circumstance of their hastening to him, though at a great distance, whenever he begins to hum the *ranz des vaches*. He furnishes that cow which is wont to stray farthest with a small bell, and knows by her arrival that all the rest are assembled.

'The famous pastoral song of the Swiss mountaineers, known by the name of *Kuhreihen*, or *ranz des vaches*, is very frequently heard in Innerooden. It neither consists of articulated sounds, nor is it ever sung by the cowherds with words to it: all the tones of it are simple, and mostly formed within the throat. Hence the tune produces very little or no motion of the jawbones, and its sounds do not resemble those which commonly issue from the human throat, but rather seem to be the tones of some wind instrument; particularly as scarcely any breathing is perceived, and as the cowherds sometimes sing for minutes together without fetching breath.'

The food of the inhabitants is exceedingly simple, consisting chiefly of milk, cheese, whey, oatmeal, and potatoes. Bread is not in common use, except among the rich. Their dress is equally plain, Fashion having not yet extended her sway over these mountains. There being no such disparity of fortunes among them, as in almost every part of Europe, a great uniformity prevails, in diet, dress, and manners, and constitutes the great support of their civil and political equality. From the crowds of beggars often seen in the canton of *Appenzell*, travellers have sometimes been led to draw erroneous inferences concerning the prosperity of the people: but the fact is that hosts of beggars, attracted by the charitable disposition of the Appenzellers, flock thither from *Suabia*, and other neighbouring provinces of Germany.

The inhabitants of *Innerooden* are entire strangers to whatever comes under the description of taxes, oppressions, constraint, arbitrary power, and the various modes of ill-treatment which the poor and dependent elsewhere experience from their superiors and rulers. With the manifold sufferings and cares which, like torrents, rush forth from these sources over the nations of the earth, the mountaineer of Appenzell is totally unacquainted. Undisturbed and content in the bosom of surrounding mountains, he is solely occupied with his cows and the Alps on which they graze. No other wish agitates him than that of a plentiful growth of grass in his meadows, and for the health of his herd; he feels no other desire, after the completion of his work, than to enjoy the society of his family in quiet and comfort, refreshing himself with milk and cheese; or sometimes to pass an hour or two with an acquaintance at the inn, over a glass of wine. The government of this republic confines itself merely to granting protection, and to providing for the security of persons as well as of property. The people have no desire for instruction and knowlege, which they deem very unnecessary for them; and they are so ignorant, that the majority of the inhabitants of *Innerooden* cannot read and write. Nothing urges them to attain even that humble degree of scholarship; nor are they anxious to provide better opportunities of acquiring knowlege for their children, than they themselves have enjoyed: hence they have either no schools at all, or such as are in the most lamentable state.

This ignorance must necessarily be attended with gross and wretched superstition; of which the author mentions a striking instance. Parents, when their children are taken ill, seldom seek medical assistance, but have masses read for the purpose of obtaining from heaven their speedy dissolution. Thus, many children, who might easily have recovered, lose their lives; and this unnatural wish is engendered by the firm belief that children, as innocent beings, go directly to heaven; an idea which is deeply rooted in their minds, and fostered by the priests. There have even been among them Mothers who conceived the murder of their children to be a meritorious action, and which they would actually have committed but for their dread of the law; as afterward has appeared from the confession made by them to their priests. They are inconsolable on the loss of a stillborn child, from the supposition that, not having been baptized, it goes immediately to hell. On the death of little children, tears are scarcely ever shed: on the contrary, the parents are joyful, and their friends say to them by way of congratulation: "Now you have an angel in heaven."

Though many travellers, and even Professor *Meiners*, (who is rather severely treated in this publication,) have been indignant at the freedom enjoyed by young females in this canton, both by day and night, it is manifest to every unbiassed observer that the natural simplicity of manners, for which they are remarkable, does not expose their innocence to those dangers by which they would be surrounded in any other country, where public opinion is a less powerful guardian of virtue than in the canton of Appenzell. The punishment inflicted on incontinence, indeed, is not very severe; the transgressing parties only paying a fine of five gilders each, provided that both be unmarried: but if any female commits the same fault three times, she is sentenced to be publicly whipped. Yet popular opinion requires that he who violates a virgin shall make her his lawful wife; and if they be not joined in marriage, both of them, especially the ravisher, are branded with indelible shame. The girl, in such a case, is prohibited from wearing the badge of virginity, which is a metal pin stuck into the braided hair, and is obliged to cover her head with a black or brown hood. The male offender is virtually divested of those privileges which belong in common to all citizens; an humiliation, than which there is none more grievous in democratical states; for the man so stigmatized is civilly dead in his own country,—having lost what is most dear to him, the advantages of a free man.

The remarks which we have extracted principally relate to *Innerooden*, the inhabitants of which are Roman catholics: we shall now take notice of the author's observations on *Ausserooden*, or the outer parts of the canton of Appenzell, where the reformed religion has been established since the middle of the 16th century. From that period, the manufacture of linen, muslin, and cotton cloth, has constituted the chief branch of industry among the reformed Appenzellers. From the first establishment of those manufactures, he who, in the course of the year, had produced the finest piece of linen cloth, was greeted with the distinguishing title of *king*, and would carry his workmanship about the principal parts of the outer canton, attended by his fellow-manufacturers: a custom which has not yet entirely ceased. Such a piece of linen cloth, esteemed to be the finest of those made within the year, has sometimes fetched from two to three hundred gilders. The manufacturers of Appenzell have now attained to such a degree of skill, as to be able to spin, out of half an ounce of flax, a thread measuring from nine to ten thousand feet in length: whence the cambricks are in great demand on the continent, especially in France: but, since the revolution, this trade has suffered several checks and interruptions, and the manufacturers have been obliged to seek a market for their commodities in remoter parts of the world. The muslin manufactories, established some years since in Ireland and Scotland, cause considerable uneasiness to the Swiss; as the machines used in those countries for spinning cotton considerably lessen the expence, and consequently enable the Scotch and Irish to under-sell the Swiss. The latter already draw a great deal of cotton yarn from Scotland and Ireland; and the author thinks it not improbable that, whenever a general peace shall have given full scope to industry and trade, the Swiss muslin manufactories, being then no longer able to cope with those of Scotland and Ireland, will entirely be superseded by them. The Appenzellers, anticipating such an event, and desirous, if possible, of preventing its destructive operation, have lately begun to introduce machines for spinning and carding wool, invented by an inhabitant of *Rehetobel*.

Since the increase of industry and population, pasturage on a larger scale, such as is practised in the interior parts of the canton, has greatly diminished in *Ausserooden*; the pasture grounds, which formerly were very extensive, being now frittered away into small meadows, each sufficient only for two or three cows.

The people of Appenzell are industrious and persevering, in common with other Swiss: but their distinguishing feature is quickness of apprehension. They manifest particular ingenuity in inventing, imitating, and improving machines, as well as other branches of mechanics, without any assistance, instruction, or books. Besides some exceedingly skilful weavers, several among them have acquired reputation by the manufacture of watches, clocks, and fire-engines. We have already observed that an inhabitant of Rehetobel has invented machines for spinning and carding wool, to which the British cotton manufactures in a great degree owe their eminence: but the village of *Teufen* especially boasts the honour of having given birth to an excellent mechanical genius. The wooden bridges of *Ulrich Grubenmann* are very generally known on the continent. That which is thrown across the *Rhine* near *Schaffhausen* is a fabric contemplated with astonishment by every traveller; and it is extolled in all modern works which treat of Switzerland, as one of the first of the curiosities which deserve to be visited in that country. Indeed, the boldness and beautiful simplicity, as well as the apparent simplicity and intrinsic strength of the wooden bridges constructed by *Grubenmann*, cannot be sufficiently admired. Consisting only of *one* arch, they stretch and bend as if suspended by huge cables; they rock and tremble even under the feet of the passenger; and when loaded waggons pass over them, the shaking of the bridge increases to such an alarming violence, that those who are unacquainted with the principle of its construction dread every moment that it will give way, and plunge them in the waves. This sort of bridge, aptly styled *hanging work*, was first brought to perfection by *Ulrich Grubenmann*. All the wooden and stone bridge, which had been laid across the Rhine near to and at the expence of the city of Schaffhausen, being washed away by the impetuosity of that river, it became necessary in the year 1754 to erect a new one; when, among the architects who delivered in their plans, *Grubenmann*, then a common carpenter of Teuffen, presented himself with a proposal for building a bridge which, resting on no pillars in the bed of the Rhine, should be supported only by the river's opposite banks. On producing his model for the first time to the committee appointed to examine the plans which might be offered, he was asked, with a scornful smile, whether he really thought that a bridge, built on the proposed principle, would not break down as soon as any considerable burdens were brought in contact with it. Instead of making any answer, he with both feet stept on his little model, which bore him (though a tall and stout man) exceedingly well. Impressed by this circumstance, the committee more attentively considered the model, and at last appointed him architect of the new bridge. It was completed at the close of the year 1758, and stood without receiving any injury till 1789, when a few decayed beams were replaced by new wood: since which trifling repair, the bridge is as sound as ever. The same ingenious artist, with the assistance of his brother *John*, has erected several other bridges and some churches, all of which are admired for solidity and boldness of construction. *Ulrich* offered to build a similar one-arched bridge across the river Derry in Ireland, which is 600 feet wide: but his plan was rejected.

In foreign lands, the Swiss are known to be frequently seized with so violent a longing after their own country, that, unless permitted to return to it immediately, they will pine away and die. This phænomenon, known to physicians by the name of *patridalgia*, is much more frequent among the natives of the canton of Appenzell, than among those of the other cantons; which may be considered as an additional proof of the happiness enjoyed by these people.

How far the melancholy events, which have recently taken place in Switzerland, will influence the constitution and manners of Appenzell, as described by our author, is not easy to be determined. Yet we should presume that so much originality can be destroyed only by the most violent and lasting revolutions.

The style of this work is at once lively and easy. We shall be happy to hear of its continuation.

ART. II. *Zusætze zur theoretisch-praktischen Darstellung der Handlung. i. e.* Additions to the theoretical and practical Delineation of Commerce. By J. G. BUSCH. 8vo. 2 Vols. pp. 320 in each. Hamburgh. 1798.

TWO pamphlets by Professor BUSCH were noticed in the Appendix to our last vol. p. 564 and 565; and we have now to mention two volumes of intercalary matter, which he offers to the purchasers of his *Theoretical and Practical Delineation of Commerce* printed in 1792, and which he proposes to incorporate in a future edition of that work. It will thus acquire a doubly enlarged, a wholly altered, and a very improved form.—The Professor, like many of his countrymen, excels rather in the completeness of his information than in the originality of his views. He compiles fatiguing details with inexhaustible industry, but does not always select his facts with judgment, nor appreciate their relative value with sagacity. Writers who, in their own country, escape quotation by their obscurity, are not less familiar to him than the leading authorities. From *Alonzo Barba* to M. *Cantillon*, every name which is connected with commercial literature is pressed into the support of some unimportant position, or stuck with book-worm assiduity on the full file of his quotations.

In vol. I., on the theory of the bill of exchange, at p. 81, many good observations occur. After due consultation of Sigel's *Corpus juris cambialis* and other similar authorities, it is shewn that the law ought not to consider the bill of exchange as a *deposit* belonging to the drawer, and successively confided to the remittees,—but as a transferable *property* at all times absolutely vested in the holder; whose neglect, therefore, when it vitiates the value, falls wholly on himself. This theory is then applied to the difficult and still unsettled case of the holder of a bill having many indorsements, where the drawer, drawee, and early indorsers, have all failed. It is evident that, if the holder proves under each bankruptcy the whole amount of the bill, he will receive much more than his due. May he make his election where to prove the whole demand, and where to prove the residue? Or ought he not (which seems most equitable) to be compelled to prove his debt against his immediate predecessor only?—the assignees of that predecessor proving, in their turn, in like manner, (each party once only,) back to the drawer. This is a case of great importance to discounters, and is in our opinion unjustly regulated by the usage of London.

The intended interpolation, which begins at p. 204, contains the following analysis of the Professor's own theory brought forwards in his work on the circulation of money,

> 'Be it allowed me here concisely to bring together the leading truths which my work contains; and in the statement of which I had no predecessor. In the first book, I sought to delineate the march of things in civil society, in as much as they depend on circulation in general. I shewed how this occasions men to furnish subsistence one to another, which, without the medium of money, is very difficult, and has principally been effected by beneficence and by servitude. Money abolishes insulation among men, and occasions each to provide for more than his own subsistence merely. This is effected by means of the reciprocal exchange of services and wants, which without money is extremely difficult, and would leave every one in want whose art or science is not of daily recurring utility.
>
> 'In the second book, I inquired into the causes which limit the worth of money. Here I detected the insufficiency of the usual theories, and especially of that which considers money as one species of wares or merchandize, which sinks when it is plentiful and rises

in value when scarce. I had not only to wrestle with the rude theory of Montesquieu, but with the more refined doctrine of Hume. The main matter is this:—Men, collectively, are not inclined to give more money for a thing, because they abound more in money: but with their increase of money they desire to purchase more conveniences and enjoyments. This capability of enlarged enjoyment does not depend so much on the positive augmentation of appropriated money among the people, as on an increased rapidity of circulation; which oftener puts within the power of each, money that he can employ in the satisfaction of his wants. Now this increased rapidity of circulation depends on the multitude and variety of occupations in a nation; and these are a consequence of the increased supply of money. The common notion that money is a sign, a symbolic measure of the value of things, appears to me fraught with no practical advantage.—I know that this book is the most abstruse of my whole work: yet I would not require every one to study it with all the attention which I should claim from a writer on political economy.

'The third book treats of internal circulation, which I hold to be far more important than external. In the first section, I describe it in as much as it is occasioned by the free occupations of the members of society, and indicate 17 essential conditions of an administration wisely directed to render a people rich in the greatest possible quantity of productive property. Here I had to speak of well-being: and I believe I have said what is most important and most new on the proper condition of the husbandman, and indeed of the whole productive class of the nation.—The second section presents it under the influence of political institutions. Here I digress concerning military establishments, public debts, and taxes, which I divide into taxes on fixed property, on consumption, and on the wages of labor. This distinction appears to me so important, and so interwoven with the theory of commercial affairs, that I propose to print concerning it a separate pamphlet, which will by no means be a mere extract from my former work.

'The fourth book is closely connected with the third. It treats of the various subdivisions of occupation, to which increased circulation progressively gives rise. Were I young enough to undertake a revival of this whole work, I would much extend my dissertation on the unproductive classes, and on the effects to be expected from the dismission of two of them, the nobility and the clergy, by the *Great Nation* which has recently undertaken that experiment: but which is beginning anew to tolerate the latter; without, however, an appearance of conceding to it in future any considerable power over internal circulation.'

'The fifth book treats of external—or rather compound—circulation between different nations. It contains the germ of many opinions concerning commerce, which, in the present work, I have again advanced and farther evolved. I have warned rulers against that narrow-minded anxiety, with which they often endeavour to resist the exportation of coin. I have proved that an extensive foreign commerce is not always, nor at all, necessarily attended with great populousness.—This fifth book is closely connected in subject-matter and theoretical principle with all my subsequent writings on commerce, and forms indeed the basis of them. It contains many wholesome cautions against regulations, which are continually occurring in the vicious commercial system of modern nations.

'The sixth book is broken into six sections; in which I have endeavoured to arrange those matters, which, if treated at large where they first occurred, would have given a disproportionate extent to certain previous sections. In the first section, I went into an analysis of what may be called the symbolic value of money. The distinction there made between the symbol of value, and the produce of circulation, still appears to me to afford a just view of the difference between money and commodities; and to account for the distinct laws by which they rise and fall. I also gave a preference to money which circulates for more than its intrinsic worth, over money which circulates for less:—but on this subject the curious reader will consult my Work on Bank-money, Coin, and Confusion of Specie (*Ueber Bankgeld, Münze, und Münzverwirrung*, 1789).—The third section exhibits the effect of the labors of the husbandman on internal circulation. This led me to digress concerning the feudal system and vassalage; and to propose some commutation for those services which, in Bohemia, were to have been too hastily abolished. The fourth section treats of usury, or supposed excessive interest:—interest of money seems to me incoercible. The fifth section treats of the provision of a sufficient demand and reward for labor, and contains the principles on which is founded my plan for the regulation of the poor, now so happily executed in Hamburgh. The sixth section shews the connection which subsists between circulation and political economy in general, which is now become nearly altogether the art of administering a country so as to draw from it the greatest revenue. I there brought forwards my reasons for declaring against the physiocratic system, and for deeming it of all others the least calculated for this purpose. This occasioned me to go over the principal points of controversy between the abettors and detractors of this famous system.'

Professor Busch declares (p. 222) against the utility of a chartered bank in London. He seems to think that the monopoly should be abolished, the banking trade thrown open, and every one be left at liberty, as in the provinces, to issue notes on his private security. As a pay-office, and as a register-office for the transfer of stock, the bank of England is become indeed more important than ever; notwithstanding the apparent shock given to its credit by the unusual but patriotic defalcation of its specie.—From the consideration of the London bank, this chapter proceeds to review the condition of the banks at Amsterdam, Venice, Genoa, and in Switzerland, and to bring together much useful information relative to commercial finance.

At p. 259 the Professor takes into consideration the new measure of the French, which the Directory wishes to substitute for the *pied royal.* He makes merry with their metromania, and observes that their basis is absurd, because incapable of unequivocal ascertainment; and that they might as well have fixed on a ten thousandth part of the height of Montblanc for their metre, and, in reply to the question—how high is Montblanc? have answered as they do now,—*that is not yet made out, but in the mean time our perfect measure is calculated on the ten thousandth part of the supposed height!!*—On this subject we have already spoken, Rev. Vol. xxvi. p. 505. *Condamine's* project for a basis was to take the length of a pendulum swinging seconds in 45 degrees latitude.

Vol. ii. A remarkable project communicated by the author to Baron *Von der Horst*, who enjoyed a ministerial office in Prussia under the celebrated Frederic, occurs at p. 77. It may be defined *a hand-in-hand assurance office for securing mercantile credit.* The plan is to permit no merchants to trade without subscribing to this office; and to entitle them, in proportion, to their subscriptions to loans in cases of pressure, and to donations in cases of bankruptcy. Moses Mendelsohn drew up, at the minister's request, objections to this plan (in order that it might be reduced into the best possible form) which ought not to have been withholden from the public; and which appear to have been eventually fatal.

The most important disquisition in this book (but it is much too long for us to extract) relates to what Professor Busch denominates *Strand-right*, or the mass of usage and of law relative to things wrecked and stranded. Many iniquitous practices of different European maritime countries are here censured with becoming spirit. Some jurisdictions of this nature have a stronger tendency to consult the profit of the sovereign and of his agents, than the permanent interests of the subject; and they do not commonly excel in the expedition and cheapness of their proceedings. Yet to such courts, and not to juries of merchants and ship-owners, are intrusted in most countries the decision of maritime causes. Vattel has well treated the law of nations *: but there is a department of law in which not the sovereigns but the subjects of different nations are principally interested:—it might be called *cosmopolitical jurisprudence.* (See Rev. Vol. xxi. N. S. p. 582.)

This branch of law yet wants its Vattel. He who should aspire to indicate to the different nations of Europe those institutions to which, for the common interest, they ought severally to intrust inviolably the decision of causes which involve the interests of persons resident under different sovereigns; and to collect those general maxims inferred from past experience, which ought to form the basis of decision in such mercantile tribunals; would do well to consult with attention this elaborate chapter of the work before us. How vast a subsisting sequestration of British property, in Spain, has resulted during the present war from a rash condemnation of some silks belonging to the Count of Yranda! This donative of a few thousands to our sailors cost to our manufacturers the confiscation of millions. It is important, then, that to tribunals independent of any government, to such tribunals as administer in Great Britain the internal laws, should be confided the arbitration of all alien interests; of which *Strand-right* is no inconsiderable part.

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* For the works of this respectable writer, we refer to our General Index, Vol. I.

ART. III. *A Letter, from Germany, to the Princess Royal of England;* on the English and German Languages. With a Table of the different Northern Languages, and of different Periods of the German: and with an Index. By the Rev. HERBERT CROFT. 4to. pp. 96. Printed at Hamburgh, and sold in London, by Edwards. 1797.

THE author of this letter expresses much disappointment at the neglect shewn by the British nation, to his proposals for publishing a new English Dictionary. On this subject, perhaps, it is fair to ask, was he at that time qualified properly for the undertaking? Is it not in consequence of his visit to the continent, and by means of his *recent* study of the Low and High-Dutch* dialects, and of the philological antiquaries' and philosophical grammarians of Germany, that he has first acquired a valid claim to the patronage of his country? Is he likely henceforwards to miss it? Now that the deficiencies of Johnson's dictionary are generally experienced and known: that the grand intrusion of Gallic revolutionary neologisms is probably at an end; and that a wish to turn back to the spring-heads of English, undefiled, begins to characterize our more careful writers; there is no sufficient reason for doubting that an extensive and liberal encouragement will be given to a lexicographer, whose knowledge of all the sister idioms of the Gothic tongue enables him to investigate the derivation, and to estimate the purity, of our national and provincial, our obsolete and current terms: whose familiarity with classic writers must have furnished him with an interesting and instructive hoard of quotations for examples; and whose industry, so long ago as in 1793, had collected (p. 3) more than 20,000 sound English words not contained in the dictionary of Johnson. By this time, no doubt, the supplemental matter would equal in magnitude the original work.

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* Mr. Croft (p. 81) censures this use of the word *Dutch:* but it is the primitive use of it, and is abundantly authorized. Can he approve the practice of calling the Hollanders, *Dutch*?

The rambling pen of this author unwillingly confines itself to the topic with which it sets out. A comparative table is indeed given of the different periods of the language of the Germans: some translations, word for word, of passages in their poets are introduced; and a list of their prepositions occurs at p. 49, without any sufficient commentary to account for the insertion:—but much of the letter is taken up with remarks on other subjects, often useful, often ingenious, indeed, but too often unconnected.

Three new literary enterprises of the author are announced: 1. An edition of Young's *Night Thoughts*, to be elucidated by the valuable notes of his German translator *Ebert*. 2. An edition, accompanied with an English verbal translation, of *Alkmar's* Reynard the Fox. 3. A version, line for line, of *Klopstock's* Messiah, on the plan of the following specimen:

'So draws nigh the Pestilence, in midnight hour,
To slumbering Cities. There couches upon her broad-spread wings,
Beneath the ramparts, Death; and exhales destroying vapours.
Now lie the cities, as yet, undisturbed: by his nightly lamp
Watches, as yet, the sage; as yet, converse superior friends,
Over unprofaned wine, in shelter of odoriferous bowers,
Of the soul, of friendship, and of their immortal duration.
But soon will frightful Death, in the day of affliction,
Spread himself over them! in the day of quail and of perishing moans!
When, with wringing hands, the bride for the bridegroom makes lamentation;
When, now of all her children bereft, the desperate mother,
Furious, the day, in which she bore and was born, curses;
When, with hollow, far-sunken eye, the dead-buriers
Through carcases wander—till, high from the thunder-cloud,
With deep-thinking brow the angel of Death alights;
Wide all around surveys; all lonesome and still and desolate
Sees; and, over the graves, in earnest contemplation, to stand continues.' *

This

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* It would surely be possible to translate the Messiah into English hexameters constructed by the same law which governs those of *Klopstock;* who substitutes, at will, a trochee for a spondee. The above passage might with little variation run thus:

So

This very important and desirable undertaking is the more to be recommended to our author's assiduity, as he enjoys the advantage of a personal and intimate acquaintance with *Klopstok*; which enables him to consult the Christian bard on the true sense of his obscure passages, and to profit by his invaluable hints in rightly rendering the more beautiful parts.

In a note, Mr. CROFT slightly discusses the question whether the English language is likely, in the next century, to acquire preponderance over the French. To the reasons offered by us already, (Rev. Vol. XXVI. p. 538) it may be added that the other literary nations have a stronger interest in favouring the currency of the English than of the French language, because they can more safely confide to it the deposit of their own reputation. The good translations of the English are better likenesses of the originals, than the good translations of the French. The Lucian of *Belin de la Ballue* is indeed a capital performance: but we recollect no other great Greek classic of which the French translation surpasses the English. The *Tasso* of Fairfax, and the *Oberon* of Sotheby *, are very superior to the rival versions of our neighbours. The *Messiah*, like the Bible, will not please in French. *Göthe*, *Schiller*, and the whole school of Gothic dramatists, will excite a Sardonic smile at Paris; while they draw tears or convulse with agony in London. The French have a very exclusive taste, and are too ambitious of drilling other countries into it. They want to re-cast in their own moulds every production of foreign art. Compare the Macbeth of *Ducis* with that of *Bürger*.—This daintiness unfits them for the carrying-trade in literature, for that *cabotage*

So at the midnight-hour draws nigh to the slumbering city,
Pestilence. Couch'd on his broad-spred wings, lurks under the rampart
Death bale-breathing: as yet unalarm'd are the peaceable dwellers;
Close to his nightly lamp the sage yet watches; and high friends,
Over wine not unhallow'd, in shelter of odorous bowers,
Talk of the soul and of friendship, and weigh their immortal duration.
But, too soon shall frightful death, in a day of affliction,
Pouncing over them spread, in a day of moaning and anguish;—
When, with wringing of hands, the bride for the bridegroom loud wails—
When, now of all her children bereft, the desperate mother
Furious curses the day on which she bore and was born;—when,
Weary, with hollower eye, amid the carcases wander
Slowly the buriers;—'till the sent death-angel, descending
Thoughtful, on thunder-clouds, beholds all lonesome and silent,
Gazes the wide desolation, and long broods over the graves, fixt.

* See our last Appendix.

literaire,

littéraire, that rapid importation and unadulterated transfer of the productions of different countries, in which the Germans so much excel; and which forms the most important business of a common language, and the most essential condition of that literature which aspires to universality.

We cannot refrain from transcribing an elegiac ballad on some act of parliament relating to marriage, which Mr. Croft possesses, in the hand-writing of Sir William Temple. It is very impressive: love and death always make a good back-ground for one another:

> 'Wake, all you dead! What, Ho! What, Ho!
> How soundly they sleep, whose pillows lie low!
> They mind not poor lovers, walking above,
> On the decks of the world, in the storms of love.
>
> No whisper, there, no glance can pass,
> Through wickets or through panes of glass;
> For the windows and doors are shut up and barr'd.
> Lie close in the church, and in the church-yard!
>
> In every grave, make room! make room!
> The world's at an end! We come! We come!
>
> The state is, now, Love's foe, Love's foe;
> Has seiz'd on his arms, his quiver and bow;
> Has pinion'd his wings and fetter'd his feet;
> Because he made way for lovers to meet.
>
> But, Oh! sad chance! the judge was old.
> Hearts cruel grow, when blood grows cold.
> No man, being young, Love's process would draw.
> Ah! Heavens! that Love should be subject to law!
>
> Lovers, go woo the dead, the dead!
> Lie two in a grave! and to bed, to bed!'

Mr. Croft seems well-disposed to compile a very complete vocabulary * of the English tongue: this ought to be his grand object. The principles on which its redundancies are to be pruned away are an after-consideration. It will deserve his deliberate attention, whether he will recommend a reform in the geographical and proper names which we have borrowed from the French, and which we write without any resemblance to the names in use on the spot. The vulgar denominations of plants and animals ought, no doubt, to find a place: but it is to be hoped that they will be accompanied by the scientific appellations, and that we shall not be puzzled with such definitions as that of Dr. Johnson, that "Dead-nettle is the same with Archangel."

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* The novel, intitled *Birkeley Hall*, contains many American words, which are strangers to our dictionaries: see Rev. vol. xxii. p. 92. N. S.

We have, on another occasion, (Rev. vol. xxiv. p. 558,) passed in review the principal competitors of Mr. Croft; we take a patriotic interest in his enterprise; and we expect from it's success a wider circulation and an increased longevity to our literature.

Art. IV. *Histoire de la République Française*, &c. *i. e.* A History of the French Republic, &c. By Anthony Fantin-Desodoards. 8vo. 2 Vols. pp. 400 in each. Paris. 1798. Imported by De Boffe, London. 12s. sewed.

The history of the French revolution, prior to the establishment of the present constitution of France, has already been treated by this author, and was analyzed at length in our xxiiid volume, p. 557. He now undertakes the history of the Republic; which he begins at the separation of the National Convention, and conducts to the treaty of peace with the Emperor in 1797. The former was a narrative of progressive horror; this is a record of returning order and reviving satisfaction.

We shall notice some of the passages which have caught our attention on perusal.

To the military code established by *Saint-Just*, in 1793, the author ascribes the revival of discipline, the great energy of the French armies, and the remarkably complete subserviency of the Generals to the legislature.

At p. 3, it is observed that no General ever carried farther than *Buonaparte*, extreme valor, presence of mind, skill in manœuvre, and the resources of stratagem. The battles of Lodi and Archola were won by the superiority of his talents. The soldier, persuaded of this superiority, boldly met dangers of which he supposed the importance had been justly estimated; and this daring spirit, by adding to the reputation of the General, rendered the army invincible. As skilful as Frederic the Great in scheming the plan of a campaign, *Buonaparte* knew better than that monarch (says the author) how to lead on men to great achievements, by the influence of sentiment. Like Cæsar, he would march at the head of his army, and share the fatigue and food of the soldier. Each might address him as his comrade; and this affability, which softened the harshness of command, gave him such a moral empire over his troops, that they would have followed him every where without hesitation. Hence the unlimited authority which he enjoyed in Italy, and which no other General has possessed since the Roman Emperors.

P.143. '*The pretender to the crown of France,*' as Louis XVIIIth is styled by the Republican French, before he quitted Verona, (whence the senate of Venice had ordered him to depart,) preserving his dignity in adversity, informed the *podestá*, who brought him the intimation, that, as a Venetian nobleman, he had an incontestable right to reside at Verona: but that he would leave the town, as soon as the sword should be restored to him which Henry IV. had presented to the republic, and the golden book brought to him that he might erase his name from the list of citizens. The *podestá* replied that the senate, at his request, would without hesitation erase him from the list: but that, twelve millions being due to the republic from Henry IV., his sword would be kept in pledge until the restitution.

From Verona, *Buonaparte* thus wrote to the Directory.

> "I am just arrived at Verona, but intend to depart to-morrow. It is a large and fine town. I leave a garrison in it, to remain master of the three bridges which it has over the Adige.
>
> "I have not concealed from the inhabitants that, had the king of France not evacuated the town before my passage of the Po, I should have set fire to a city so audacious as to think itself the capital of the French Empire.
>
> "I have just seen the amphitheatre: this remain of the Roman people is worthy of them. I could not but feel humbled at the comparative paltriness of our Champ de Mars. Here, a hundred thousand spectators sat conveniently, and could easily hear an orator addressing them.
>
> "The emigrants are flying from Italy. More than fifteen hundred withdrew five days before our arrival. They are hurrying into Germany with remorse and misery."

P.295. Four distinct parties divide France since the establishment of the present constitution, 1. The republicans attached to the constitution of 1795, or the strictly constitutional party. 2. The republicans attached to the constitution of 1793. Of this latter form of government, it is the distinguishing feature that the laws were merely to be discussed by the representatives of the people; to be submitted for sanction to the primary assemblies; and to obtain an active force only after they had been approved by a majority of the nation in their individual and constituent capacity. It was the constitution of Poland, (in which the deliberations of the Diet were to be approved by the Dietines,) accommodated to a system of universal suffrage; and it was the only French constitution strictly *democratic*, in which the sovereignty of the people was really made an efficient part of legislature. The others were elective aristocracies. 3. The mixt-monarchy-men, originally attached to the constitution of 1791; many of whom were become willing to admit two branches of legislature, as in England and America, and tended chiefly to substitute a *monarch* for the *pentarchs* of the present constitution, without much solicitude whether this monarch were of the Bourbon family or not. To these, many of the non-emigrant royalists have acceded, either from conviction, or from the hope of obtaining by their means a restoration of the abolished order of things. 4. The royalists, who aspire to restore, in all its simplicity, the pristine despotism.—The constitutional republicans (p. 308) are infinitely the stronger of these divisions; being, as a party of opinion, very powerful; and enjoying the additional support of all those who are attached to the new order of things by their fortunes, their places, their habits, their acquisitions under the new laws, their fears of anarchy, of revolution, of confiscation, and of massacre. Throughout France, the dread of a counter-revolution, natural to the purchasers of national domains, is participated by all the industrious and all the humane. The power of the Directory is willingly exerted against the third and fourth of these parties,—but, if abandoned by the constituted authorities, would probably be thrown into the scale of the second, which includes the less provident mass of revolutionary agents.

The conspiracy of *Babeuf* is here better detailed than we have seen it elsewhere: it probably originated with the remnant of *Robespierre*'s adherents: yet its manifestoes read well, and seem to have derived hints from Diderot's *Code de la Nature.* Considering the talents of *Babeuf*, it is wonderful that he did not rise into notoriety, until the revolutionary tide began to ebb. He plunged into the water when he had to swim against the stream.

The *Second Volume* is much occupied with the conquests of *Buonaparte* in Italy, of which we have spoken already, Rev. vols. xxiii. p. 378. and xxiv. p. 578 They were facilitated by magnificent promises of liberty, which have been very imperfectly kept. The defence of Lille does honor to the courage of the French: but their offensive military operations have mostly been begun unjustly, conducted cruelly, and terminated oppressively.

The author observes that he has seen the rise of Martinism and of Theophilanthropy: that the first of these religions is extinct, and that the second seems likely to decline without making numerous proselytes. He concludes by expressing a wish that Christianity were again encouraged in France. We entirely accede to this opinion, supposing somewhat like our protestant system to be here meant;—and we endeavoured to shew (Rev. vol. xxiv. p. 551) that the religion of the Theophilanthropes was imperfectly adapted for the

moral

moral amelioration of the people; that the precepts of the gospel are more efficaciously worded; and that its promises are more authentically proclaimed. It is well, however, that Philosophy should once for all have endeavoured to realize her idea of a perfect religion. The world is now aware how little it would gain on the score of taste or reason by substituting for the Hebrew anthologies, French odes; and for the morality of Jesus, that of Socrates and Epictetus.

The character of the historian before us will probably not eventually stand very high;—a spirit of independence does not animate his remarks;—his events are not neatly arranged, nor well deduced:—yet, as he preserves many documents and reflections which have not attracted the attention of other annalists, he may often be consulted with instruction.

Art. V. *Biografishe Skizze der Madame Ritz*, &c. i. e. A Biographical Sketch of Madame Ritz, now Countess of Lichtenau. 12mo. pp. 168. Paris. 1798.

This pamphlet, notwithstanding the assertion in its title-page, was no doubt composed and printed at Berlin. The lasting attachment of a powerful sovereign would have been sufficient to confer an equally lasting celebrity on the subject of these memoirs, even if the character of her political wishes had not influenced during a whole reign the cabinet of her country; and the spirited attractions of her person and her mind would have had some claim to notoriety, had they never been led to the foot-stool of a throne. The splendid profusion and luxurious depravity, which distinguished the residence of this real Mamilia Quintilla, would also have merited the notice of the painter of manners, had the reverse of fortune which now dooms her to penitential imprisonment in Glogau, never occurred to render her life a romance and her example a warning. We are glad, therefore, to meet with a biographical sketch, which has much the appearance of having been written by a contiguous and penetrating observer.

'*Wilhelmina Enke* was born in 1759 at Dessau. Her father was a trumpeter, and ultimately got employment in the band at the royal chapel in Berlin. He died when this child was about thirteen or fourteen years old, leaving his widow with a large family. Their conduct was disreputable; and *Wilhelmina* was sent by her mother to live as maid-servant with an elder sister, who, in the Sybarite dialect of our author, was already "a regular but superior priestess of the Venus pandêmos." To the house of this sister, a young man of the *highest* rank was often conducted by his young companions. One winter's night, having expressed a wish for punch, no lemons were to be found in the house, and Wilhelmina was ordered to fetch some. She refused, and cried at the idea of going out in the cold, and of attempting to call up a shopkeeper at that time of night. The indignant elder sister then gave her a violent box on the ear, which struck her to the floor and made her nose bleed. The prince humanely sprang to her assistance, helped her up, pacified her outcries, took her in a carriage to her mother's, and promised to pay for her board, on condition that she should be withdrawn from so rough a mistress. His protection extended to providing her with masters; and at length he undertook to teach her French himself, and removed her to Potsdam. She was boisterous, and would quarrel with her benefactor, especially when jealous of him: but she loved him with sincere affection, and bore him several children. The reciprocal attachment was so very conjugal as to alarm the old king; and it was hinted to her to travel. On her way to Paris, at —— in Champagne, an aukward carman drove against her carriage, broke it, and endangered her life. So long afterward as in 1792, her royal lover wrote to her that he had taken possession of the scene of her misfortune.

Some time was spent in Paris, where she took lessons of Vestris, and other teachers of accomplishments.—She returned however to Potsdam, where the old king met her one morning in the garden, and very authoritatively advised her to marry: "a dower he would provide." M. Ritz, a chamberlain of the prince, was the husband who was recommended to her; and with him she travelled, and to him she bore children. This real or imaginary profanation of her person gradually estranged the prince from her couch, but not from her drawing-room. Of her society, even after he became king, he continued very fond. Both seemed agreed to pursue separate amours, but to cultivate with ardor a Platonic friendship. The divorce of her husband Ritz, and her elevation to the rank of *Countess of Lichtenau*, were probably intended as a prelude to much higher honors. She visited Italy during the interval of this change, and returned with a notorious inclination for variety. Her attachment to the young Count Louis Bouillé is thought to have inspired the court of Prussia with much of its zeal for the invasion of France. Pains were taken, after his dismissal, to attach her to the Irish Lord Templeton. She was much flattered by the grimace of gallantry;—and she professed a Swedenborgian religion. The decease of her protector put an end to her consequence, her revenues, her flatterers, and her liberty, and in a moment annihilated the Juno of Anti-jacobinism.

Art. VI. *Historisch-statistisches gemælde des Russischen reichs*, &c. *i.e.* An Historico-Statistical Picture of the Russian Empire at the Close of the Eighteenth Century. By Henry Storch. 2 Vols. 8vo. To be continued.

We understand that the author of this work had at first sketched his plan on a large scale, but that, on taking farther time to consider *quid valeant humeri*, he felt the necessity of greatly contracting it, and of bringing it into as narrow a compass as possible. To this end, he absolutely rejected all objects of geography and natural history, and came to the fixed resolution of admitting nothing into his plan but what concerned the inhabitants of the country, in their various relations as men and citizens. Fortunately it happened that another literary gentleman, of known merit in respect to his knowlege of the Russian empire, was employing himself in the execution of a similar idea,—that of a general topographical description of that country,—and who discovered his design to this writer. As M. Storch had confined his plan to statistical objects, it was the purpose of the academician Georgi to limit his to matters appertaining to physics, geography, and natural history*. Thus, each saw his project completed by the labours of the other.

M. Storch professes not to deliver any thing new to the German reader, but to have merely abridged the accounts already published by *Hermann* and *Hupel*; the printed papers of the academy; the Petersburg Journal; the description of all the Nations of the Russian Empire, which appeared in English, in four volumes, about twenty years ago; *Schlœtzer*'s Northern History; *Dissertation sur les anciens Russes; Schlœtzer*'s Dissertations on the Russian Annals, printed in English in the "Selections from Foreign Literary Journals;" [see our Review, last volume;] *Muller*'s Collections of Russian History; and many others.

As a specimen of the manner in which the author sometimes enlivens his narrative, we select the following short passage:

'This remarkable variety of climate also occasions as great a diversity in the weather, in the vicissitudes of the seasons, in the phænomena of the atmosphere, and in the domestic habits of the natives. While in one region of this enormous empire, the spring is diffusing warmth and genial breezes, in another the rigours of winter still prevail. Here the thirsty camel is toiling over arid burning desarts, while there the fleet rein-deer bounds over the surface of the snow, which still covers the ground above a yard in depth, and under which he seeks his necessary food. Here the Samoyede lies sleeping through his short and cloudy day in his earthy covert; while there his countryman and fellow-citizen, the Kirghise, pastures his flock beneath a sky perpetually cheerful and serene.'

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* The work of Professor Georgi bears the title of J. G. Georgi's geographical, physical, and natural-historical Description of the Russian Empire, in a general View of the knowlege hitherto obtained of it. Part the First. Konigsberg, 1797. 8vo. The remaining parts to follow as soon as convenient.

It is well known that, in Russia, there is no proportion between the extent of country and the number of its inhabitants. Among other causes of this defect of population, M. STORCH reckons the hard treatment of the children of the common people during their infancy.

'It is true (says he) that they are by this method hardened for riper years against the vicissitudes of climate and weather, against perpetual severities, against pain, and against toil and trouble: but how many of them perish under the experiment, whose weaker existence would even have been of service to the state! Nor did this remark escape the legislatrix of Russia. "The boors (she says in her Instructions, &c.) have generally from twelve to fifteen or twenty children of one marriage: but seldom do the fourth part of them arrive at maturity. There must therefore be some fault either in regard to nourishment, the manner of life, or of education, by which this hope of the government is defeated. In what a flourishing condition would this empire be, if by wise institutions we could put a stop to so destructive an evil, and prevent it for the future!" Against the principal impediments to the progress of population, the government sought the most effective means: but prejudices, abuses, and habits which are grown inveterate by the practice of ages, are not to be destroyed in the space of a few years. No prince in modern times has ever made the article of population so much a concern of government, as Catharine II. From the first day of her reign, this was one of the favourite objects of her great and active mind. Not contented with having secured the maintenance of the inhabitant, and weakened or annihilated the impediments to population, she expended millions in attracting useful burghers into the empire, and in augmenting the population by an increase from abroad.'

M STORCH has also published, at Riga, in folio, pp. 131, a work intitled *A Statistical Survey of the Viceroyalties of the Russian Empire, according to their most remarkable Relations in Culture.* This work is precisely what its title indicates, and bears every mark of being executed with accuracy. It consists of tables appropriated to each of the 42 viceroyalties which were erected by the late empress, but which in their government have since been subjected to various alterations by the present emperor. At the end of the book, are subjoined results drawn from the several tables taken together.

Art. VII. *Griechische Vasengemæhlde*, &c. *i. e.* Grecian Paintings on Vases, with Archæological and Artistical Illustrations. By C. A. Böttiger. Vol. I. Part II. 8vo. pp. 232. Weimar. 1798.

The first part of this work was noticed in our Appendix to the 24th vol. p. 574. From the uninterrupted continuation of it, we are glad to find that the Continent patronizes an undertaking which must be attended with considerable expence, and is undoubtedly of importance to the scholar and the artist.

The present publication contains: I. A Paper on the Collection of Vases in terra cotta, in the Grand ducal Museum at Florence, by Prof. *Meyer*, of Weimar. II. Extracts from Letters, 1. On the Collection of Vases at Rome, by M. *Uhden*, Resident of the King of Prussia at Rome. 2. On the Collections of Vases at Paris, by A. L. *Millin*, Professor and Keeper of Antiquities in the National Museum. 3. On the glazing of antient Vases, by Dr. *Scherer*. III.—IX. Illustrations of Paintings on Vases, by the Author.

Our readers being sufficiently apprized of the value of this work, from our review of the first part, we shall content ourselves with a few remarks.

On the wrong sides of many vases, figures are seen covered with cloaks, and sometimes leaning on a staff, without the appearance of any other object which might lead to a discovery of the characters intended to be represented by those figures. This, in course, has perplexed the antiquaries; who have displayed much research and learning on the occasion. M. Böttiger himself, in a former publication, maintained an opinion which he now disclaims as far-fetched and untenable; substituting another which is much more natural. He now thinks that those figures are an accidental ornament, not correspondent with the painting on the right side; and representing only persons among the common people, in towns in which these vases were manufactured. Dismissing, therefore, an investigation of so little moment, he turns to the contemplation of the figures themselves; on which his learning and ingenuity furnish him with a variety of interesting observations.

'The different modes (says he) of putting on the cloak, and thus producing rich and picturesque folds, deserve to be noticed by those who, like a certain French *costumier*, are at a loss to understand how the antients were able to keep together their flowing, sleeveless, upper garments, without making use of either buttons, hooks, or pins. A glance at these paintings would remove their doubts. I would also remind them that the Grecians *, who paid much more attention to a decent appearance, graceful attitude, and propriety in dress, than we generally imagine, were so exceedingly nice in putting on the upper garment, that aukwardness in this respect was considered as an infallible mark of rustic manners and want of good-breeding. Cf. Athenæ. I. 18. p. 21. B.'

For this reason, a person whose deportment manifested the lowness of his extraction was said to be ignorant even of the manner of putting on the cloak, οὐδ' ἐσθῆτα ᾔδεν ὡς χρὴ περιβάλλεσθαι. Lucian. de Hist. Conscr. c. 20. t. ii. p. 28. Nothing was more indecorous than for a man to drag his garment behind; and indeed he was considered as either intoxicated or mad. Vid. Gronov. ad Senecam de Ira. III. *Plutarch* expressly mentions of Pericles, that, among other advantages which he derived from the company of Anaxagoras, he acquired "an easy deportment, and a decency of dress which no vehemence of action ever could put into disorder." Diogenes Laertius, in the life of almost every philosopher, takes notice of the manner in which they wore their cloaks. The knowlege of this punctilio in dress among the antients becomes interesting, also, to the lover and admirer of the antique; as it throws light on that gracefulness of the drapery, which is so

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' * Besides the general terms εὐταξία, εὐρυθμία, ἐμμέλεια, κοσμιότης, &c. the Greeks had also a particular word, εὐσχημοσύνη, for gracefulness in wearing the upper garment, which even the Latin language cannot express with one synonimous word. *Cicero*, in that remarkable passage de Off. I. 36. calls it only *decorum in vestitu*. In the old Italian idiom of *Petrarca*, *Boccaccio*, &c. it is rendered by *garbo*, *di bel garbo*. Σχῆμα is, properly, the manner of *holding* the garment, being derived from σχεῖν. It formed the characteristic of the different stations and conditions in life; hence the σχῆμα δουλικὸν, κ. λ. vid. Fabric. ad Sext. Empir. p. 308. Hence also εὐσχήμων, εὐσχημονεῖν, εὐσχημοσύνη, vid. Foesius in Oecon. Hippocr. s. v. In the celebrated passage of Xenophon K. Π. iv. i. p. 425. Zeun. I explain εὐσχημοσύνη in the same manner; notwithstanding that the antients generally expounded it by *feminine decorum* and *bashfulness*, as appears from an undoubted imitation of this passage in Polyb. χ. 18. t. iii. p. 218. Schweigh. In the more skilful attitudes and postures of dancers, much care was taken as to the folds of the garments. Σχῆμα, therefore, in common with its derivatives, was transferred to *Orcheotics*. See the examples quoted by *Spanheim* ad Aristophan. Plut. 329. Εὐσχημοσύνη, in consequence, was also used for propriety in carriage and dress on the stage. Vid. Pollux IV. 95. and Hesychius s. v. εὐσχήμονες. I have somewhat enlarged on this point, since even *Hemsterhuys* seems to have mistaken the original meaning of the word σχῆμα: v. ad Lucian. Somnium, c. 8. p. 11. This etymological pedigree, too, evinces how faithfully the spirit of Hellas expressed itself in its language.'

striking in antient statues, and which has hitherto baffled the most indefatigable efforts of modern statuaries. When, with the gradual neglect of gymnastic exercises, the truth and beauty of the naked figure disappeared in the arts of design, dress also was either loaded with Oriental luxury, or straitened to excess by Northern fashions; and it contracted, under the hands of the artist, a bloatedness or stiffness which is altogether inconsistent with true taste.

In the explanation of the fourth painting, we meet with new and ingenious ideas on the origin of the *caduceus.* According to M. BÖTTIGER, the Deity called Hermes by the Greeks, and Mercury by the Romans, owed his imaginary existence entirely to the commercial intercourse of the Phœnicians with the Greeks. At some period, of which scarcely any monuments are left, the former had mines and factories in a considerable number of places in Greece. There Hermes was worshipped as the tutelary deity of the industrious Phœnician; and all the arts, by which the articles of trade are produced, were ascribed by the Greeks to his invention. The Phœnicians, of course, in order to converse with the rude natives, employed interpreters. Hence Hermes was considered as the inventor of articulate sounds, and of numeral figures and signs. The interpreters and heralds were called his sons, and the race of κήρυκες were said to be descended from him. The Phœnician traders, wherever they first approached the rude Pelasgic inhabitants of the Grecian coasts, found it necessary to make use of some manifest token of their having arrived with peaceful intentions; not as pirates, but as merchants and barterers. In such instances, the most natural sign of peace among all nations, even among the inhabitants of the Friendly Islands in the South Seas, has ever been a green branch. The Phœnicians, however, soon found it more convenient, as well as more ornamental, to carry with them a decorticated or even a gilt staff; and, as occasion required, to wind round it green leaves. Such is the wand of Mercury in Homer, *Hymn. in Mercur.* 529—532.

Though we cannot dwell any longer on this work, we must acknowlege that we have perused the present part of it with as much satisfaction as was afforded us by the former; and we can assure the classical reader and the artist, that the publication answers all the purposes for which it can be supposed to have been written.

Art. VIII. *Histoire de la Revolution de France*, &c. *i. e.* A History of the Revolution in France. By two Friends to Liberty. Vols. XI. and XII. 8vo. pp. 400 in each. Paris, 1798. Imported by De Boffe, London. Price 10s.

The preceding volumes of this work (attributed by a rumour, which we have not the means of ascertaining, to Mess. Regnier and Trouvé, the editors of the *Moniteur*,) were noticed in our 8th vol. N.S. p. 548. and 24th vol. p. 500. As every successive year appears to furnish the authors with matter for one or more additional volumes, this history may be considered as filling up, in French literature, a place analogous to that of the narrative portion of our Annual Registers. Generally speaking, it is conducted with impartial calmness, and with an affection for order, for liberty, for religion, and for justice.

The tenth volume returns to the first meeting of the Convention, and circumstantially describes the early differences that arose between the party called Girondist, (which, from the superior talents and views of its leaders, soon conciliated the confidence of a considerable majority of the Convention,) and the party headed by the representatives of Paris; who, envious of the real superiority of the provincials, whom they thought it degrading to obey, employed their local influence first to thwart and finally to exterminate the most brilliant and most truly patriotic men of France. Metropolitan vanity seems to have been the original cause of the subordination of the Parisians to the majority of the Convention. The ambition of *Danton*, and of *Marat*, at least, appears never to have tended to the first places: of *Robespierre*, indeed, there is too much reason to believe that he loved the republic for the sake of power, and not power for the sake of the republic.

Of *Fayette* these writers speak harshly (vol. x. p. 60). They describe him as a deserter of the party of the people, and as conniving, for the purpose of strengthening the court, at the approach of the foreign enemy. To us, this appears improbable. Yet a man of whom so much has been said, and whose character has been so much attacked, would do well to explain the questionable parts of his conduct, if they will bear to be explained.—Of *Dumouriez*, opinions yet more unfavourable are here advanced. He is suspected of having never cared for the republic; and of being at all times the secret friend of Philip Duke of *Orleans*, and willing to cashier the Convention itself in order to smooth the passage of this prince to supremacy.

macy. *Montjoye's* History of the Conspiracy of *Orleans*[*] is ranked with the romances of St. *Réal.*

On the murder of Louis XVI. the authors observe that it was chiefly the result of general causes; that, in whatever manner he had conducted himself, topics of accusation, nearly equal in weight to those which were brought forwards, might probably have been found; and that the attempt to criminate the individual was in fact an effort to remove the king.

The eleventh volume contains horrible details of the war of Vendée, and ascribes to General *Hoche* great merit in quelling the disturbances of that district. The troubles of St. Domingo also occupy a considerable extent.—The principal topic, however, continues to be the warfare of the Girondist and Metropolitan parties. The Parisians treated every endeavour of the Convention to surround itself with a provincial guard, as a systematic attempt to excite insurrections in the departments; to subdivide France into petty commonwealths; to violate the decreed *unity* of the republic; and to establish a treasonable *federalism.* On the 31st May 1793, the Parisians seized on the government by force, and executed the Girondists and their chief friends, on this charge of federalism. The opinion is highly probable that France would have been more free, and more tranquil, if nine or ten clusters of departments had been formed; and if each of the large cities had become a seat of representative authorities. For defence, France would have been *as well* adapted, for offence *worse*; it would thus have become equally secure and more pacific. We ought not to wonder, then, if, both at Bourdeaux and Marseilles, strong symptoms were perceived of a disposition to govern themselves. The cities of Greece thought it not enough to be free; they aspired also to be regulated by their own laws.

The volume concludes with an account of the execution of that extraordinary heroine, *Charlotte Corday.*

ART. IX. *Mémoires pour servir à l'Histoire du Jacobinisme: i. e.* Memoirs illustrating the History of Jacobinism. By the Abbé BARRUEL. IVth Part. 8vo. pp. 620. Dulau and Co. De Boffe, &c. London. 1798.

THE history of illuminism will form a most interesting chapter in modern ecclesiastical annals. The great influence which this sect has had, and still retains, over the literary mind of one of the most literate of modern nations; the ingenuity of its internal structure, which produced, as if by magic, the invisible concert and silent co-operation of innumerable and scattered agents; the persevering attachment of its early votaries to the principles, if not to the forms, of their confederacy; the complete and sudden change which it wrought or announced, in the singular, antient, and wide-spred order of free-masons; and its yet probable indirect influence on political revolutions, cannot but render it a curious and important object of analysis. Men eminent for talents, for knowlege, for official weight, and for personal character, have united to forward its designs. Rich merchants, nobles, and several sovereigns, have frequented its congregations, and have distinguished its adherents by their favor and its martyrs by their recompences. Two governments only are yet characterized as its persecutors: the one of them has since prohibited the Iliad; and the other has a popish bishop for its prince. Presumptions, then, are in favour of this sect.—A million of persons, (the Abbé Barruel rates them at that number,) all of the educated and many of the opulent classes of society, cannot have associated for purposes of monstrous evil; they expected the approbation of conscience, or the eventual gratitude and patronage of their fellow-citizens. Their collective intentions can neither have been palpably absurd, nor hostile to the probable interests of man. Yet of this sect the Abbé Barruel perseveres in presenting a most odious picture. All that has been imagined to its disadvantage is amassed by him with unsparing hostility, deformed with stabbing eloquence, and aggravated with uncandid hermeneutical dexterity, in order to conjure up a new goblin of alarm. Of this German ghost he makes a most terrific scarecrow, by dressing it out in the blood-sprinkled garb of his own country; and by tacking to its train a wholly disconnected catalogue of anecdotes of French villany, French perfidy, French cruelty, and French atrocity.

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[*] See Rev. vol. xx. p. 536. N. S.

As the Abbé repeatedly refers to our account of his and Professor Robison's work, we must direct the reader's attention back to our 25th volume, p. 303 and p. 501. In the course of our philological strictures, we ventured to observe that *Manichean* and *atheist*, *idealist* and *materialist*, *christian* and *impious*, are not synonimous terms, although confounded by the Abbé: that *Erse* is not *Hebrew*; and that the words *Mac Benac* afford no proof that Free-Masonry is derived from the Manicheans. We endeavoured to shew that, probably, Masonry is not even derived from the knights templars, but was apparently founded at Paris by Henry Cornelius Agrippa, for purposes neither sectarian nor factious; and that, although its ritual may not employ the dialect of the Athanasian creed, and may include the words *liberty* and *equality*, yet even *theism*, and still less *republicanism*, do not constitute the perpetual and *essential* aim, the main drift and business, of the order; since, as is historically certain, it sided in Great Britain for a whole century with the high party for church and king. Thus nearly a volume of his denunciation, viz. that which respects the *inherent* mischief of free-masonry, loses the greatest part of its weight. What is to become of our social amusements, if lodges of Bucks, Odd Fellows, United Friars, &c. are to be dressed out in *Auto da Fé* garments, as seminaries of sedition and atheism?

We have also, but perhaps insufficiently, tried to indicate the difference between the pupils of French and of German philosophy; between the Encyclopedists and the Illuminés.

About the period of the publication of the Encyclopedia, the *French* philosophers began to intrude into the lodges of free-masonry, for the purpose of propagating their anti-christian doctrines without exciting the jealousy of the magistrate. The grand public topic of their æra was *infidelity:* and they confederated in order to obtain for it the support of the laws. We have no doubt that *revolution* made a part of the plan of the anti-christian sect, as often as their hopes flagged in respect to establishing their tenets on the throne: but it does not appear that the revolution was previously intended to be anti-monarchial. The primary object of the conspirators was the abolition of Christianity: out of this grew, as a mean, the scheme of assembling the States General, whom public opinion was to oppose to the church, and to retain as a permanent branch of constitution.

In *Germany*, however, the philosophers first combined at a much later period; when the American insurrection was already bringing into general discussion questions of representation, popular rights, and forms of constitution. The grand public topic of their æra was *liberty;* and they accordingly made it the basis of their plan of institution. They imagined an interior government by deputations. Their organization was representative, and tended to familiarize republicanism. With them, the primary object was apparently political innovation. We have no doubt that French literature had made many converts to infidelity among the men of letters in Germany: but the Illuminés seem ever to have been of opinion that a popular infidelity would not be favourable to popular morality, and to the true interests of mankind. They encouraged, indeed, almost always, the selection of unbelievers for their higher grades; yet they seem to have wished that unbelief should remain the exclusive privilege of a secret and sovereign order. They aspired, like the Mandarins of China, to direct a religious populace without partaking its superstitions: but, more benevolent than the Mandarins, they aspired gradually to advance its culture by amending its religious services. They instituted, therefore, a committee of Magi, (*bearbeiten eine volksreligion welche der Orden demnæchst der welt geben will,*) elaborately to form a popular religion, which the order intended to confer on the world.

The *Parisian* institution had chiefly a *descending* influence, and addressed to its corresponding lodges the libels which it wished secretly to inculcate:—in that of the *Illuminés* an *ascending* influence is visible: the apparent obedience to hidden superiors was only preserved by their issuing such commands as were desired by their devotees. Their over-ruling synod was changed by insensible rotation.* From a discipline and a purpose so far distinct, it was not probable that similar effects should result. The *French* lodges, tutored into a tolerance for moral licentiousness, too frequently became seminaries of free-living as well as free-thinking, and are said sometimes to have served as veils for orgies resembling those to which the Chevalier *de la Barre*† fell a martyr. The *German* lodges, on the contrary, seem to have superinduced on the members, in consequence of their system of mutual *espial*‡, a guardedness of deportment, and a decorum perfectly exemplary; somewhat analogous to that produced by reciprocal inspection in presbyterian congregations. To literary industry, the aspirants of illuminism were trained in the lodges, by exacting biographical and other communications from them; and on industry they were taught to rely for ultimate success, in the great work of promoting in every possible direction the improvement of human kind. This zeal for philanthropic exertion was so entirely the occupation and characteristic business of the Illuminés, that *Weishaupt* informs us (*Pythagoras*, p. 670) that he had originally intended for them the name of Perfectibilists; in order perpetually to remind them that the progressive *perfecting* of society was the aim and end of their confraternity. Accordingly, this order has produced a great number of benevolent Quixotes, knights errant of reform, whose every pamphlet tilts at an abuse, and whose every soliloquy bewails some suffering of spell-bound humanity. Germany is full of these passionate lovers of social amelioration; whose officious gallantry, if it could find no public grievance to redress, would still, still, be for brushing off that *none**. These improvers seem to think that they have lost a day, when they have omitted to reveal to the people some hitherto unfelt inconvenience or oppression; and, as their zeal usually believes that the attainment even of some petty reformation is worth a large expenditure of time and toil, and a great sacrifice of leisure and ease; so it usually considers the grander interests of mankind as worth the hazard of forcible revolution. This supererogatory patriotism (which bears, perhaps, to genuine love of country the same relation which mysticism bears to piety) deserved at most only the nettle-whip of a satirist. To feel or suffer *with* our fellow-citizens is no doubt an office of virtue: but to suffer *for* a people who feel not their own ill-being may seem liable, among worldlings, to the charge of superfine sensibility. Still this "devout excess" is a fault of generosity, not a crime of selfishness, and should never be met with a serious hostility:--but the Abbé BARRUEL's style of *character-staining* is in crimson distemper: he has no more indulgence for the enthusiast and the castle-builder, than for the robber and the assassin.

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* In *Hermippus redivivus*, (p. 163,) it is asserted that one Vaughan, an Englishman, was then president of the Illuminated. Other documents mention one Eveling of Wootton in Surry, as master of an Order or branch of some confederacy of this kind. The Abbé BARRUEL supposes the supremacy of modern Illuminism to have passed from *Weishaupt* to *Bode*, but omits to acquaint us whether, on the decease of the latter, Professor *Kant* acceded to the Grand-Lamaship of the Order.

† His memory was revived by the Constituting Assembly of France:—this was perhaps an expression of the general will, but such general wills should never be expressed by the lawgiver.

‡ This word is used by Lord Bacon to translate the French *espionage*: it lay dormant during a long sunshine of freedom, but it seems necessary to revive it.

A similar indiscriminating hostility notoriously disgraced the original persecutors of the Illuminés. Not contented with striking at *Weishaupt* and the leaders of the association, the young student Baron *Franenberg* was expelled from the university of Ingolstadt and deprived of his stipend, as *edelknab*; and fifteen fellow-students having accompanied him on horseback at his departure, as a mark of esteem,—all the fifteen were *rusticated* (*relegirt*) by express order of the government. As the cavalcade passed by the house of Professor *Wibmer*, he came to the window and saluted them approvingly: for which he was summoned and reprimanded by the public authorities. *Von Delling*, the town-clerk of Munich, having expressed his regret at the cassation of his friend the recorder, *Fischer*, he also was cashiered, imprisoned for three days, and sent away. All subsequent hope of redress was quashed by an edict, which forbad the condemned to present any memorial or appeal. See the

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* *Tamen, tamen, exsute nullum.* OVID.

Vollständige Geschichte der Verfolgung der Illuminaten in Bayern, Frankfurt, 1786. "Complete history of the Persecution of the Illuminés in Bavaria."

The *Original-Schriften*, whence the main matter of the Abbé Barruel's denunciations is drawn, were not published by the court of *Munich* for nearly two years: but, in justification of some arbitrary violence, which had been ill-received by the public, they at length came to light. They are wholly an *ex parte* evidence. They contain papers found on an official search in the possession of *Weishaupt*, *Zwack*, *Massenhausen*, and other members of the Order, who were suspected of illicit practices; and these documents are invidiously picked, inaccurately printed, and not chronologically arranged; which is probably the effect of design; a dateless account of an assemblage of the Order being inserted after the edict for its abolition, as if to suggest a suspicion of contumacy. Among these papers occur two recipes; the one for a poison, the other for a philtre, superscribed *Aqua-tofana* and *ad furorem uterinum excitandum;* both evidently prescriptions of an old-fashioned cut and dye. These recipes, found in the bureau of the chemist *Massenhausen*, were probably, like his empty boxes, his green earthen pots, and his stuffed aligators, a part of the stock in trade of the apothecary whose accoutrements he had acquired. Yet these recipes,—remarkable certainly, and so far literary curiosities,—are not only *supposed* by the denouncers to belong to the Order of Illuminés, (which is a bold inference,) but to have been in regular and systematic use among them for the accomplishment of their purposes of vengeance or of lust! We do not ask what should be thought of such practices of imputation, but what should be thought of the journalists, who, from any motive, connive at the unquestioned circulation of calumnies so abominable. This *aqua-tofana* is every minute dashed in our eyes: it has indeed been venomously used, but by others than the Illuminés.

Of the personal character of *Weishaupt*, we know nothing: in the preface to Dr. *Willich*'s *Elements of the Critical Philosophy of Immanuel Kant* *, something is said of it by a neighbour. His literary character is certainly not contemptible. A disposition to estimate actions rather by their causes than by their effects,—rather by their motives than by their results,—is very natural to a religious necessarian; who easily transfers to concerns on this side of the grave those principles of decision, which would be exclusively applicable at a posthumous tribunal. This disposition prevails throughout the writings of *Weishaupt*; who is far more solicitous for the epuration of motives, than for soundness of determination. To be caused by useful principles is but half the merit of action: it must also be attended by useful consequences. Perfect conduct consists in uniting benevolence of ends with prudence of means. They are not incompatible:—yet those who excel in benevolent purpose often want practical prudence; and those who excel in practical prudence often want benevolent purpose.

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* Of this work an account will be found in the Review for January, published at the same time with this Appendix.

To *Zwack* it is imputed by the Abbé as a crime (p. 42) that he was baptized by the club with the name of *Filippo Strozzi*, *ce fameux conjuré qui avait assassiné Alexandre Medicis.* It is not the fact that the hero *Filippo Strozzi* killed his sovereign.

At p. 117 begins a long attack on those whom the Abbé is pleased to call *theosophic Illuminés*; by which term he means the members of the New-Jerusalem church. This sect does not form a branch of illuminism at all; neither its members nor its elective priests are, as such, brothers or minervals of the open or occult lodges. A tendency to a similar error respecting Zinzendorff and the Mennonists may also be incidentally perceived. Some Swedenborgians (*Knigge* is said to have leaned at one time to their opinions) may have been initiated into the mysteries of *Weishaupt*; so have some Mennonists, some Calvinists, and some Papists:—but the religionists of the Swedenborgian denomination were neither patronized nor courted by the Illuminés. On the contrary, that credulity is perpetually satirized in the publications influenced by them; and the peculiar hue and cry with respect to all descriptions of fanatical sects, which pervades every writing of the Illuminés, is the charge of *crypto-catholicism.* They suppose, and not without much shew of evidence, that the Wesleys, the Latrobes, and the Romaines of Germany were in a secret league with the ex-jesuits, to attempt the re-annexation of the protestants to the church of Rome. They feel that there is a * natural alliance between popery and enthusiastic pietism. This war-whoop is quite as freely applied to the Swedenborgians as to any: yet the Abbé BARRUEL is resolved to suppose that they were in concert with the Illuminés; and in order to account for a conduct which is utterly absurd on his theory of illuminism, he assures us at p. 129, that the system of Swedenborg (which is a revival of the heresy of Praxeas) is a system of materialism and atheism. If the creed of Swedenborg be atheism, that of the Illuminés may be orthodox.—Swedenborg an atheist! Can any assertion be delivered in human language more completely contradictory to the plainest evidence? Yet on this the author dwells with perseverance and complacency, as if to astonish were the same as to convince.

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* Consult *Bemerkungen über die Besorgnisse welche der Katholicismus und die Schwärmerey erwecken konnte*, by *Garve*, the translator of Adam Smith.

There are in most countries, which allow any toleration, two diametrically opposite classes of sects.—The one of these tends to more religiousness than is established by law; affects greater industry of observance, and greater scrupulosity of conscience, than fall to the average share of other men; and willingly lengthens its creed by hyperbolical articles of belief, and willingly amuses its leisure by supererogatory rites of devotion: a class which, with respect to morals, is puritanic,—with respect to rites, is superstitious,—and in regard to doctrines, is credulous. The other and freer class tends to less religion than is claimed by the magistrate; it affects a negligence of observance which avoids the temple, and a robustness of conscience which despises peccadillos; it is continually narrowing its creed towards an almost hair's-breadth tenuity, and curtailing its worship of some (as they deem it) superannuated holiday: comparatively speaking, in morals it is libertine,—in ritual, lax,—in doctrine, sceptical. To the former of these descriptions of sects, some have referred the Swedenborgians, and to the latter the Illuminés. Sects so different are naturally hostile, and ill-adapted to coalesce and to co-operate. When the puritans had rebelled against Charles I. of England, his cause was soon espoused by all the libertine sects; and of late, when the libertine sects had in general declared for the French revolution, they soon repelled and drove into the arms of government the faithful zeal of the Methodists, and of the vital Christians. The religious instinct operates in Germany as here. Go among the puritan sects,—they are alarmed at the dissoluteness of the age and the growth of infidelity; they seem to expect that the world itself will shortly be consumed, with its present inheritors. Go among the libertine sects,—they are alarmed at the prolific breed of fanatical extravagance: they quake at the threatened intolerance of sour asceticism; and they seem to expect the barbarous docility of new Attilas to the designing Leos of triumphant superstition. To confound these antagonistic forces is not the part of judgment; and to describe them as conspiring is to err against probability.

The Abbé BARRUEL attributes to private information from the very respectable and well-informed Mr. *Böttiger*, (whom he styles (p. 245) famous among the Illuminés of Germany, and whom he incorporates (p. 285) with the adept *Wieland* in the Minerval lodges of Weimar,) the opinion of those English journalists, who believe it to have been the intention of the German Illuminés to consolidate the multitudinous sovereignties of their country under one—or at most * two—representatively constituted governments. With us, this inference has been the immediate result of a perusal of their writings. Subjects cannot indeed say, even to petty sovereigns, "we wish to cashier you, and you, and you:" but they can write against local jurisdictions, topical laws, geographical parties, village-patriotism, and invisible frontiers, which change the denominations of right and wrong. It is precisely among the preparatory phrases of this kind, that we should place the position denounced at p. 247: *Fürsten und Vaterlands liebe wiedersprechen den weitaussehenden Gesichtspunkten des Ordens.* "Love of prince and country withstands the far-sighted views of the Order."—To this end again, in our opinion, were directed those literary essays of the aspirants, in which they were desired to answer the questions—How might an uniform constitution be introduced over all Europe? Would Christianity be necessary for that purpose?—*Europe* appears in the essay, for reasons of decorum and security: but *Germany* floats in the imagination of the essayist, where an union of the three Christian denominations was a serious project of the emperor. By a like natural scale of analogy, Rome stands for Vienna, and Nation for a circle or province, in the dictionary of illuminism. The vague phrase—"Nations must disappear"—indicates at most a new division of Germany into convenient departments: not, as the Abbé affects to believe, a systematic annihilation of the human race. This can alone be accomplished by that most horrible of all extant and possible conspiracies,—a conspiracy to which, if report says true, the Abbé BARRUEL himself is bound by the most solemn of all oaths,—a conspiracy imagined perhaps by some starveling anchoret in the untrodden deserts of Thebais; hatched and brooded into practical activity in the subterraneous crypts and chill catacombs of the early Christian worshippers; rearing after a while, with insolent misanthropy, its dispeopling monasteries and infanticidal cloisters in every corner of Europe; and conferring on orbation a triple crown,—the conspiracy of the clergy of the church of Rome to assume, to execute, and to recommend to others, irrevocable vows of celibacy and virginity, tending towards the universal extinction of mankind.

We have already observed (Rev. vol. xxv. p. 505) that no satisfactory nor even presumptive evidence has been produced by the Abbé BARRUEL, of an attack on property, science, or habitual order, being a part of the plan of the Illuminés. The symptoms of it,—equivocal, faint, and evanescent as they are,—have chiefly resulted from his mistranslations. In addition to those which we formerly exposed, we ought to have noticed the passage extracted by us at p. 508, App. to Rev. vol. xxv. where, in answer to the question: Who has reduced man to this state of slavery? the catechumen answers, *Die geselschaft*, *der staat*, *die gelehrsamkeit die falsche religion*. By *geselschaft*, society, the writer alludes to those distinctions of rank, such as nobility, with which in their opinion, and as it subsists in their country, the present forms of society are encumbered; by *staat*, the state, is specified the actual constitution, in contradistinction to government in general; by *gelehrsamkeit*, erudition, theological literature is exclusively meant; by the epithet *falsche religion*, it is implied that there is a true religion. Yet in the version of the Abbé B. by employing the word *governments* for *the state*, and *sciences* for *erudition*, the doctrines of anarchy and of vandalism are hitched and foisted into a passage which contains no trace of either, and are afterward attributed to the Illuminés on the faith of such fabricated evidence. The Abbé often reminds us of those early corrupters of Christianity, who first altered their gospels, and then proved their heresy out of them. It is, however, no corruption of his text, when, on the authority of the informer *Cosandey*, he ascribes great currency in the order to a maxim in French doggrel:

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* We have met with no evidence for this *duplicity* of intention.

> "*Tous les rois*, *et tous les prêtres*,
> *Sont des fripons*, *et des traitres*."

There is so much solemn trifling (witness the congress of Wilhelmsbad) among the Illuminés, that we rather suppose these ludicrous jacobinical rhimes to have been a by-word among the students, or the motto of some favourite essay, than that they were ever formally inrolled with the first principles of the Order.

At page 259, the Abbé observes that Frederic II. of Prussia was the first to denounce the Illuminés at Munich. That monarch probably suspected them of intending to favor the extension of the Austrian sovereignty over Bavaria.—The emperor Joseph II. was popular among the Illuminés. His ecclesiastical reforms were in a great degree concerted with members of their persuasion. Had he lived, and not been deterred by the experience of the French revolution, he would probably have thrown himself wholly under their guidance; have bestowed a mixed but representative constitution on his hereditary states; and have proceeded to incorporate all Germany under his single sceptre. A free constitution was the price at which the Illuminés seemed to hold their country at auction; and they would gladly have knocked it down whole to the first Austrian or Prussian sovereign who had the courage to bid. Whatever were the motives of Frederic's denunciation, the Abbé BARRUEL has the cause of a dearly-beloved Order to avenge: the Illuminés had cleared (p. 71) the university of Ingolstadt of *all* the jesuits.

An analogous though hostile body-spirit (*esprit du corps*) has, in all catholic countries at least, distinguished the philosophers and the jesuits; there, the rival leaders of heretical and orthodox literature. To the natural operation of this spirit, the Abbé BARRUEL gives the name of *conspiracy*. In his sense of the word, popery was established in England by a conspiracy of Christians, in France by a conspiracy of non-christians, and Christianity itself was founded by a conspiracy of apostles and presbyters. The institution of Christianity, and the abolition of popery, have nevertheless been eventually useful to mankind.—Body-spirit is no doubt an equivocal virtue; yet no sect has ever thriven without it. It is an extension of the principle of fidelity in friendship, to a more numerous description of friends. As we applaud the man who, with some sacrifice of impartiality, defends the character of his friend when attacked, or rescues him from the weight of impending poverty, at an expence which he would not bestow on the equal distress of some more useful man, of some celebrated poet or philosopher, personally unknown;—ought we harshly to blame him who, in proportion to the importance which he attaches to the views of his sect or party, becomes the general panegyrist of its friends, and the general antagonist of its foes? English philosophers, as Mr. Burke very justly observed, have never been gregarious. They have consequently never been efficient. They have fallen singly—by the pin-stabs of old women, unlamented.—Body-spirit often arises from a benevolent sense of the importance of a cause:—but it has still oftener been founded by the chieftains of sects, on the vindictive passions of human nature. It has most usually and most powerfully been excited by ascribing it in a high degree to the adversary: which never fails to beget a counter-effort, and a spirit of retaliation. This game is now playing, with considerable success, by the Anti-jacobins of England; who are endeavouring to give a paper currency to the once sterling doctrines of passive obedience to the church, and divine authority to the king: they seem to deem public opinion the creature of mechanical agency; and they impute conspiracy against the public constitution and religion, to every admirer of Dr. Adam Smith and Mr. Gibbon. Something of this kind was possibly founded in Germany, under other auspices.

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The pompous description of the German Union, on which the Abbé enters at p. 322, is little else than the mode of describing in the form of a plot a very innocent and natural process in the republic of letters. The German authors took a pleasure in founding book-clubs and subscription-libraries; and what is more natural than to court an increase of customers?—Factions broke out in these literary societies, and pains were taken to secure managers in the interest of the friends of innovation, often with success. This again may very naturally have resulted from a simple pecuniary calculation. The friends of stability usually tend to literary intolerance: they are afraid of new books, particularly of such as make a noise in the world; and if entrusted with the selection of circulating libraries, they frequently reject such books. By those who read for conversation and amusement, these are most desired; and such readers are reduced, therefore, to the costly necessity of perpetual private disbursements in order to procure them, under a system of exclusion.—The friends of innovation, on the contrary, are seldom afraid of old books, or even of new-vamp'd defences of what has been defended to satiety: they have the rash confidence of vanity in the inefficacy of such defences; and their selection of books tends, consequently, to be more comprehensive and popular. Booksellers, again, must eventually lean to those writers whose publications most rapidly find an extensive market. Quickness of return is more important to their profit than a slow but eventually entire sale. Their preference of authors who are in favor with the book-societies and critics was a cool preference of interest; conducive, no doubt, to the farther progress of the popular opinions, but very distinct from any criminal subserviency to them. The number of periodical publications, continually starting up in Germany, was still less the result of a plot to illuminate. Authors like to appear in mass, not in detail; in quarto volumes, not in single sheets: but the booksellers can afford to allow more for the composition of periodical publications, which risk little capital at once, and are continued only while they sell, than for huge works, of which the paper and printing may long remain a dead stock; and certainly it is for the real interests of literature, that every thing should first incur, in a fugacious form, the criticisms of cotemporaries, before it be laid-by for posterity in a splendid quarto edition. From the importance to booksellers of a quick return, results also the fatiguing effort of authors to give to every thing an amusing form: for this end, religion is taught in novels, and philosophy in plays. To all who write books of amusement, the *new* in opinions, manners, and institutions, is of value: it strikes because it is not familiar. Such writers usually lean to the schools of innovation. Thus book-clubs, authors, and printers, gradually came to form a powerful party of opinion, vibrating in unison with the national mind of Germany; and all this is not contrivance,—it is symptomatic merely of the course and direction of the tide of public spirit.

There is indeed one species of romance in which the friends of stability (or rather of retrogression) can conveniently excel —in plot-finding—in giving a marvellous and almost supernatural colouring to daily incidents and processes—in describing every private supper as an orgie, every tavern meeting as a lodge—in treating promiscuous conversations as exoteric, and confidential conversations as mysteries—in denominating the introduction of a new acquaintance among men of letters, an initiation,—and any subsequent change of his opinion, an admission to a higher grade in the invisible hierarchy of philosophy. In this auctioneer-style of hyperbole, the most trivial incidents are disguised to vulgar readers in enigmatic importance, and partake of the stupendous supernaturality of the transactions in *Herman of Unna* *. The sympathy of companions in the same studies, and the intuitive consentaneity of superior minds, are thus attributed to formal conspiracy and secret combination. Genius acquires a tyrannic importance, and is supposed to realize its will by the vile assistance of oaths of allegiance and disciplined terrorists: not by its revealing to upright men the expedient direction of their voluntary beneficence.

The reader of the *Apologie der Illuminaten* (Frankfurt, 1786) must wonder what it is for which they had to apologize. A rare absence of indiscretion appears in general to have fallen to their lot: they seem strongly to have feared whatever was indecorous and reprehensible, and to have been trained never to endanger themselves: it would seem as if they aimed at uniting the mildness of the Christian with the resolution of the hero. We look at these sectaries as at men skaiting. A sense of their insecurity and danger represses all envy of their occupation, all inclination to join them. Yet the spectator feels obliged by the exhibition of their evolutions; by their exploring so boldly the cracking ice of despotism; by their smoothly skimming on the outside edge of liberality, and maintaining the easy poise of conscious skill in a very slippery career.

It must have been mortifying to the Abbé BARRUEL, after the enormities of opinion charged by him on the Illuminés, to find so little practical mischief individually or collectively laid to their charge. In order to constitute something like an impeachment, he has recourse, in his xith chapter, to the French Revolution; and what was originally charged on the Encyclopedists is now to be transferred to the Illuminés. It was difficult to make out any connexion between the crimes of the Parisians and the opinions of the Bavarians. The link of union chosen is *Mirabeau*; who is supposed to have fetched from the lodge of Illuminés at Berlin the maxims, the management, and the profligacy which he professed at Paris. As well might the civil war of China be ascribed to the British embassy; or the conduct of the Anti-jacobins in Ireland to Delolme's History of the Flagellants*.

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* See Rev. vol. xv. N. S. p. 21.

Improbable as it may appear that the Abbé BARRUEL can have had prompters, it is scarcely possible that he should know, without extraordinary or supernatural aid, many particulars which are told very glibly and roundly.

'The reader will undoubtedly not require (says he, p. 469.) that I should here name the men to whom these confidential communications were made: but *I can aver that they reached ministers*; whose wisdom tolerated, for a time, at London, *Vandernoot*, *Noel*, and his other accomplices; keeping an eye over them, until they were sent to conspire elsewhere, and to project the means of gaining by fictitious caresses the populace whose arms they fear.'

We have not received a French work intitled *Le Tombeau de Jaques Molay*, nor do we know whether it be justly ascribed to M. *Ferrand*: but we hear that it professes to indicate a hitherto invisible branch of the enlightened sect, and has named Price, Priestley, Sheridan, and Fox, among the chosen chieftains of English Illuminism. The public will hence be able to understand against what sort of persons and opinions, these clamorous and baseless accusations are intended to be hurled.—The progress of our inquiries respecting Illuminism has given us, it will be perceived, a more favourable opinion of the complexion of this sect than at first we had formed. Let us however observe that, while the Illuminés continue *undermost* in Germany, it is likely that they should tend to operate as a French party. Persons inclining to republicanism, on the hypothesis of an elective constitution, are everywhere to be found among the most zealous defenders of their country: but, on the hypothesis of an hereditary constitution, they are not unlikely to view with tolerant apathy, at least, the progress of a republicanizing invader. If, by any convulsion, the Illuminés were to become *uppermost* in Germany, if they were already the literary priesthood of a consolidated and reformed empire, they would tend to operate as an Anti-gallican party, and to stimulate their country to the re-conquest of Holland and of Flanders; and to the emancipation of those beautiful provinces along the Rhine, from the barbarizing influence of French manners and legislation, and from the rapacious tyranny of directorial usurpation. Patriotically speaking, Great Britain seems to have an interest in the ascendancy of the party founded by the Illuminés.

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* See Review, vol. lvi. p. 358.

The main drift of the splendid peroration of the Abbé Barruel is to recommend new restrictions on publication. 'Begin (says he, p. 557) by taking from the sect its means of delusion. Remove far from the people all these incendiary productions; and when I speak of the people, I speak of all classes of society; for I know of none inaccessible to illusion. I speak even more especially of that class which has been supposed most to abound in information.' Denouncer of vandalism! thus began those men who, after having published a catalogue of prohibited books, stretched on the funeral pyre a Palearius and a Vanini, plunged a Galileo into the dungeons of the inquisition, patronized those domestic crusades which laid waste the earliest seats of modern culture,

> "Rolling mother with infant down the rocks,"

and at length accomplished in France the infernal massacre called after the name of Saint Bartholomew!—An awful retribution has been inflicted beneath our eyes!

An Appendix of fifteen pages is devoted by the Abbé to the examination of what we have already said concerning these memoirs.

> "*Qui meprise Cotin n'estime point son roi;*
> *Et n'a, selon Cotin, ni dieu, ni foi, ni loi.*"

The critical charge of misrendering some cited passages we still maintain; and we again confidently repeat our appeal to readers of the German tongue. The Abbé Barruel affects to shrug his shoulders at the idea of danger from catholicism, and of the religious ascendancy of jesuits in this country. We refer him to a well-known and entertaining work, *The Enthusiasm of the Methodists and Papists compared*[*]; to the Bishop of Lincoln's *Charge*; to the *notes in the Pursuits of Literature*; to the notorious increase of mass-houses; to the rising convents of the sect; and to the astonishing multiplication of its petty publications. Are these imaginary transactions? Has he never heard of the justly-venerated ex-jesuit *Latrobe*? Mr. Wilberforce could do justice to the character of his lessons, and appears to have inherited the mantle of his piety. Is the Abbé ignorant that the *Scriptural Researches into the Licitness of the Slave-trade*, which paralyzed so extensively the zeal of the religious in behalf of the Negroes, was the work of a Jesuit [*]?—but enough; it is not our wish to become the heralds of alarm: all denunciations favour intolerance, though in different directions.

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[*] See the *first* vol. of our Review, printed in 1749.

Art. X. *Oeuvres diverses de* J. J. Barthélemy; *i. e.* The Miscellaneous Works of J. J. Barthélemy. 2 Vols. 8vo. pp. 400. Paris. 1798. Imported by De Boffe, London. Price 14s.

Though this edition of the posthumous works of the Abbé Barthélemy contains little which is intrinsically and highly valuable, the name of the author confers on it an importance which will no doubt secure to it many purchasers.

A life, or eulogy, is prefixed. The leading circumstances in the fortunes of this classical writer were enumerated by us on another occasion [†]: but some additional particulars are contained in this more circumstantial narrative. In the journey to Italy, for which a salary was allotted to him in 1754, and which took place in the following year, the Abbé was presented to Benedict XIV. and was received by him with his characteristic urbanity. The antiquary *Paciandi*, the chronologist *Corsini*, the Syriac *Assemanni*, and the architect *Piranesi*, are enumerated among the acquaintance formed by the Abbé. From the manuscripts partially unrolled at Herculaneum, he preserved by memory, and transmitted to Paris, a fragment relative to the democratic revolution which excluded from the Grecian cities, or colonies, the Pythagorean philosophers.—His controversy with Dr. Swinton is narrated unfavourably to the English antiquary.—His contributions conferred on the work of Comte *Caylus* all its merit.—The exquisite delicacy observed by Barthélemy in some competitions for elective offices in the Academy, and his profuse but silent beneficence to various literary friends, do honour to his cultivated mind, and to his heart. In an early period of the Revolution, which his writings certainly had not contributed to resist, he foretold the literary declension of his country. "*A quoi bon desormais cela? on ne s'en occupera plus; ils detruiront tout.*" Such were the terms in which he bewailed the systematic contempt of the new lawgivers for merely curious inquiries; and this lamentation was sufficient to provoke an accusation of aristocracy, which exposed him to a transient imprisonment, speedily and honourably terminated by an express interference of the legislative body. Yet so little did he ascribe the evils and immorality of his countrymen to their antichristian fanaticism, that he said: The *revolution* was ill named; it ought to be called a *revelation.*

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[*] Harris, by name.

[†] Essay on the Life of Barthélemy, by the late Duke *de Nivernois*. See Rev. vol. xviii. N. S. p. 558.

Of the pieces comprehended in this collection, the first is a *Moral Treatise* founded on a passage of Xenophon, which describes the laws of the Persians as punishing those who offend against their gods, their parents, their country, or their friends. It recommends ecclesiastical and filial piety, and patriotic and social fidelity.

The next is a novel of no great interest, of which the fable is Grecian, intitled *Charite & Polydore.* There is reason for suspecting that this was the exercise of a noble pupil, merely corrected and improved by the Abbé.

The third paper is a short burlesque epopœa in three cantos, narrating the *Wars of the Fleas* against his patrons in the magnificent state-rooms of Chanteloupe. It is written in the spirit of the Batrachomyomachia, and in rhime, and is superscribed *la Chanteloupée.* The conquered insects were not humanely destroyed.

The remainder of the volume consists of a collection of various antiquarian articles, drawn up by BARTHÉLEMY for the *Journal des Sçavans.* These critical analyses are introduced by an ingenious preface; which maintains that, of our extant literature, literary journals alone will be consulted by posterity, and will be supposed to have preserved the cream of the publications of the times, far too immense for future consultation. Sallo, Bayle, Basnage, Le Clerc, and Fontenelle, are praised for having founded and excelled in the art of reviewing. The leading European annals of literature are also enumerated; among which a distinguished place is politely assigned to the Monthly Review.—The articles here reprinted are seven in number, and are those few which respect or involve points of controversy between the Abbé and other antiquaries: many more flowed from his pen, which display equal sagacity and erudition.

The Second Volume opens with a dissertation on the distribution of booty among the antients; in a letter to a member of the British parliament, Mr. Stanley. This gentleman had written to the Abbé for his opinion of the usage of nations in this respect under the civil law, at a time when the House of Commons was inclined to interfere with the fortunes acquired by certain nabobs. The letter transmits, seemingly, the first part only of a dissertation, consisting originally of three parts, which appear all to have reached England; as Mr. Stanley, in a letter of the 24th Dec. 1773, expresses his satisfaction with them. It deserves inquiry whether these remaining portions have been preserved; or whether the French editor has wrongly interpreted the words of Mr. Stanley.

From the succeeding *Fragments of Literary Travels in Italy,* we shall transcribe a few passages:

> 'In the Belvedere, the statue of Apollo presents itself to admiration. The left arm from the elbow is modern, but has four fingers antique. The legs, which were broken, are well restored. The right hand is modern. On the side of the left thigh, the remains of a holdfast are visible. Parts of the drapery are modern, and also of the great toes. There are no eyeballs. On the head of the serpent, an excrescence may be perceived, resembling a beetle. It is perhaps the symbol or mark of the statuary.
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> 'The Laocoon, also, has no eyeballs: it has been more injured than the Apollo. The child on the right was carved from the same original block: that on the left could not have been attached without the serpents. Part of the lower serpent which enfolds the child, and which meets a fold from the thigh of Laocoon, does not exactly join. The connection is made out with broken fragments, but is not well indicated; and it seems an extremity of a hewn serpent supported behind on a part of that which is attached to the thigh of Laocoon. The upper part is full of breaks and modern accommodations. All the three figures have been finished with the mallet, and the strokes of the chizel are still apparent. The right arm, part of the main serpent, the toes of the left foot, the head of the serpent which is biting Laocoon, the toes of the right foot, the hand and part of the arm of the left child, the caps of both the children, their noses, and the whole pediment or support, except in front, are modern, and have been restored. Under the right shoulder of the Laocoon is a mark, apparently intended for that of the bite of the serpent. It is thicker than it ought to have been to prop the tail, and (as is singular) the head, which has the same dimensions as this wound, is placed on the other side: yet it seems strange that the two heads should have been intended for the same side.
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> 'On the 8th October 1756 I had an opportunity of examining, contiguously, the Transfiguration, which was copying in mosaic for Saint Peter's. The two figures above, besides the mystery, represent Saint Lorenzo and Saint Julio; and as this picture was bought by the Medici, after the death of Rafael, and given by them to the church where it now hangs, it may be suspected that Lorenzo and Julio dei Medici got their patron-saints added by Julio Romano or some other of Rafael's pupils. The painter, who was copying it, told me that he perceived some difference in the touches.'

These itinerary-fragments are succeeded by a dissertation on Mexican paintings; by instructions to M. *Dombey* on his setting out for Peru; by a memoir on the preservation of public monuments; by an attack on the early history of Rome, conducted with Lucianic pleasantry; by various skilful disquisitions in numismatics, which form the most valuable part of the whole collection; and by several private letters, of a literary cast. A separate edition of his Memoirs, published by the Academy of Inscriptions, may be expected.

ART. XI. *Essai sur l'Histoire de l'Espèce humaine;* i. e. Essay on the History of the Human Species. By C. A. WALCKENAER. 8vo. pp. 422. Paris, 1798. Imported by De Boffe, London. Price 6s.

SINCE the philosophers of the continent have agreed to regard the Chaldaic cosmogony rather as mythic allegory than as historic document, attempts have been frequent among them, by comparing the manners of rude nations and tracing the progress of infant societies, to infer by analogy a probable early history of the human race; and to erect, on the basis of deduction from observation and experience, a new cosmogony of reason, and a probable theory of the incipient condition of man. Some writers have supposed four originally distinct races of men, a white, a yellow, a black, and a red, to have been severally placed by the Creator on Caucasus, Imaus, Atlas, and Andes, the nucleus-mountains of those great continents, which have slowly grown out of the ocean. Others suppose the human animal to have been less the product of a plastic force exerted at some specific period, than a late result of very gradual modification, a slow transformation by time and circumstance of some sea-monkey, first amphibious and then terrestrial. To these unsupported speculations concerning primæval population, M. WALCKENAER scarcely ascends; he takes the unfeathered biped in a state of scanty dispersion among the other beasts of the field, and traces his progress from savagism to barbarism, to civilization and to corruption *. He ranks the human species among the gregarious animals; and he attributes to an innate, instinctive, or occult propensity, (p. 18,) the sentiment of pleasure which man experiences on approaching a being similar to himself. This inclination to breathe in company, to *conspire*, which in the human animal is by no means self-evident, is advanced by our author to the rank of an axiom, and is assumed as the essential cause of gregarious manners or social living. Sympathy, as defined by Adam Smith in his Theory of Moral Sentiments, is also considered as an instinctive quality by our author, and is applied to account for the phænomena of progressive civilization. These are divided into six principal periods.

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* There is no convenient name for that stage in the life of nations, which succeeds to the acme of refinement; when a selfish profligacy supersedes the liberal virtues, when purity of taste ceases, and the bloom of art withers; a stage sometimes spent in the heedless tranquillity of superstition and cowardice, sometimes in the convulsive agonies of civil discord.

'The first comprehends those times in which human societies find in the spontaneous productions of the soil, a sufficient supply, and subsist without labour.

'The second comprehends those times in which human societies, either from their own multiplication or from the occasional sterility of the surrounding region, do not find sufficient means of subsistence, but begin to recur to hunting and fishing, and to reciprocal hostility, for the satisfaction of their hunger.

'The third comprehends those times in which the art of taming certain animals has been discovered; and when the rearing of flocks and herds becomes a certain source of plentiful nourishment.

'The fourth comprehends those times in which the labour of subject-animals is applied to the culture of the soil, and to the transport of rude commodities: but in which, division or distribution of labour is as yet unknown.

'In the fifth period of human societies, the division, distribution, or appropriation of labour is established, and the consequent separation of professions: the arts and sciences improve; commerce extends; manufactures multiply; luxury arises; and soon a nation, arrived at a high degree of prosperity, finds in the very circumstances which elevated it the causes of its decline and fall.

'In the sixth and last period of the history of nations, those causes are at work which modify, accelerate, or retard their declension.'

The preliminary matter occupies one book, and the discussion of each of these six periods employs one book also; so that the whole work is divided into seven books, which are again subdivided into sections or chapters. So much has been written concerning nations in the hunter-state, and in the grazier-state, that nothing very new or very interesting was to be expected from a repetition of the leading facts collected concerning the manners of the Nigritians and Canadans, of the Tartars and Chiliese. A relapse into these primitive conditions threatens no European society. If fixed property has been attacked by modern philosophers, it is for the purpose of confiscating rentals to the profit of the state, or of distributing more equally the produce of the soil; not for the purpose of abolishing the occupations of agriculture, and of favouring the resumption of wandering habits. Our farms may be parcelled, like those of China, into occupancies for gardeners, but they will not be consolidated into pasturages for a horde. It is in the antient laws of Hindostan that we must study our future fortunes; not in the laws of the Visigoths, nor in the constitution of the Oneida-nation. Destiny prohibits retrogression. The Palmyrenes do not grow wilder, and become wandering

Arabs. ' Nature annihilates the people, whose country she intends for her undegenerate offspring.

It was more natural to seek for interesting suggestions, and for practically applicable observations, in those parts of this essay that discuss the stages of civil society which we have but recently passed, which we are actually passing, or which we are immediately approaching.

' The progress of commerce, manufactures, and art, (says our author, p. 293,) is more fatal to aristocratic forms of government than to any other. If a country be large, rich, and populous, there will arise, in the very midst of those who share the sovereign power, factions of men who, from being entrusted with the management of the public force and revenue, will arrogate an oligarchic right of exclusive possession, and disdain to divide the sway with their colleagues. If a country be small, poor, and ill-peopled, the public force and revenue will not form a sufficient power for the nobles, by its means, to retain in obedience or servitude the industrious class of a nation. The richer and leading persons of this class, whose influence on the whole mass of the people augments every day with the general prosperity, will at length subvert the authority of the nobles, and introduce a more democratic form of constitution, which is most favourable to the influence of personal opulence. Even if a country be of moderate extent, and therefore favourable to government by the few; yet, as the authority of nobles ever diminishes with the progress of luxury, while the wealth and consequently the effective independence of the industrious classes increase in the same proportion, the former will find it necessary, by degrees, to resign their exclusive privileges in order to avoid being stripped of them; and thus to bend their government daily more and more towards democracy. In this period, therefore, aristocracy can only be maintained by violent means; or by innovations which open, to all those who are powerful among the people, a liberal access to the public dignities and the seat of power.'

The xixth chapter of the VIIth book characterises the probable state of science in the *fifth* period or stage of society:

' The sciences now march with giant strides, and lend mutual aid: —but men are often seen to permit their imaginations to reduce the sciences to system, and thus to distance them from their proper orbit. The mathematical sciences alone are not exposed to this aberration. The men who cultivate all the others, forsaking the rugged paths of observation and experience, strike out into the labyrinthic paths of hypothesis and fiction. Proud of their vain reveries, forgetful of the limits of their intellect, they will attempt to rend the impenetrable veil which covers first causes. Every man of genius will have his own system: each system will have its set of abettors: there will be as many sects as there are opinions concerning the creation of the world, the nature of man, and the sources of happiness.

' Disputes will, especially, arise about the fundamental principles of law, and of government. Philosophers will be seen incessantly to differ, yet to dispute with zeal:—some enslaved by interest or fear, some fired by enthusiasm or ambition. Others, bewildered by a savage misanthropy, will aspire to regulate all things by their own uncontroulable desires; forgetting the objects of society and the expediency of authority, they will reason from doubtful facts and false abstractions; and they will propagate their wild theories with the more success and rapidity, as these will be found to flatter the most invincible of the bad passions of human nature, envy and pride. The brilliant chimæras of delirious genius will then supply to unscrupulous ambition the means of subverting established politics, of troubling the repose of empires, and of employing the energies of fanaticism in the service of anarchy.

'But on the fall of so many dissident sects, which tear each other's entrails, that of the sceptics will be seen to thrive.

'Scepticism is the result of hostile opinions, and of philosophic systems equally affirmative. It is the dawn of true philosophy. It attaches itself to the overthrow of all systems without substituting any. It teaches man to rely, in moral and physical science, only on fact and observation. It recalls to earth philosophy from the clouds. It substitutes reasoning for the exorbitances of imagination, doubt for credulity, experience for hypothesis, and truth for error.'

The author thus concludes his speculation:

'Though it be true that each state, like each individual, carries within itself the seed of dissolution, yet there is between the duration of personal and national life this radical difference: Nature has fixed the limits of the one and not of the other. Medicine has no power over the body weighed down by old age: but there is no State, however near to its annihilation, which cannot be brought back to the highest degree of vigour, prosperity, and glory, by perseverance, wisdom, valour, and knowlege; and by a deep insight into man and the causes of the rise and fall of nations. This science can best be acquired by a profound study of history, the lessons of which overstep the bounds of our personal experience, and teach us to profit by the experience of others. Every thing should engage governors to recur especially to this great fountain-head of wisdom, never to forget that the proper study of mankind is man; and that the art of rendering our fellow-creatures happy is the first, or principal, of all arts.'

This whole essay will be read with philosophic amusement and with profit: it displays, however, more information than intellect, and more soundness of judgment than originality of view.

ART. XII. *Flora Atlantica. Authore* RENATO DES FONTAINES. 4to. Paris. 1798.

THIS author has followed the Linnean system, in the exposition of his numerous discoveries. Four *fasciculi*, which are already published, and form nearly half of the work, contain 783 species; 169 of which are new; and figures of 116 of these are given. In the description of the plants, M. Des Fontaines has particularly directed his attention to the importance of each organ; and he expresses his observations with much perspicuity. He has equally avoided fatiguing prolixity; and that sort of extreme laconicism which has been injurious to the works of some naturalists. His descriptions are often accompanied with important observations; as, for instance, those of the *Phyllirea Latifolia*, *Schænus mariscus*, *Scabiosa gramuntia*, *Parnassia palustris*, *Linum decumbens*, *Allium paniculatum*, *Oryza sativa*, *Passerina hirsuta*, *Lawsonia inermis*, *Cerastium vulgatum*, *Euphorbia serrata*, *Cactus opuntia*, *Cistus thymifolius*, *Ranunculus arvensis*, &c. The synonyms, so necessary to direct our steps in the works of former botanists, are exceedingly copious and exact in the present work; in which the author has rectified the synonyms given by other botanists, in a great number of species, viz. *Hordeum strictum*, *Seseli verticillatum*, *Mecebrum echinatum*, *Verbascum sinuatum*, *Pergularia tomentosa*, *Caucalis humilis*, *Rumex roseus*, *Lawsonia inermis*, *Passerina hirsuta*, *Neurada procumbens*, &c.

M. Des Fontaines has not only examined the synonyms of each species, but he has also investigated their characters with particular attention; by which means he has been enabled to exclude from the known genera some species which did not belong to them, as the *Rhamnus pentaphyllus* of Linné; the *Daphne nitida* of Vahl, &c. or to constitute new genera out of them, as in the *Alopecurus Monspeliensis*.

All the plants which are cultivated in Barbary for pleasure, or for utility, our author has taken particular care to notice; and botanists will be much gratified with the information of this sort, which they will find in many articles of these four fasciculi: particularly respecting the *Canna indica*, *Mogorium sambac*, *Hordeum vulgare*, *Triticum durum* (new species), *Elæagnus angustifolius*, *Mirabilis jalapa*, *Nicotiana tabacum*, *Nicotiana rustica*, *Solanum tuberosum*, *Solanum lycopersicon*, *Solanum melongena*, *Capsicum annuum*, *Capsicum grossum*, *Ziziphus sativa*, *Vitis vinifera*, *Vinca rosea*, *Beta vulgaris*, *Scandix cerefolium*, *Pastinaca sativa*, *Apium petroselinum*, *Apium graveolens*, *Linum usitatissimum*, *Allium capa*, *Lilium candidum*, *Tulipa gesneriana*, *Hyacinthus orientalis*, *Oryza sativa*, *Lawsonia inermis*, *Myrtus communis*, *Punica granatum*, *Amygdalus persica*, *Amygdalus communis*, *Prunus armeniaca*, *Prunus avium*, *Prunus domestica*, *Pyrus communis*, *Pyrus cidonia*, *Malus communis*, *Rosa moschata*, *Papaver somniferum*, *Corchorus trilocularis*, &c.

Art. XIII. *Histoire Naturelle des Oiseaux d'Afrique*, &c. *i.e.* The Natural History of the Birds of Africa. By Francis Le Vaillant. 4to. Paris. Imported by De Boffe, London.

The public are already well acquainted with the author of this work,—the intrepid explorer of the south of Africa,—by the entertaining and instructive account of his various expeditions to the regions on the north and east of the Cape, which he presented to the world a few years ago. The promise, which he made in those volumes, of giving an African Ornithology, consisting of such species as were either wholly unknown to Europeans or had been incorrectly described by former naturalists, is now performing in the present splendid and useful publication. It makes its appearance in monthly numbers, (in folio and in quarto, plain and coloured, and in 12mo, plain,) each containing six plates, with their descriptions, and is to extend to 100 numbers. The first six *livraisons* have reached us, and from the inspection of them we draw the most favourable omens of the complete work.

The plates, both plain and coloured, are most admirably executed, and have all the appearance of being correct representations of their originals. Indeed, the liberal exhibition, to the naturalists of Paris, of the cabinet which contains the specimens described in this work, precludes the possibility of gross and wilful misrepresentation:—even if it were conducted by a man less desirous than we believe M. Le Vaillant to be, of contributing to the real advancement of our acquaintance with this interesting department of natural history. We regret that pecuniary difficulties should induce him even to think of dispersing his inestimable because *unique* collection, the rich and hard-earned fruit of his hazardous expeditions, the basis and authority of the publication before us. If the present administration of the republic, continuing to follow the example of those which have preceded it, immersed in the cares of war and plunder, and regardless of their repeated promises, should lose the opportunity of making this valuable addition to the national Museum of Natural History, we wish and hope that the munificent interference of some individual, or of some public body, in the nation which now possesses the Cape and its dependencies, may secure entire to their country and to the public a collection which, in itself, and with reference to the present work, is of no trifling importance.

The 36 individuals described and figured in the first six numbers are eagles, vultures, buzzards, kites, and hawks; with some intermediate and connecting species. Having already given our testimony of approbation to the manner in which the plates are executed, the descriptions shall speak for themselves in the following extracts; which will be found to combine accuracy, entertainment, and the philosophy of natural history, in an eminent degree.

'The Griffard.

'It is from the relative proportion of the parts of the body that naturalists may obtain the best specific characters of animals. The form of the body generally determines the habits and manners; while the variety of colour, especially among the different genera of birds of prey, whose plumage varies so considerably at different periods of their life, furnishes but very ambiguous distinctions.

'The African eagle here described occupies a distinguished rank among those birds of rapine which are eminently endowed with courage, strength, and offensive arms: its size is nearly equal to the great or royal eagle, from which it differs in the superior muscularity of its thighs, in the strength of its talons, and in the length of its legs; so that it may readily be pointed out, not only in a cabinet among other kindred species, but even when on wing, by its pendent legs.

'Hares, and the smaller kinds of antelopes, are its ordinary prey; which it readily kills in a manner highly characteristic of its strength. Its courage is, however, more eminently displayed in its combats with other birds of prey: as soon as one of them is found intruding on the wide domain which this winged monarch has chosen for himself, he is immediately attacked and put to flight. It sometimes happens that whole troops of vultures and ravens unite together to rob the *griffard* of his prey: but the stern and intrepid attitude of this bird, fixed on the animal which he has slain, is sufficient to keep at a distance the whole legion of plunderers.

'This eagle lives during the whole year with its female: they usually fly in company, and never wander beyond their own territories. They establish their aery on the summit of a very lofty tree, or on the inaccessible crag of a rock. The nest is a platform, four or five feet across, and about two in thickness, strong enough to support the weight of a man; if undisturbed, it is used for a long series of years, probably during the whole life of the pair: it is composed of a number of strong perches, of different lengths, resting on the forks of the branches, and connected together by interlaced brushwood; above this is a layer of dry sticks, moss, leaves, heath, &c. on which rests a third stratum, composed of small pieces of dried wood; and on this, without any mixture of down or feathers, the female lays her eggs.

'The *griffard* builds his nest by choice on a high solitary tree, whence he may descry at a distance any approaching danger; among rocks, his habitation is more exposed to the invasion of the lesser carnivorous quadrupeds, who are rendered more formidable by their very smallness.

'The female lays two white eggs, almost round, and above three inches in diameter. While she sits, and till the young are of sufficient age to be left alone on the nest, the care of providing food devolves on the male: but the voracity of the young, as they increase in size, becomes so pressing, that both the parents can with difficulty appease the incessantly craving appetites of their offspring. The supply of provisions is so copious, that a family of Hottentots assured me of their having subsisted for two months by daily robbing a nest of this bird which was in their neighbourhood. I am inclined to think this account by no means improbable, after having been myself witness of the rapaciousness of a *griffard* which I kept alive for some time. His wing being broken, and he being unused to captivity, he refused for three days every thing that was offered: but as soon as he began to take food he became absolutely insatiable, and the sight of a piece of flesh rendered him quite wild: he swallowed entire masses of a pound weight, and never refused any thing, devouring even that portion which he had just before been obliged to disgorge;—no sort of meat was rejected by him; the carcases of other birds of prey, and even of another *griffard*, which I had been dissecting, were indiscriminately devoured. . . . . .

'While these birds are perched, they utter from time to time a shrill piercing cry, mixed with a hoarse melancholy note, which is heard to a vast distance; and so lofty is their flight, that they often disappear from view while their cry is still sufficiently audible.

'I first met with this bird in the country of the *Great Namaquois*, about the 28th degree of south latitude, on the banks of the *Great River*. They became more frequent as I advanced towards the tropic, but are not to be found in Cafraria. They were probably at one time to be seen as far south as the Cape: but, as the colony has increased, all the larger birds and quadrupeds, those especially which require a considerable tract of country for their subsistence, have been forced into the desart by civilized man—a more potent destroyer than themselves.' . . . . .

'The Oricou.

'This vulture, like the other species of the genus, is an inhabitant of the mountains, in the caverns of which these birds have their nests; there they pass the night, and the rest of the day which is not devoted to procuring food. At sun-rise, they may be seen in great numbers perched on the crags before their dwellings, and forming a long irregular line, extending the whole length of a chain of mountains. The feathers of their tails are worn by rubbing against the rock; whereas the eagles, being much less accustomed to walking, and perching also on trees, preserve theirs more entire. The vultures are also obliged to press their tails forcibly to the ground, and run a few steps before they are able to take wing from a level surface; but, notwithstanding this apparent difficulty of commencing their flight, when once raised from the ground they exhibit prodigious strength and command of wing, and they ascend to such a height as totally to disappear from sight. It is not easy to imagine how these birds, at this vast elevation, are themselves able to perceive what is passing on the ground, to discover the animals on which they prey, and to precipitate themselves almost instantaneously on a carcase: yet, if a hunter kills any animal too large for him to carry home, and departs for assistance, he is certain of finding, on his return after a very short interval, that it has been almost entirely devoured by a troop of vultures, not one of which was within sight a few minutes before.

'I have myself often experienced, to my cost, this surprising activity of the vultures, and other voracious carnivorous birds. The first proof which I had of it was while labouring under a scarcity of provisions; and consequently the lesson impressed itself the stronger on my memory. I had been fortunate enough to kill three zebras; and, satisfied with my success, I returned to my camp, which was at the distance of about a league, to give orders for a waggon to be sent for the game.—My Hottentots, more knowing than myself, told me that it would be to no manner of purpose, as the zebras would be devoured before we could reach them. We set out notwithstanding; and, on approaching the spot, saw the air almost filled with vultures; multitudes of them had alighted on the ground; the zebras were already devoured, nothing being left but the great bones; and the vultures kept still arriving every moment from all quarters, composing a vast flock of probably a thousand individuals. Being desirous of witnessing the great and rapid concourse of these birds, I one day concealed myself in a thicket, after having killed a large antelope, which I left on the spot where it fell: in an instant, some ravens made their appearance, hovering over the animal, and croaking loudly; a few minutes collected a flock of kites and buzzards; a moment afterward, on looking up, I perceived some birds at a prodigious height, wheeling precipitately towards the carcase; I immediately recognized them for vultures, which seemed to have been let loose from the upper world.—As soon as the foremost had pounced on the animal, I came from my hiding place, on which they heavily took wing, and rejoined their companions; the number of whom was increasing from every direction, apparently rushing from the clouds to share the booty.'

We shall gladly receive additional numbers of this beautiful and entertaining work.

Art. XIV. *Untersuchungen über Pathogenie, oder Einleitung in die Medizinische Theorie*; i. e. An Inquiry concerning the Origin of Diseases, or an Introduction to the Theory of Medicine. By A. Roschlaub, Public Teacher of Medicine at Bamberg. Part I. 8vo. pp. 349. Frankfurt. 1798.

Since the Brunonian controversy awakened the physicians of the Continent from the dream of the humoral pathology, (an event which we duly noticed in a former Appendix,) we have observed many agreeable proofs of the very active spirit of inquiry by which that long slumber has been succeeded. Almost every university and medical school has furnished inaugural dissertations from its students, and volumes from its professors, on the philosophy of living nature.

Among the latter, the performance before us, as far as we can judge from this first volume, promises to deserve to be numbered as one of the most elaborate. In the present part, a large space is occupied by verbal criticism and controversial explanations. When the other promised two parts appear, we shall probably present our readers with a summary of the whole.

We can enter farther into the following (though likewise an unfinished) work, which belongs to the same class.

Art. XV. J. C. Reil, *Lehrer zu Halle über die Erkenntniss und Kur der Fieber*; i. e. Professor Reil on the Knowlege and Treatment of Fevers. Part I. The general Doctrine of Fever. 8vo. pp. 580. Halle. 1797.

The work of which this is the commencement must doubtless be acceptable to every reflecting physician. Dr. Reil proposes nothing less than to banish hypothesis altogether out of the doctrine of fever, and to found the treatment solely on an experimental knowlege of the disease. This, probably, is the only way by which the truth can be attained, either in the present important department of the healing art, or in any other.

In order to enable our intelligent readers to judge how far Dr. Reil has fulfilled his intention, it would be necessary to give a detailed account of the 28 chapters into which this his first volume is divided: but, as our limits preclude so extensive an analysis, we shall extract so much of the contents as will qualify the medical philosopher to judge how far the whole work is worth his study.

In referring, says the author, the individual phænomena of animal bodies, in a state of sickness or of health, to general laws, we come at last to the composition and form (or organization) of a peculiar matter, which we denominate *animal substance*. On composition and form, and their modifications, must the different modes of existence of an animal, the variations of his internal state, and therefore also his health and his diseases, ultimately depend. There are certain rules of form and composition which determine the health of individuals: but with the latter in itself we have no acquaintance. We only know it from its effects. The rules are as numerous as individuals. *Disease is a deviation from the rule of healthy form and composition, by which the functions of the individual are injured.* The former appear in nature and degree anomalous, and may be infinitely various: but we have no knowlege of that irregular chemical composition, by which the disturbance or injury is occasioned. It is only of the form or organization of the body, that anatomy gives us clear historical evidence; though its ultimate causes, as dependent on the activity of a peculiar substance, are unknown. We have, therefore, only a scientific knowlege of diseases, arising from a lesion of form. Of the composition or mixtion of the body, and of all that results from it, we are entirely ignorant; and we cannot in course pretend to any scientific acquaintance with the diseases dependent on injured or altered composition. Our knowlege on this head is purely empirical.

Under this latter class of derangements, fever unquestionably ranks. Most probably, also, a fault in the composition of the solids and fluids is the cause of fever. Hence we can only have historical and no scientific knowlege on this subject:—with that, for the present, we must content ourselves; and study fever empirically, according to its characteristics, its symptoms, its effects, and its remote causes. We must endeavour to introduce order into the chaos of febrile phænomena; to distinguish the genera and species of fever, i.e. sets of symptoms constantly occurring together; and we must observe the relation of these genera and species to certain remedies. We must study complications and the counteraction of several fevers in one individual, with the consequent modifications of the powers of medicines, and thus discover the best mode of treatment.

In fevers, we can perceive nothing but the external cause, (and not this always,) together with the injury of the functions which are its last effect. These we arrange, according as they depart from the healthy phænomena of the body, under the heads of *excessive, altered*, and *defective* actions of the œconomy. From these we infer correspondent lesions of the powers, and impute them, 1st, to an increased susceptibility with proportionally increased power; or, 2dly, to an increased susceptibility with a weakened power; or, 3dly and lastly, to a decrease of both susceptibility and power.

This being premised, we define fever to be *a preternatural change in the animal power of an organ, unattended by any correspondent sensible change of structure*; the power being either unimpaired or weakened, with an increased susceptibility of those nerves and vessels which belong to the feverish organ. By the chemico-animal processes occasioned by this state, all the animal powers may be destroyed.

Fever, therefore, pre-supposes a lesion of the powers of the feverish organ. This manifests itself by an increased susceptibility, as is seen in a too rapid action in proportion to the effect of natural stimuli: which is as much as to say that, in fever, the disturbed functions must arise from an internal disease resident in the feverish organ; which disease consists in a permanently increased susceptibility. No foreign stimulus, the organ being healthy, can excite fever. The lesion of the animal powers in the feverish organ, together with the operation of natural stimuli, is quite sufficient to account for its injured functions; and the assumption of preternatural stimuli, or *materies morbi*, coursing about in the body, is therefore not only unnecessary, but for several reasons utterly erroneous.

After having assigned these reasons, which (we apprehend) will appear very satisfactory, the author proceeds in the developement of his theory.

Exalted or increased susceptibility, he informs us, may, in fever, be accompanied by a proportionally strong or by a diminished power; or else susceptibility and power may be both diminished together. In all the organs of the animal body, and particularly in those in which the vital power exerts itself most, we distinguish a two-fold exertion; namely, susceptibility and power. Though both these faculties are consequences of the particular composition and structure of the matter of which the organs consist, experience teaches that they are in some respect independent on each other, and that one may be affected without the other. Children and hysterical persons are very susceptible, but have little strength. Lunatics, on the contrary, with weak susceptibility, have great power.

Each exertion of the *vis vitæ* is therefore in a degree independent, and can be modified without the other. The injured composition of animal matter may, as the cause of fever, sometimes most influence the susceptibility, sometimes the power; exalting one without the other, or weakening the other, or both at once. Hence we may assume a three-fold diseased modification of the feverish organs as the cause of fever, *viz.*

1. An increase of the susceptibility, with a proportionally increased power.
2. Increase of the susceptibility with decreased power.
3. Diminution or destruction of both faculties at once.

These varieties of disordered *vis vitæ* we actually find in experience; and they commonly manifest themselves by signs sufficient to enable us to distinguish the one from the other.

At an inferior degree of lesion of the composition of animal substance, the susceptibility only is exalted, without any injury to the power: the latter is strong in proportion, or stronger than in the natural state. The actions of the feverish organs are in their nature unaltered; only that, in proportion to the stimuli exciting them, they follow too hastily.

At a greater degree of lesion, the animal faculties suffer more. The susceptibility is increased, but the power is impaired. The actions of the affected organ follow more quickly, but are feebler. Hence the actions become at the same time disorderly, and depart in respect to their nature from the rule of health. From a merely heightened susceptibility of the glands of the urethra, we have only a *gonorrhœa benigna*:—but, if the power be disordered by venereal poison, the glands secrete venereal poison instead of bland mucus. If the susceptibility of the liver be only increased, too much—but healthy—bile is secreted:—but, if its powers be disordered, we have an acrimonious, green, thick bile. When the animal composition is deeply injured, we approach towards the highest lesion, which is complete paralysis. In the greatest degree of injury, the animal faculties can no longer be supported:—they pass from one degree of paralysis to another, and at last to total annihilation; which state we call death.

On these distinctions are founded three genera of fever. 1. *Synocha*, or fever with exalted susceptibility and unimpaired power. It manifests itself by too hasty, but proportionally strong, actions in the feverish organ. 2. *Typhus*. In this the susceptibility is increased, but the power is diminished. The actions follow quickly, but without strength in proportion; and the transition to paralysis is easier. 3. *Paralysis*: in which the composition of animal substance is so far injured, that the faculties, both susceptibility and power, are reduced, and at last totally destroyed. The actions are here weak, slow, and at length fail altogether; first locally, and then generally.

Fever is not an absolutely general, but often a local disease; and as such it is not confined to any particular species of organ, but affects sometimes one, sometimes another. However, in all fevers, the nerves and blood-vessels which immediately belong to the feverish organ suffer at the same time. The reason is that the fever manifests itself in the feverish organ by an increased activity; and no actions of organs can take place without the co-operation of the nerves and blood-vessels,—those important systems which preside over all chemico-animal processes. In many fevers, indeed, the whole sanguineous and nervous systems suffer: but this is not essential, nor universal. Each organ is in some respect independent, has its peculiar form and structure, its peculiar susceptibility, and can therefore by itself be affected by fever. Common language in this matter can decide nothing. In a scientific doctrine of diseases, we must not adhere to vulgar terms, but describe and distribute diseases according to their essence. Similar diseases, occurring in different organs, must not on this account be parted in our arrangements. The most common character of fever is increased activity of the feverish organ, from preternaturally increased susceptibility. Disease from increased susceptibility in the hepatic system, having for its effect an increased production of bile; the same in the salivary glands, attended by salivation; or in the stomach, occasioning vomiting; are not essentially different from that disease of the blood-veſſels which we commonly call fever. They have only their seat in different organs. They are therefore fevers; and while they exist, the rest of the body, even the vessels and nerves, (those excepted which belong to the diseased organ,) may be in a perfectly healthy state.

Neither has fever been fixed to certain organs. Physicians no where maintain that it is peculiar to this or that part; and supposing that they admitted of fever as applicable to certain organs only, they must exclude all affections of other organs;—and what can the excluded organs be? Not the nerves:—for, besides nervous affections, we reckon the disorders of the vascular * system particularly as fevers. Neither the vessels:—for we call those disorders fevers, on which certainly all the vascular system does not suffer. Whence should arise salivation, diarrhœa, excessive secretion of mucus, nervous affections, cutaneous eruptions, which are reckoned among the varieties of fever? They are *symptoms*, it is said, not *kinds* of fever. Why, then, is a distinct species of fever established on the cutaneous eruption in small-pox? Symptoms are sensible characteristics and effects of fever, and therefore always depend on it. Phænomena which are self-dependent, and are the ground of a determinate set of symptoms (e. g. a peculiar state of a salivary gland occasioning a salivation,) cannot possibly be *symptoms*, but must be *species* of disorders. Lastly, local fevers, affecting part of the head, an arm, or an eye, have been observed; —and what are the disguised fevers (*larvatae*), which every physician acknowleges as fevers, but local complaints? They have their seat in single organs, in this or that nerve, in a branch of the vascular system, in this or that viscus. Yet they proceed as *manifest* fevers, pass into them, and the *manifest* pass again into the *disguised*.

On the modification of fever, according to the organs in which it occurs, depends its classification. A species of fever is a disorder essentially distinct from all others, and occasioning a set of necessary symptoms which occur in no other species. The species of fever depend on the modification of the genera by the peculiar organization of the parts which they affect. Hence, as many species are possible as there are organs capable of modifying genera. Nay, in an organ or system of organs, (according as the organ or system is com-

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[*] Is there any mistake here? If so, it does not lie with us. Rev.

plicated, destined to different functions, and as this or that part suffers,) several species of fever may occur. The vessels of the lungs may be affected by pneumonia, and the glands by catarrh, at the same time. In determining species, only those marks which distinguish it from others must be given. These are sensible modifications of the peculiar actions of the several organs, by a disease of their living powers. If we accurately know from physiology the peculiar functions of each species of organ, it will in most cases be easy to refer the anomalous functions, and their defects, to the organ to which they belong. Delirium consists in morbid ideas. It therefore implies an affection of the brain, or of that organ which contributes to ideas. The genus or the character of the fever appears from the nature of the anomalous actions. We are to examine whether they are performed *rapidly*, with *force* or *weakly*, or whether the peculiar actions *fail altogether*. Phrenitic delirium is a sign of synocha; the muttering delirium, of typhus; and insensibility in apoplexy, of palsy of the brain.

The following example will serve to illustrate one of the points which may seem most obscure in the above statement. In the beginning of hectic fever, (says the author,) the patient does not imagine himself feverish. He eats with appetite, digests, and has secretions as in health; his senses are acute; his head is clear; and the muscles, nerves, and viscera perform their functions well. The blood-vessels only have fever. The disease in this case is called a simple fever.

To this long abstract, it would be necessary to add, in order to give a full view of the work, the author's arrangement. Every attentive reader will conclude, from the very comprehensive idea given of fever, that the species must be numerous; and in fact not less than 98 occur under synocha; and as many under typhus. Twenty-eight stand under paralysis.

Besides this classification, the present volume contains observations on the complication of fevers, their causes, their type, and their cure.

Stripped of their proofs, Dr. Reil's positions will, by many, on a slight view, be pronounced absurd; and we surely shall not pledge ourselves for his success in an attempt in which so many illustrious predecessors have failed. If he seems to have extended the bounds of fever too widely, we know not who has fixed them to the satisfaction of the scientific world. He is undoubtedly, as a practitioner, a person of nice observation; as a literary man, well-read; as a theoriſt, one of enlarged views; and a thinker for himſelf. Probably, on the Continent, he has no equal as a speculator on organized nature; certainly, no superior. The ideas which he has thrown out, and the researches in which he is engaged, promise to lead to a more intimate acquaintance with the action and composition of *living* animal substances.

The inquisitive part of the profession would find their account not only in the present essay, but in Dr. R.'s dissertations on irritability (or rather susceptibility); "*De Cœnesthesi; De Organo Animæ*; his "*Clinical Observations*;" his "*Physiology*;" and his "*Anatomical Exercitations*:" all not long since published, or now publishing, at Halle; and all having at least the merit of original ideas.

Art. XVI. *Winke über Deutschlands alte und neue Staatsverfassung*, i. e. Hints concerning the Old and New Constitution of Germany. 8vo. pp. 180. Germanien. 1798.

The author of this work professes to be very visionary, though he fixes a steady eye on the real world. He begins by climbing, in a dream, an elevated cloudy plain, in which myriads of human shadows are thronging about the ghost of Arminius, and are listening with watchful gestures to the instructions of the patriotic Cheruscan. To what Bischoffswerder of Illuminism we are indebted for the citation of this daring spirit, we know not; and in what crypt of the freemasons the imps of Faustus conveyed its lessons to the press, we forbear to suspect.

On Rastadt, the second sight of our seer appears to have rested with almost trivial attention. Surely he does not suspect that, while ultimatums and conclusums were crawling like wood-worms through the rotten desks of office, an occult [illegible] was discussing interests of a higher order! Was the [illegible] of its assembly pervious to this hero-shade? Has an eternal blazon taken place?—This spirit (and it is a spirit which some monarchs will think they have an interest to exorcise, and which has perhaps been laid fast for a time in the neighbourhood of the Red Sea) gives a dozen points of advice to the listening Germans. For various reasons, we shall express in the closest possible form the drift of the twelve ghostly harangues. I. Beware of an *enthusiastic* rage for revolution. II. Conclude a firm general German union. III. Swear to maintain the entirety (Mr. Burke first employed this word) of the German empire *. IV. Swear to maintain the independence (selbstständigkeit) or autonomy of the German empire. V. If you choose a monarchic constitution, let it be a *limited* one: if a republic, attend chiefly to probity in your representatives. VI. Divide the country into new shires. VII. Make your mother-tongue not only the national but the fashionable language of your country. VIII. Found your new constitution on the four main pillars of justice, freedom, equality, and morality. IX. Abolish standing armies and the system of conscription: keep a regular soldiery only for purposes of police, and trust to a national militia for the national defence. X. Reform your institutions of education, your penal code, your system of taxation, your vitious policies, &c. XI. Observe allegiance to the extant constitution, until it be publicly abolished. XII. Remember that the salvation of Germany, is to be expected from no planet, nor even from the *Northern Star*; but only from the sun of pure reason—(a favourite phrase of Professor *Kant*).

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* Not so the author of *Grundlinien zu einer deutschen Republik* Wien, 1797: he recommends a tripartite division.

Various low drolleries disgrace this production in the eye of taste.

ART. XVII. *Wilhelm Meisters Lehrjahre*, &c. *i. e.* William Meister's Apprenticeship. A Romance. Edited by GOETHE. 4 Vols. 12mo. Berlin. 1795, 1796.

A ROMANCE by the author of the *Sorrows*[*] *of Werter*, involving some of the most interesting questions in English literature, early engaged our attention; and, had not a disappointment in our foreign correspondence intervened, it would long since have been introduced to public notice. Even at this period, however, we perceive no reason why we should pass over in silence so remarkable a production; and we are confident that our account, if we do justice to the author, will afford satisfaction to the reader.

No characters can differ more widely than those of Meister and Werter: no narratives, more than those which recite their adventures. The best judges of style or manner would have been foiled in their conjectures concerning the author of the present production, had it been anonymous; and we could almost wish, for experiment sake, that it had occurred to GOETHE to enjoy his fame for a time incognito: but, as he had before essayed almost every form of dramatic composition, he has also now chosen to rival himself in another department. We have here little flow of sentiment, and scarcely any swell of passion. All is light, airy, and *comic*, but not *ludicrous*. In the latter part, indeed, the writer's imagination has taken a bolder scope, but without deep pathos.

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[*] Or rather *Sufferings*. This at least would be a more literal version.

The incidents are very numerous and minute; and, without surprising, they sufficiently engage. A young man is strongly prepossessed in favour of the vast possible influence of dramatic representations, and is inflamed with the desire of co-operating in the reformation of mankind through the medium of the stage. Hence he becomes connected with two different sets of strollers; and his stage achievements are related at length, but in a tone that bears no relation to *Scarron*. Afterward, the purposes of the dramatic Quixote are changed; and here the author departs from familiar life, assumes a somewhat graver tone, and pours out the treasures of his fancy.

As a specimen which can be most easily detached, and will be read with most interest, we shall select the solution of a difficult problem in English criticism.—For a time, Meister's acquaintance with dramatic literature had been confined to the productions of the Continent; and so long Racine was his favourite: but a fortunate accident brings him acquainted with Shakspeare. Immediately, a new world of sensations and ideas is opened to him; and he proves himself capable of feeling whatever the transcendent genius of our poet is capable of inspiring. Shakspeare becomes henceforth the subject of his meditations: in him he lives and breathes; and his thoughts and discourse are full of the English bard.—The following is the manner in which he himself, on this occasion, pours out the fullness of his heart to the person to whom he owed his first acquaintance with Shakspeare. Does not GOETHE describe his own sensations?

> 'Scarcely had William read a few of the plays when he was unable to proceed. His whole soul fell into commotion. He sought an opportunity of speaking to Jarno, and could not sufficiently thank him for the pleasure which he had afforded him.—"I foresaw, (returned his friend,) that you would not be insensible to the excellencies of the most extraordinary and wonderful of writers."—"I recollect not," said William, "that any book, person, or event ever affected me like the precious pieces with which I became acquainted through your kindness. They appear the work of a celestial genius, which mixed with mankind in order to make us acquainted in the gentlest way with ourselves. They are no poems! The reader seems to have open before him the immense books of fate, against which the tempest of busiest life is beating, so as to drive the leaves backwards and forwards with violence. The strength and tenderness, the uproar and repose, of these compositions, have so unhinged me that I wait with impatience for the moment when I shall be in a capacity to read on."—"Excellent! (said Jarno, pressing his friend by the hand—) this is just what I desired"—"I wish (replied William briskly) that I could lay open to you all that is going on within me.—All the anticipations which I ever experienced respecting man and his lot,—and which, unnoticed by myself, have attended me from my youth,—I

find fulfilled and unfolded in Shakspeare's plays. It seems as if he had solved all enigmas for us, and yet it is impossible to say, *here (or there) is found the key*. His characters appear to be creatures of nature, and yet they are not. These most perplexing and most complicated of her productions act before us, in his pieces, as if they were clocks of which the dial-plate and head were of chrystal. They show, according to their intention, the course of the hours; and you can see at the same time the springs and wheels which impel them."

The author becomes more interesting as he descends more to particulars;—in proof of which, we shall adduce what the hero is made to advance concerning Shakspeare's own conception of the character of Hamlet, and the tenor of that admired but ill-understood drama. Addressing himself to a company of actors, he says:

"You know the incomparable play of Hamlet. You received the greatest pleasure on hearing it read at the castle. We intended to ct it; and I, not knowing what I did, undertook the part of Hamet. I imagined that I was studying it, when I began to get by heart the strongest passages, the soliloquies, and those scenes in which the powers have full play; where the perturbed mind can ent itself in affecting sentiments, I thought that I entered fully into he spirit of the part, by taking on myself the load of deep melanholy, and under its pressure following my original through his labyrinth of humours and peculiarities. Thus I went on practising, in he conceit of becoming more and more identified with my hero.

"However, the farther I proceeded, the more difficult I found he comprehension of the whole. At length, it appeared quite imossible to attain any distinct view. I now went through the piece without interruption, and then, alas! I found much that would not t me. Sometimes the characters, sometimes the expressions, seemed contradictory; and I almost despaired of finding a tone in which o perform the whole part, with its excentricities and shades. In his perplexity, I went on for some time, till at length I hoped to each my end by a very peculiar path.

"I hunted out every vestige of the character of Hamlet previusly to his father's death. I observed what this interesting youth ad been, independently of that melancholy event, and of the subseuent shocking occurrences; and what he probably would have been ithout them.

"Delicate and stately advanced the royal scion under the immeiate influence of majesty. The idea of what is just, and of the ighest dignity; the feeling of what is good and becoming, and of is own high birth; unfolded themselves together in his mind. Born o sovereignty, he wished to reign only that the good might practise heir virtues unmolested. Of an agreeable form, of a benevolent heart, and of a virtuous disposition, he *was* the pattern of youth, and as destined to *become* the delight of mankind.

"Without any predominant passion, in his love to Ophelia he ut anticipated the sweetest feelings of his nature. His ardour for nightly sports was not entirely original. It was necessary to strengthen this propensity by bestowing praise on another. His unsophisticated feelings enabled him to recognize the upright; and he knew how to value the repose which a sincere mind enjoys on the bosom of a friend. To a certain point he could estimate the good and fair in art and science. What was absurd disgusted him; and if hatred could exist in so humane a mind, it was only strong enough to despise and to sport with light and hollow courtiers. He was temperate in his feelings, and simple in his demeanor; not self-approving in idleness, nor eager for occupation. He seemed to keep up at court a fashion of academical lounging. He had more merriment of humour than of heart; was a good companion, full of deference, modesty, and attention. He could forgive and forget an injury, but could never consort with the man who overstepped the bounds which justice, goodness, and propriety would observe.

"When we read the play together again, you will be able to judge whether I am in the right. I at least think that I can corroborate my opinion by passages."

On another occasion, and in other society, Meister continues to unfold his system. Having stated to Serlo, the manager of a theatre and a man of taste, the above idea of Hamlet's character:

"All this being granted," says the latter, "what would you deduce?"—"An explanation of much, of every thing," replied Meister. "Conceive such a prince, as I have painted, losing his father unexpectedly. Ambition, and the love of sway, are not his ruling passions. He would be well contented in being *the son* of a king:—but he is now, for the first time, obliged to remark the distance that separates the sovereign and the subject. The right to the crown was not then hereditary in Denmark: yet, had his father lived longer, his hopes would have been confirmed, and his expectations secured. Now, in spite of plausible professions, he sees himself, perhaps for ever, excluded by his uncle. He feels himself poor in favour and in possessions, and a stranger to that which in his youth he could consider as his own property. Hence his mind takes its first melancholy tint. He feels that he is no more than any other nobleman, nay not so much: he gives himself out for every body's servant:—it is not politeness; it is not condescension, but dejection and penury.

"To his former situation he looks back as to a vanished dream. In vain does his uncle encourage him; in vain would he persuade him to view his state in a different light. The sense of his nothingness never forsakes him.

"The second stroke bowed him lower, and wounded him more deeply. It was his mother's marriage. He had lost a father: but to the faithful and affectionate son a mother was yet left. He hoped, in society with the noble parent who remained, to have cultivated the memory of the illustrious departed:—but he loses also his mother: and loses her in a way much more cruel than if he had been robbed of her by death.

"The idea which every well-disposed child so willingly forms of his parent, as one on whom he can rely, disappears. From the dead is no help; on the living is no dependance. She too is a woman. She too is comprehended under the sex's name of *frailty*.

" Now, for the first time, he feels himself completely humbled; now completely forlorn. No good fortune can restore what he has lost. Being neither sorrowful nor reflecting by nature, he feels reflection and sorrow a weary load. It is thus that we see him make his appearance. I do not think that I force any thing extraneous into the piece, nor overcharge a single trait.

' Serlo, looking at his sister, said: " Did I give you a wrong idea of our friend? See how well he begins. He will have much to tell and to make us believe." William declared that he wanted not to make them believe, but to convince them, and requested but a moment's patience.

" Conceive (he resumed) this young man, this prince. Make his situation present to you; and then observe him when he learns that his father's shade appears. Attend him on the dreadful night when the venerable spirit himself is visible to him. He is seized by profound horror; he addresses the miraculous form; sees it beckon him, follows, and hearkens. The most dreadful charge against the uncle thunders on his ear—he is summoned to take vengeance—and this urgent request is repeatedly addressed to him—*Remember me!*— When the ghost disappears, whom do we find standing before us? Is it a young hero, breathing revenge?—A prince born, who feels himself happy in being challenged to destroy the usurper of his throne?—No! Astonishment and sorrow overwhelm the lonely sufferer. He grows bitter against smiling villains; swears not to forget the departed; and finishes with the significant ejaculation,

" The time is out of joint; O, cursed spight!
" That ever I was born to set it right!"

" In these words, I think, we find the key to Hamlet's whole conduct. I am clear that Shakspeare designed to exhibit *a great deed imposed upon a mind which was not fitted for the commission*. According to this plan, I find the piece throughout constructed. An oaken plant is set in a costly vase, fit only for cherishing tender flowers. The roots spread abroad, the vase is shivered.

" An amiable, pure, noble, and highly moral Being sinks under a burden which it can neither support nor relinquish. Every duty is sacred: but this duty is too difficult. Impossibility is required of him; not what is impossible in itself, but that which to him is an impossibility. How he turns, writhes, retreats, advances, is ever reminded, ever reminding himself, and at last suffers his intention almost entirely to escape from his mind without ever feeling relieved!"'

On another occasion, to a question concerning Ophelia, Meister is made to reply:

" Of Ophelia much cannot be said. Her character is completed by a few master-strokes. Her whole essence consists in ripe sensual feeling. Her inclination for the prince, to whose hand she is entitled to pretend, flows so entirely from this fountain; the good heart resigns itself so entirely to its desires; that father and brother both

fear,

fear, and both warn in direct and even gross terms. Decorum, like the gauze on her bosom, cannot hide the emotions of her heart: it is rather a betrayer of these gentle emotions. Her imagination is infected; her still modesty breathes voluptuous desire; and should the convenient goddess Opportunity shake the tree, the fruit would fall forthwith.

"And now," said Aurelia, "when she sees herself abandoned, rejected, put to shame; when the mind of her insane lover is turned topsy-turvy; and instead of the sweet goblet of love, he presents her the bitter cup of sorrow——

"Her heart breaks," exclaims William, "the whole frame of her existence starts out of its joints. Her father's death then falls on it, and crushes the beautiful structure to atoms."

Afterward, the subject is thus continued:

'Serlo entering the room, and observing what book our friend had in his hand, exclaimed—"Again over your Hamlet?—Apropos—Many doubts have arisen in my mind which seem to degrade the canonical respectability in which you would exhibit your piece. The English themselves acknowlege that at the third act the chief interest ceases, the last two barely holding the whole together;—and it is true that, near the end, we do not advance a step."

"It is possible," said William, "that some individuals of a nation which has so many master-pieces to display may be led, by prejudice or narrowness, to false views:—but should that prevent our looking with our own eyes, and doing justice? I am far from censuring the plan of this tragedy. I rather believe that a nobler was never invented. Nay, it is not invented; it is what it is."

"How will you make that out?" said Serlo.

"I will make nothing out," replied William. "I shall only state what I conceive."

'Aurelia, rising from her pillow, and leaning on her hand, looked steadily at our friend; who, in full confidence of being in the right, thus proceeded: "We are so pleased, so flattered to behold a hero who acts for himself; who loves and hates according to the dictates of his heart; who undertakes and executes, bears down all hindrances, and arrives at a great end! that historians and poets would fain persuade us that so proud a lot can fall to man. Here we are taught otherwise. The hero has no plan:—but the piece is full of plan. Here no villain is punished in conformity with an idea of vengeance stiffly carried through. Not a monstrous deed is committed; it rolls forwards in its consequences, and sweeps the innocent along; the perpetrator appears willing to escape the fated precipice, and is hurled down at the very spot at which he thinks happily to escape the dangerous path. It is the property of crime to scatter evil over the innocent, as it is the quality of virtuous actions to benefit the undeserving; while the agent in each case may be neither punished nor rewarded. How wonderfully is this shewn in our play! Purgatory sends forth its spirit to call for vengeance, but in vain. Every circumstance combines to forward vengeance—in vain. Neither earth nor hell can succeed in what is reserved for Fate. The hour arrives;—and the good fall with the bad. One generation is swept away, and another shoots up."

‘ After a pause, during which they looked at one another, Serlo broke silence: "In exalting the poet, (said he,) you pay Providence no great compliment; and then in honour of your poet, (as others do in honour of Providence,) you attribute to him a plan of which he never once dreamed."

"Let *me*," said Aurelia, "in my turn, ask a question. I have again referred to Ophelia's part. I am satisfied with it; and under certain circumstances could venture to undertake it:—but, I pray you, should not the poet have put different songs into her mouth during her madness? Could he not have chosen fragments out of melancholy ballads? Why provide a noble virgin with double entendres, and scraps of indecent ditties?"

"In this, my dear friend, (rejoined William,) I cannot abate a tittle. In these singularities, and in this seeming indecorum, there is profound meaning. We know at the outset with what idea the mind of the poor girl is occupied. She lived quietly to herself, but scarcely hid her wishes and her longings. The tones of wantonness secretly sounded in her soul; and how often, like an improvident nurse, may she have tried to lull her feelings to rest with songs that only served to rouse them the more? At last, when she had lost all command over herself, and her heart dwells upon her tongue, that tongue becomes her betrayer; and, in the innocence of insanity, she diverts herself, in the presence of the king and queen, with the echo of her beloved amatory airs; of the maid who was won; of the maid who steals to her lover's chamber."

In illustration of this theory of Hamlet, we are presented with a plan for amending the play: of which we shall subjoin the outline, not fearing to be tedious where SHAKSPEARE is the text, and GOETHE the commentator. The fictitious occasion for the proposal is furnished by a design to bring Hamlet on the German stage. The alterations are proposed by Meister, and criticised by the manager; who, in opposition to his judgment, but in conformity to his interest, had been much in the habit of garbling dramatic productions. At the conference, Meister observes that, on the most mature deliberation, he had been led to distinguish two things in the composition of Hamlet:

"First, the great internal relations of persons and events; 2dly, the powerful effects arising from the characters and actions of the chief figures. These are singly excellent; and the series in which they follow each other is incapable of improvement. They could scarcely by any management be destroyed, scarcely be disfigured. These every one desires to see, and with these no one dares to interfere: they sink deep into the soul, and have, I understand, been almost all introduced on our stage. Only, I conceive, a great error has been committed in regarding the second set of circumstances observable in Hamlet as too insignificant, in speaking of it only incidentally, or entirely omitting it. I mean the external relations of the persons by which they are carried from place to place, or are connected in this or that way by certain casual occurrences. These threads are indeed small and loose, but they run through the piece, holding together what would otherwise fall asunder.

"Among these external relations, I reckon the troubles in Norway; the war with young Fortinbras; the embassy to the old uncle; the settlement of the dispute; the expedition of young Fortinbras to Poland, and his return at the end: also, the return of Horatio to Wittenberg, Hamlet's wish to go thither, the journey of Laertes to France, his return, the dispatching of Hamlet to England, his being captured by the pirates, and the death of the two courtiers in consequence of the treacherous letter; all these are matters which may furnish out a novel without end, but extremely injure the unity of a play in which the principal character has no plan."

"I like your ideas, for once," said Serlo.

"No interruption," replied William, "you may not like them to the end. These faults are what props are to a building. They cannot be taken away without raising a solid wall. My proposal therefore is, *not to touch the great situations, but to spare them as much as possible singly and conjointly: but to get rid all at once of these extraneous, unconnected, confused, and confusing motives, and to substitute a single motive in their place*—"

"And that?" said Serlo, quitting his composed attitude—

"Is already in the piece," returned William: "only I make the proper use of it—I mean the troubles in Norway.—Here is my project, for your opinion. On the death of the elder Hamlet, the newly conquered Norwegians grow troublesome. The governor dispatches his son Horatio, an old school-fellow of Hamlet, (superior to his companions in valour and knowlege of the world,) to Denmark, in order to press the equipment of the fleet, which goes on slowly under the new debauched king. Horatio knows the old king, having attended him in his last battles, and gained favour with him. The first ghost-scene will not lose by this. The new king then gives Horatio audience, and dispatches Laertes to Norway with intelligence of the speedy arrival of the fleet. Horatio has the charge of hastening its equipment:—but the mother will not consent that Hamlet should accompany him to sea, as he himself wishes."

"God be praised!" cried Serlo: "we shall thus get rid of Wittenberg and its university, which has ever been a sad stumbling-block in my way. I greatly approve your design; for, except those two remote images, *Norway and the fleet*, the spectator has no occasion for *conceiving* any thing, he *sees* all the rest. Every thing passes in his view; whereas, before, his imagination was forced to run a rig round the world."

"You easily perceive how I can connect the remainder," continued William. "When Hamlet discovers to Horatio the crime of his stepfather, Horatio advises him to go with him to Norway, in order to secure the army and return in force. Hamlet appearing too formidable to the king and queen, they have no other way of getting rid of him than that of sending him on board the fleet, and setting

Rosencrantz and Guildenstern over him as spies;—and Laertes returning at this juncture, this young man, enraged so as to be capable of assassination, is sent after him. The fleet being detained by contrary winds, Hamlet comes on shore, and perhaps some adequate motive for his ramble across the church-yard may be devised. His meeting with Laertes in Ophelia's grave is a great and indispensable moment. On this the king may think that it is better to get rid of Hamlet on the spot. The festival of his departure is now celebrated; and a solemn reconciliation with Laertes takes place. Sports are held, and Hamlet and Laertes fight. I cannot close the piece without four corpses. Not one must be left alive. A new election by the people now taking place, Hamlet, in dying, gives his voice for Horatio."

We leave the admirers of our great dramatist to examine this hypothesis, and to criticise the proposed simplification. If the madness of Hamlet be totally assumed, it is evident not only that it is going too far to represent him as having no plan, but that the supposition of our author is untenable.

For the rest, we ought to observe that the style of the romance before us is classical, and that the colouring is chaste. The writer discovers none of that attachment to the extravagant and the monstrous, which has so extensively infected the modern literature of his country.

Art. XVIII. *Memorias da Acad. R. das Sciencias de Lisboa*, &c. i. e. *Memoirs of the R. Academy of Sciences of Lisbon.* Vol. I.

[Art. continued:—See Appendix to Vol. xxvith, published in July, 1798.]

Natural Philosophy *and* Natural History, *continued.*

Observations on Natural History and Chemistry. By Professor Vandelli.

This paper contains the account of two curious observations relative to the natural history of the Brazils, and of three chemical operations which are the result of the author's experiments. The first observation respects the fossil bones of a cetaceous animal found at S. João del Rey in the Brazils, at the depth of 27 feet in the ground, in an argillaceous soil Both the *bones* and the *argilla* were white when first dug up, but, when exposed to the air, became perfectly blue. From the experiments which the author made on them, it seems that they are a natural *Prussiate*, like those of which Wallerius, Bergman, and Kirwan, had before taken notice in other instances.—The second observation relates to a wonderful mass of native copper, found in a valley two leagues from Cachoeira, and fourteen from Bahia. Its size is three Parisian feet and two inches in length, two feet and a half in width, ten inches in thickness, and its weight is two thousand six hundred and sixty-six Portuguese pounds, of sixteen ounces each. The details of its description are very interesting; and indeed all the masses of native copper formerly known are trifles in comparison of this. That which exists in the collection of Freyberg, and which, according to M. *Monnet*, was reckoned *the largest as well as the most beautiful* specimen, weighs only ten pounds [*].

The chemical operations related in this memoir will not satisfy the chemical reader; and the author having barely reported them, without furnishing the public with the details which determined his opinion, leaves in full force all the doubts which they excite. The first is an alledged method of increasing the strength of gunpowder, by dissolving purified nitre in water impregnated with hydrogene, and sprinkling the mixture of brimstone and charcoal with this solution. proceeding afterward to make gunpowder in the common way. Is it easy to conceive that water might be impregnated with a greater quantity of hydrogene, than that which already forms a constituent part of it? Does the author prove that this superabundant hydrogene is combined with the dissolved nitre, and afterward remains united to the other materials with which it is mixed? We are disposed to believe that, if any superiority exists in the gunpowder thus manipulated, it is probably owing to the more equal mixture of the nitre so dissolved, with the other ingredients.

In the following observation, the Professor tells us that, by making the *vapours* of quicksilver pass through a red-hot iron tube full of nails, he obtained, attached to the nails, little globules of quicksilver, of a silver colour, and of the consistency of tin. He calls this *a method of fixing quicksilver*. Does he not know that iron and mercury amalgamate in some instances?

The third operation discussed in this paper, the author calls a method of changing iron into perfect steel. We shall give it in his own words, and leave it to the judgment of our readers.—' In the decomposition of water, the iron plates or nails contained in the red-hot iron tube, in which the decomposition is made, were changed into perfect steel: but afterward this steel was changed into mineral æthiops.'

Memoirs, 1st and 2d, on the Magnetic Force. By Mr. DALLABELLA.

We have here two very laborious and apparently very exact ts of experiments, designed to ascertain the laws of mag- c attraction; which the author states to be in the duplicate rsed ratio of the distances, when these are smaller than two inches, but that many anomalies are observed in greater distances. These two memoirs, though containing much valuable information, being rendered less important by the celebrated Memoirs of M. *Coulomb* on the same subject, we shall decline giving a copious abstract of them: but some mention of the loadstone used in the experiments may not, perhaps, be unacceptable to many of our readers.

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[*] *Nouveau Système de Minéralogie*, p. 314.

This stone was a present from the Emperor of China to the King of Portugal, John V. Its volume is very nearly 263 cubic inches, its weight 38 pounds 7 ounces and a half, its specific gravity 4055; and it sustained, on the 21st February 1781, the weight of 202 pounds 7 ounces.

Meteorological Observations made at Rio Janeiro *in the Years* 1781, 1782, 1783. By Mr. SANCHES DORTA.

Few observations on this subject have afforded us so much satisfaction as the present, by extensiveness of views, and apparent accuracy of observation. The author, who is an astronomer in the Portuguese service, shews himself deeply skilled in meteorology; and he never loses sight of the natural relation which exists between the state of the atmosphere and the astronomical circumstances which may influence it. The result of the meteorological diary is given in tables, which are compared with other tables of the declination of the magnetic needle, and of the influence of the lunar points. The country, also, in which the observations were made, renders them peculiarly interesting.—It is impossible to give an abstract of papers of this kind: but we will present our readers with the general results of heat and rain, in which these warm regions more widely differ from those which are extra-tropical.

In 1782.

Greatest degree of heat	89 degrees, Fahrenheit.	8th February.
Lowest - -	56½ - - -	4th July.
Difference -	32½	
Quantity of rain	47 inches, 1.55 lines.	
Quantity of evaporation	35 inches, 5.2 lines.	
Excess of rain -	11 inches, 6.35 lines.	

In 1783.

Greatest heat -	89½ - - -	20th January.
Lowest - -	59 - - -	21st July.
Difference -	30	
Quantity of rain -	40 inches, 4.9 lines.	
Quantity of evaporation	24 inches, 7. lines.	
Excess of rain -	15 inches, 8. lines.	

ASTRONOMY *and* MATHEMATICS.

Observations of several Eclipses of the Satellites of Jupiter, *made at* Mafra *in* 1785. By Mr. D'ASSUMPÇÃO VELHO.

A single page of observations.

Memoir on the true Latitude and Longitude of Lisbon. By Mr. GOMES DE VILLAS-BOAS.

The result of this valuable and elaborate disquisition gives, for the true latitude of the spot on which the equestrian statue of the late King Joseph is situated, 38° 42′ 20″; the longitude of the same place, 9° 0′ 45″ East of the meridian of the isle of Ferro, 11° 29′ 15″ West from the Parisian Observatory.

Astronomical Observations made at Rio Janeiro *in the Years* 1781, 1782, 1783. By Mr. SANCHES DORTA.

This valuable paper, being a collection of detached observations, cannot be properly abridged. Mr. DORTA determines the longitude of Rio Janeiro to be 45° 37′ 50″ West of the Parisian Observatory.

Astronomical Observations made at Lisbon, *in the Royal Printing-Office.* By M. CIERA.

A series of observations which seem to have been made with accuracy, from the year 1778 down to 1787.

Observation of the End of the Solar Eclipse on the 17th October, 1781, *at* Carthagena *in* Spain. By Mr. CERUTI.

Astronomical Observations made at Rio Janeiro. By Mr. OLIVEIRA BARBOZA.

These observations commence in 1782, and come down to 1787.—A few other papers occur, of which we propose to take farther notice hereafter.

[*To be continued.*]

ART. XIX. *Paris pendant l'Année* 1798; *i. e.* Paris during the Year 1798. By M. PELTIER. 8vo. No. CLXIII. to CLXXI. 31st Dec. 1798. De Boffe, &c. Price 3s. each Number.

FORMER numbers of this work have been announced in our preceding Appendixes; since which some changes have become expedient in the plan of it. Mere articles of news, which can seldom arrive in time to interest, will for the most part fall away. The work, from the beginning of the XIXth volume (already begun) will be separated into Political and Literary Miscellanies; and an account of the principal English publications will in future form a regular part of its intelligence.

No. CLXIV. contains the following anecdote: At the beginning of the revolution, a dog went daily to the parade before the palace of the Thuilleries, thrust himself between the legs of the musicians, marched with them, halted with them, and, after the parade, disappeared until the next morning; when he resumed this occupation. The constant recurrence of this dog, and the pleasure which he seemed to take in the music, made him a favourite with the band, who nick-named him *Parade*. One gave him food to-day, another to-morrow; and he understood, by a slight signal, and a word or two, whom he was to follow for his dinner: after which, faithful to his independence, the dog always withdrew, in spite of any caresses or threats. Sometimes he went to the *Opera*, sometimes to the *Comedie Italienne*, and sometimes to the *Théatre Feydeau*; in each of which houses, he found his way to the orchestra, and would lie down silently in one corner of it until the performance was over. 'I know not (says the author) whether this dog be now alive: but I know many musicians to whom his name, his figure, and the singularity of his habits, are perfectly familiar.'

No. CLXV. contains a long extract from a second-rate poem on Tea. The practice of tea-drinking, so favourable to the domestic sympathies, to sobriety, to cheap hospitality, and to innocent amusement *, is gaining ground in Paris, and indeed on the continent in general; not that London is now become the glass of fashion in Europe, but that the custom is itself rational and gratifying.

No. CLXVI. The number of upstart fortunes in Paris is, it seems, considerable: they result chiefly from the purchase of church-property, and are suspected not always to have been very delicately acquired. Hence the *new rich* are continually assailed by satirists and epigrammatists: the following lines addressed to a bookseller contain a trait of this kind:

> " *Vos livres doivent vous rester,*
> *Car, vous avez beau dire,*
> *Tel qui pourrait en acheter*
> *Ne saurait pas les lire.*" †

No. CLXVII. contains a very unceremonious letter from the Prince Charles of Hesse Darmstadt, who is a General in the French service, to certain representatives of the people; in which he advises the government at once to seize the territories of the King of Sardinia and of the Duke of Tuscany, and to dismiss (*licencier*) or cashier the two sovereigns. Their countries, he says, will afford to the republic ten millions of subsidy and thirty thousand recruits, and will facilitate the expulsion of every vessel of the English from the sea of Tuscany.

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* We do not enter into the dispute respecting its wholesomeness, and its influence on the nerves.

† Your books muſt long remain on hand,
As you too truly plead;
For those who easily can buy
With difficulty read.

The CLXVIIIth number contains (*inter alia*) an account of the recent anabaptism of the churches in Paris. For the names of the popish Saints, under whose protection the antient religion had placed them, have been substituted the names of various moral virtues. This is rational enough; for very few Saints have a valid claim to the gratitude and veneration of men. Saint Telemachos, for abolishing gladiatorial sports; Saint Carlo Borromeo, for his attention to the sick during a horrible contagion; and some others; have deserved to be held up as models to succeeding generations: but in general the posthumous honours shewn to them have been ill-proportioned to their utility.

In the change which the Parisian churches have undergone, the church of Saint Philip has been consecrated to Concord, in allusion to the walks and gardens with which this section abounds; as the Thuilleries and Champs Elysées, which are scenes of social meetings and festive assemblage:—the church of Saint Roch has been consecrated to Genius, in allusion to Corneille, who is buried there:—Saint Eustace, which is near the corn-hall, has been consecrated to Agriculture:—Saint Germain to Gratitude, the national palace of the Arts and Sciences being in this section:—Saint Lawrence, to Old Age; the old man's hospital being near:—Saint Nicolas to Hymen; it is, like Stepney-church, a very wife-market:—Saint Mery to Commerce; it is near the tribunal of commerce:—Saint Margaret to Liberty and Equality; it stands in the fauxbourg Saint-Antoine, the grand nest of revolutionists:—Saint Gervais to Youth: no good reason is assigned; it is perhaps frequented by women of a certain description:—Notre Dame is dedicated to the Supreme Being:—Saint Thomas to Peace; because it is near to Saint Sulpice, which belongs to Victory:—Saint James becomes a temple of Beneficence, because it is near to many charitable institutions:—Saint Medard to Labour, because the industrious classes live thereabout;—and Saint Stephen to Filial Piety,—we suppose, because it is less frequented than of yore.

No. CLXIX. contains a French translation of Pope's *Windsor Forest*, by *Viel de Boisjolin*, which is executed with polished neatness and close felicity. The celebrated description of the Pheasant is thus given:

> '*Le riche oiseau du Phase, à travers la fougere,*
> *Fuit, s'elance, & triomphe. O gaîté passagere!*
> *Le plomb brûlant l'atteint; l'oiseau se débattant,*
> *Et voltige, et s'abaisse, et tombe en palpitant.*
> *De quoi lui sert l'eclat de ses couleurs si belles,*
> *La pourpre de sa crête, & l'émail de ses ailes,*
> *De son œil arrondi l'étincelante ardeur,*
> *Et de sa gorge d'or la mobile splendeur.*'

The apposite epithet—*scarlet-circled* eye—is missed.

In No. CLXX, we find an edict published at Berlin on the 20th November 1798, to oblige all clubs, on the requisition of the magistrate, to deliver the names of the members and the object of their meetings; and totally to forbid all secret societies, employing mysterious, occult, or hieroglyphic forms. In June 1791, some Irishmen advertised for members for a secret[*] society; a circumstance which has been described as a bull. Is it less so to make laws against secret meetings? It is curious that, while the magistrate at Berlin is prohibiting private assemblages, (which are there, it is to be feared, no longer necessary to encourage the reciprocal avowal of bold and free opinions;) the magistrate at Vienna is prohibiting the denunciation of them, and has actually inserted Professor Robison's "Proofs of a Conspiracy" among the forbidden books.

No. CLXXI, which completes the year, contains chiefly English matter. We repeat our wish for a table of contents to each number.

ART. XX. *Mémoires* d'HYPPOLITE CLAIRON: *i. e.* Memoirs of Mademoiselle HIPPOLYTA CLAIRON, with Reflexions on the Dramatic Art; published by herself. 8vo. Paris. 1798.

"WHO has e'er been at Paris must needs know"—the name of the writer and heroine of these memoirs: an actress as highly renowned in France for her great dramatic powers as Garrick was in England[†], and so connected with the literature and public amusements of her country for the last 40 years, that scarcely a poet or an historian can be consulted without meeting with her name. The works of *Corneille*, *Racine*, *Crébillon*, *Voltaire*, and other tragic writers, have all received such grace and energy from her talents, that, though she has quitted the stage nearly 20 years, her laurels are still so fresh and blooming, that she is never mentioned by her countrymen without honour and regret.

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[*] *Idem Sentire, Dicere, Agere.*

[†] Garrick pleasantly styled her, in the hearing of the writer of this note, "The Garrick of France;" adding that, while he was on his visit to Paris, his chief delight was to converse with his *sister* CLAIRON.—"We are all *nothing*," said he, "compared to her!"

With our utmost diligence of inquiry, we have not yet been able to procure a copy of these *Mémoires* *; yet, with the assistance of two agreeable papers on the subject in M. Peltier's *Paris pendant l'année* 1798, (see the preceding article in this Appendix,) we shall announce this publication, and take the liberty of presenting our readers with a short account of it, for their present gratification; till we are able, by a view of the book itself, to extend our extracts and remarks.

To trace the progress of genius and talents, during the early years of those who possess them, is always a curious and interesting inquiry.

It appears that this great actress was the daughter of a tradesman at Paris, and was intended by her mother to procure her livelihood by the labour of her hands: but one day, while yet a child, seeing from the window of the room in which she was confined to work, Mad. *Dangeville*, a favourite actress at that time, take a lesson in dancing, she tried to imitate her looks, attitudes, and steps; which she did so exactly, that from this time she might have said to herself: *ed anche io son* ATTRICE.

Some time afterward, a female friend of her mother took her to the play, when *the Earl of Essex* and *les Folies amoureuses* (by *Regnard*) were performed. She went home with her head so occupied by what she had seen and heard, that, during supper, she did not utter a single word. Her mother, probably expecting some amusement from her minute account of what she had seen, peevishly sent her out of the room:—*get along to bed, you stupid thing you!* said she. How surprised was the family, the next morning, at breakfast, to find that this *stupid thing* remembered the whole part of Queen Elizabeth, and two thirds of the entertainment, changing her tone of voice in several parts, according to the humour and situation of the characters; and imitating the actors so exactly, that her audience seemed to see and hear them at the playhouse.

From this time, she met with no opposition from her family respecting her inclination for the stage. Her first appearance, when only 12 years old, was at the Italian theatre, where the *opera comique* had its rise. After this she performed on the stage at Rouen, where she remained during three years. Returning to Paris, she was engaged for six months at the Serious Opera; and at last, when she was 16 years old, she appeared at the principal National Theatre, *la Comédie Françoise*. Her success here was prodigious!—but she was not content with the applause of the pit [*]. True genius wishes to march on firm ground; and eager to know what had entitled her to the favour which she had procured by mere instinct, she began seriously to study in such a manner, as sustained and increased her fame on the great stage of the capital of her country, during 20 years.

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* We have seen a *German* edition, but were unwilling to inspect a work of this nature through that medium.

In the course of these studies, she found *Dancing* necessary for the graceful carriage of her person, and for the different gestures requisite in the various parts which she had to represent; *Drawing*, for the study of attitudes; *Singing*, for the modulation of voice; *Grammar*, to ascertain the import, pronunciation, and expression of words; *Versification*, to do justice to the metrical art; *Geography*, *Mythology*, and, above all, *History*, to acquire a knowlege of the religion, customs, and manners of the personages of different periods and nations brought on the stage.

This intelligent actress did not confine her studies to the mechanical parts of her profession: she tried to investigate the great and leading passions of the human heart, in order to analyse and seize their several shades; and it was by such studies, as she informs us, that she enabled herself to discriminate 'irony from disdain, disdain from contempt, warmth of temper from violent passion, impatience from wrath, fear from fright, and fright from terror.'

Mad. CLAIRON divides her Reflexions on the Dramatic Art under the following heads: natural gift, or *Genius*, the most indispensable of all; *Power of Voice*; *Memory*; and *Person*: but we are frightened at the importance which she gives to the second article, force or strength of voice. 'I was born (says she) strong and courageous; application gave me pleasure: but it is only in braving difficulties, pain, and death, that I have been able to complete the 20 years imposed on an actress [†]. Let the reader only figure to himself the indispensable necessity of being constantly penetrated with the most afflicting and terrible ideas; and I may venture to assert that more than human strength is necessary to support the life of a tragedian longer than 10 years!'

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[*] *Le parterre*, or pit, at Paris, was formerly occupied by poor critics at less than one third of the price of our pit: but they were allowed no seats.

[†] The Comedians at the French theatre were entitled to a pension for life, after 20 years' service.

By thus studying the great sufferings of the soul, in order the better to feel and express them, or rather, as she says, totally to abandon herself to their tortures, and give them her whole existence, she acquired the melancholy advantage of rendering herself the most miserable Being on earth.

In the course of her memoirs, Mad. CLAIRON reviews the principal parts which she was accustomed to act, points out their most prominent features, and describes her own feelings and intentions in metamorphosing herself into their minds and forms; and even endeavouring to heighten and correct the poet himself, when his ideas seemed to fall short of historical and moral truth.

She insists that theatrical performers, in the capital of a great empire, should constrain themselves to assume a kind of dignity and decorum in private life, in order to render their conduct on the stage in the representation of great personages more easy and natural. 'The tragic actor (says she) should appropriate, in common life, the style and manners of such characters as his cast of parts most frequently requires:—If I am only a vulgar and ordinary woman during 20 of the four-and-twenty hours of the day,—whatever efforts I may make, I shall be only an ordinary and vulgar woman in Agrippina or Semiramis during the remaining four.'

In society, she was nick-named the *Queen of Carthage*, and she was flattered by the title; she believed that her appearance and manners should not only be noble and pleasing, but respectable and good.

Thus far we have only detailed the intelligence which we have acquired concerning her *professional* studies and precepts. We shall reserve the *biographical* part of these memoirs for future consideration, when we shall be in possession of the entire work.

ART. XXI. DIAETOPHILUS *Geschichte seiner Siebenjahrigen Epilepsie.* &c. DIAETOPHILUS'S Physical and Psychological History of his Seven Years' Epilepsy. Part I. 8vo. Zurich. 1798.

THE history of a recovery from a disease so formidable as epilepsy, after it had continued during seven years, minutely drawn up by an intelligent patient, is a novelty in medical literature which can hardly fail to interest physicians. The readers of the present work, however, will find some reason for complaining of its prolixity:—The author might certainly have comprised all that is valuable in his statement, in one 8vo volume.

Meditation on his own sufferings has led him to propose the following project: It composes his *dedication to the rich*:

'I present to you, (says he,) for your opinion, a cosmopolitan wish. Potentates and private founders have formed institutions for the instruction of the deaf and dumb. Establishments for the cure of the epileptic would be much more useful. 1. Their use, I apprehend, would extend to a greater number of individuals. In Bekker's *national-zeitung*, the number of epileptic patients in Germany is estimated at 10,000; and there is reason for fearing that, if feebleness of constitution and mental and bodily exertions should go on regularly increasing together through the 19th century, the number will become much larger. 2. Cured epileptics are returned to the state and to their families in a much more serviceable condition, than deaf and dumb people, however well taught. 3. If, in the treatment of the latter, the gain of psychological and physiological observations is to be taken into account, how much more abundant would be the harvest from institutions for epileptics, when put under the direction of a physician meditating on their symptoms, and under the inspection of attendants capable of keeping a regular journal. The finest part of the human machine, and its relation to the power of thought, may receive illustration; particularly of the kind which is desireable in the practice of medicine. 4. If my work should evince the great probability that most cases of epilepsy are curable; that the principal obstacles lie in the conduct of uninstructed patients; and that the mere visits and prescriptions of the physician can seldom avail; it will follow that such an establishment would be of the most signal utility.—Six well chosen patients would afford a good beginning for the instruction of surgeons and other attendants—but I will not lose myself in the detail of the institution, till I am summoned by some humane founder.'

If, by any regulations, well qualified and *attentive* superintendants could be secured, we should think that such an establishment ought not long to remain among the number of pious wishes:—but how little light has yet fallen from madhouses on the bodily and mental functions of man!

Art. XXII. *Annales de Chimie*; i. e. Chemical Annals. Vols. XIX. and XX. 8vo. Paris. 1797. Imported by De Boffe, London.

We resume the consideration of a periodical work which justly ranks among the highest of its kind. The *Annales de Chimie* were interrupted for three years, during the most distracted period of the French revolution, under the tyranny of the sanguinary *Robespierre*; the two volumes before us fill up the interval between their discontinuance in 1793, and their resumption three years ago. During this time, the authors were deeply engaged in the improvement or invention of processes subservient to military operations; and all Europe is acquainted with the general success of their efforts. These volumes inform us, in some measure, of the line in which they were directed: but some particulars of the most interesting kind, as is very natural, are still kept secret. Among these latter, we may reckon some great improvements in the fabrication of salt petre: for that such improvements were actually made, we know, partly from the great supply of this necessary article which the enemy obtained, independently of importation, and partly from the express testimony of travellers.

Art. I. in the 19th volume relates to the operations of war. It is the *Extract of Instructions for Workmen in Iron concerning the Fabrication of Steel, by* VANDERMONDE, MONGE, *and* BERTHOLLET; and it contains a practical application of the facts which have been discovered in modern times, respecting the chemical properties of different modifications of iron. It appears probable that this paper effectually assisted the French artisans, in the manufacture of a commodity for which they were formerly dependent on England and Germany.

Art. II. *Notice of a Work by* VANDERMONDE *on the Fabrication of bright Arms.* Towards the beginning of the general war, only one manufactory in France could supply good sword-blades; and this was at Klingenthal, in the department of the Lower Rhine. Afterward, a great variety were instituted, and (it would appear) have been continued with perfect success. Their establishment contains the most curious set of facts in the history of the arts.

III. *Extract of a Report on different Means of obtaining Mineral Alkali from Sea-Salt.* By LELIEVRE, PELLETIER, D'ARCET, and ALEXANDER GIROND. The substance of this article will hardly gratify the curiosity which its title is likely to excite. Various means were essayed, but to no purpose in an œconomical view. The description of these complicated methods may inform chemical projectors in what direction it is useless to proceed: but we do not know that they will be able to deduce any immediately useful hints from this long and laborious report.

IV. *Memoir on the Means of multiplying the Fabrication of Pot-ash in France.* By PERTUIS.

V. *Extract from Instructions concerning the Combustion of Vegetables, the Fabrication of Pot-ash (salin), Pearl-ash, and the Manner of saturating nitrated Water or Salpetre-ley.* By VAUQUELIN *and* TRUSSON.

These papers also respect the necessities of war. They contain numerous experiments on the quantity of saline matter obtainable from different vegetables, presented in the tabular form.

VI. *Instructions towards effecting the Refabrication* (*refonte*) *of Paper printed and written upon: published by the Commission of Agriculture and the Arts.* This paper shews the possible extent of resources among an intelligent people, pressed by urgent want. Many of the works imported from France, during the course of the revolution, demonstrate the low ebb to which the manufacture of paper was reduced. We have not understood that the ingenious project here described afforded much relief, at the time of the greatest deficiency of materials: but it is probable that an active and improved agriculture has amply supplied this deficiency:—for travellers of all descriptions (whether willing or unwilling witnesses) agree in attesting that the cultivation of the French soil is pursued with greatly increased ardour and skill.

VII. *Report concerning the Fabrication of various Kinds of Soap; concerning their different Qualities, according to the Nature of the Oils employed in their Composition; and concerning the Means of every where preparing them with the different oily and alkaline Materials furnished by Nature in different Places.* By D'ARCET, LELIEVRE, *and* PELLETIER.

The union of oils and fatty matters with alkalis has long been a great and extensive object of human labour. We consider the present account of processes, conducive to this end, not only as the best paper in the present collection, but as superior to any thing of the kind existing in any language. It well deserves translation.

The remainder of this volume consists of extracts from *Crell's* chemical annals: but we find nothing which we have not already communicated to our readers, in our account of the same numbers of that work.

Volume xx. consists of pieces calculated for local and temporary purposes, but having, in some instances, a permanent interest.

The first paper is a *Report concerning the Trials made at Romilli to separate Copper from Bell-metal.* By PELLETIER *and* D'ARCET.

II. *Report to the Committee of Public Safety, on the new Methods of tanning Leather proposed by* A SEGUIN. This report seems to hold the same rank in the present which that on soap occupied in the former volume. The art itself must be considered as of more immediate necessity; and we entertain little doubt that, in consequence of the researches here described, the first great branch of the leather manufacture will undergo a salutary reformation. The change will not merely be confined to economy of labour and of time:—it will reach also to the improvement of leather.

III. *Extract of a Memoir on the Salt Springs of the Departments of La Meurthe, Jura, Doubs, and Mont-Blanc.* By Nicolas. This extensive paper consists partly of description and partly of project. It enters also into large details concerning the implements requisite in the manufacture of common salt.

A number of pieces then follow, concerning the new republican weights and measures; these are fitter for a place in a general physical collection, like the *Journal de Physique*, than in a strictly chemical journal:—but it would seem, from their appearance here, and from some other circumstances, that the authors found a difficulty in completing the present two volumes.

Notice of the extraordinary Quantity of Saltpetre obtained in France during the second and third Years of the Republic, by C. A. Prieur.

The present is a document illustrative of the prodigious efforts made to furnish the French armies with weapons and ammunition. Every district was required to send two intelligent cannoneers to Paris. This convocation, amounting to nearly eleven hundred individuals, received regular instruction from *Guyton, Fourcroy, Dufourny, Bertholler, Carny, Pluvinet, Monge, Hassenfratz,* and *Perrier*, partly concerning the manufacture of cannon, partly concerning that of saltpetre. This body of pupils was afterward distributed among the different establishments, in proportion to their abilities.

To the above notice is subjoined an essay *on the Formation of Saltpetre, and on the Establishment of artificial Nitre Beds*, by J. A. Chaptal;—with *Instructions concerning the Mode of refining Saltpetre newly adopted in the National Manufactories.* These, with the other papers, will be of great value to European nations, when cut off from all foreign supply of nitre.

A favourable *Report concerning the artificial Pencils of Conté*, and *Extracts from Crell*, conclude the volume.

In our next Appendix, we hope to present a fuller report of the numbers of the *Annales de Chimie* up to the latest date; the work having assumed a more strictly philosophical and more generally interesting aspect.

Art. XXIII. *Luise*, &c. *i. e.* Louisa, a Pastoral (or rather Rural) Poem, in three Idyls. By J. H. Voss. 8vo. Königsberg. 1795.

This is one of those foreign works which we had intended to notice much earlier, but which we were disappointed in our endeavours to procure. We mention it now, however, because it ranks among those original productions which impress their character on the literature of the era in which they appear.

M. Voss's Poem is not one of those which are remote from life and human nature, and of which a former age heard so much under the title of *Pastoral Poetry*:—nor is it conceived in the more natural and more agreeable manner of *Gesner*. It comes as much nearer to the actual state of manners than *Gesner*, as *Gesner* did than Ambrose Phillips. It is in fact a faithful picture of rural life in Germany.

The characters are a parish priest, his wife, their only daughter, and the suitor to whom that daughter is betrothed; together with some persons of inferior interest.

The first idyl is *the Feast in the Wood*. The above-mentioned parties make a short summer-afternoon's excursion, and regale themselves in the shade on the border of a lake:—the ride, the preparations, and even the boiling of the coffee, are described with the utmost minuteness; and the solemn is very happily blended with the familiar throughout. M. Voss caught the idea of his manner from Homer, whom he is thought by his countrymen to have very successfully translated into hexameter verse; which is also the measure of the poem before us.

The second idyl is *the Visit*:—the third, *the Bridal Evening*. None of the incidents rise above the level of simple life:—but, particularly in the third idyl, they are managed with much greater address than in former pastoral narrations. In those, all was dull and dead. The present is full of motion and vivacity, as well in its portraitures as its fable.

To translate this elegant *jeu d'esprit* would be no easy undertaking; and if it were less difficult, it would scarcely be adviseable. A thousand little allusions make it entirely national:—these are so many ties which bind the poem to its native language:—to loose them would require more thought and labour than to write an equal poem;—and to break them would disfigure the whole composition.

ART. XXIV. *Von Gottes Sohn, der Welt Heiland, &c. i.e.* Of the Son of God, the Saviour of the World: according to the Gospel of John. Together with a Rule for harmonizing our Gospels from their Origin and Order. By J. G. HERDER. Small 8vo. pp. 416. Riga. 1797.

HERDER may be characterised as the Plato of the Christian world. His blooming and ardent diction, and his graceful imagination, uniformly cling in devout ecstasy about those passages of the sacred writings, which are adapted to command our loftiest veneration, or to sympathise with our finest feelings. Yet he employs them rather like the mythological allusions and parabolic instructions of an eloquent moralist, than as lessons of experience or dogmata of revelation. He almost professes to conceal, beneath the enthusiasm of a Wesley, the scepticism of a Hume. He binds his brow, indeed, with the clusters of Engedi, strews along his path the roses of Sharon, and culls the sweetest lilies of the valley of Tirzah: but he employs them rather as the gift of human than of angelic hands, rather as the luxuries of taste than of faith. With him, Magdalena, Salome, and the younger Maria, rather resemble the clad Graces pursuing Apollo in the dance, and scattering perfumes in his way; or the Gopia listening with mingled love and devotion to the hymnings of Krishen; while Cama strains his cany bow, and mixes for the nuptial feast his cup of five-fold joy;—than those simple, innocent, pure, and holy, but somewhat awful forms, in which we are accustomed to embody the saints of our church. His erudition, classical and oriental, gives a weight—and his almost voluptuously poetical imagery imparts a fascination—to his points of view, which disarm Philosophy of her spear and Superstition of her shield. He seems inclined to institute a paganised antinomian Christianity; and to make the feared gods of the vulgar into the beloved divinities of the cultivated. Had *Sir William Jones* been the founder of a new sect, he would have taught the religion of HERDER *.

If our time and space would permit, we could with pleasure translate this little book throughout. Under that impossibility, however, we must reluctantly content ourselves with heartily recommending the undertaking to any person who feels himself capable of it: but it requires no inferior knowlege and aptitude in both languages, to adapt the work itself to the perusal of all who wish to know, at last, if not already informed, what "*Humanizing Christianity*" means.

A few passages of introductory matter, to the following effect, present themselves on opening the book:

'Simplicity with deep import is the highest beauty of the human character, and of human writings. They attract with irresistible charms, not only by what they communicate, but by their inherent nature and manner. A nameless quality hovers round them, the silent magic of their own existence.

'That the gospel of John bears this character, the Christian history of all ages has clearly shewn. The coldest dogmatizer and the hottest mystic have both equally found in him what they sought. The rich simplicity of the words of John were to them the text of copious commentaries.

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* This celebrated author was born in 1742 at Mohrungen in Prussia, and is now superintendant (or bishop) of the reformed church in Weimar.

'It was natural that in these they should often deliver their own sentiments, wishes, and fancies: John, in his time, must have said, or at least implied, what they wished him to have said for their time, for their heart, or their pen.

'Yet his simplicity demands the purest representation:—his gold will not mix with baser metals;—and has he been the only author, who, with the greatest perspicuity of design, has been obliged to remain misunderstood?

'Truth must spontaneously present herself. If my representation be true, then a multitude of artificial opinions concerning this gospel immediately disappear, as foreign to it; nay, his creed of Christianity is unsuitable to any sect. Light remains light, into whatever place it may shine.

'If I have clearly delineated this clear conception of John, and should find but one who acknowleged it with me; O! my brother, what would all party spirit, all hypocrisy, all obscurity, be thenceforth to us?

'But this gospel has also a sentimental side; nay, it is properly all heart and soul. Truth, love, and a holy bond of communion, are with him the grand medium which links the Deity with man and mankind in intimate and active union. Intelligence and sentiment in him are one; his expressions are the most comprehensive wisdom in the strictest application:—his epos becomes eclogue; his eclogue is epos.

'If it be possible, let my book be read without prejudice and with a sober mind; and then the gospel itself. What a beautiful radiant form, from the ruins of Palestine, will guide our steps! No antiquated foreign form; she is closely retired within us, acting in every human heart, in every human soul.

'Of semblance, much can be said; of pure existence, little. When I had finished my book upon John, I felt myself at the beginning, laid down my pen, and said: "I am no painter."

'I conclude my preface, as John concluded his first epistle: "Keep yourselves from idols!"'

Partial extracts from a work of this nature would be of little use towards characterising the whole. The importance of the subjects on which it treats might be seen from the table of contents: but even this is too long for our transcription.

The scheme for harmonizing the several gospels, we think, must meet with general approbation.

Art. XXV. *Vom Geist des Christenthums*, &c. *i. e.* Of the Spirit of Christianity. With some Treatises on Subjects relating to it. By J. G. Herder. Small 8vo. pp. 312. Leipzig. 1798.

A few passages from this work, as well as from the preceding production, may not be unacceptable to our readers.

'Spirit (says M. H.) is neither to be written nor painted; it lives, it acts. So, of the spirit of Christianity, less should be written and more practised: for by writing, and by controversy, Christianity was not founded.

'If, however, concerning this spirit, misunderstandings and their numerous relations (abuses) prevail, why should not the true meaning of the matter be shewn, that a true practice of it may ensue? It should be shewn whether the abuses be hurtful, and whether the primitive use be almost entirely lost beneath them. We should say: "Not this, but that, is the spirit of Christianity: this was its salutary aim, this its original tendency and design." We should particularly speak clearly and frankly on the points in which, by gross misunderstandings and abuses, Christianity itself is become a mis-christianity; a perplexity to the human mind, a corruption of human manners, a false psychagogy or guide of souls.

'Wherein it is become so, this little piece, at least in part, may shew.

'It is written in short sentences, but certainly they were not made so short from superficial levity: since many of the sentences contain matter for a whole book, and are the result of long experience and of long consideration.'

The reasons which determined M. Herder to write in this manner are thus stated:

'Nobody is inclined to read long theological writings and deductions. It is conceived that every thing which could be said has long ago been said, and that the suit is over, that is, lost. Therefore, whoever now would venture to open his mouth in behalf of Christianity, let him be brief. Felix and Drusilla have no time to read. 2dly, Even authors themselves are fatigued with long theological writings. The words have been so often heard, used, and misapplied, that it is difficult to pick out a few, with which a man can keep from falling into the old slumber. Or we glide into a preaching tone; and at sermons, they say, it is delicious sleeping. 3dly, However agreeable it may be to the reader to think after his author; that is, slowly to follow his preconceptions; yet it is more profitable for him that the author should oblige him to think for himself, and not lead him in *his* trammels. At these abrupt sentences, he must ask himself: "How came the author by this? why does he not carry it farther?" At each misunderstanding pointed out, he will ask: "What is the consequence of this? what am I next to demolish, alter, or reject: what another host of misunderstandings and abuses does this which is now pointed out draw after it?" Thus will this short book, nay many single sentences of it, be to him the text of a wide field of commentary; especially if he introduce it into ecclesiastical history and the commerce of life. The author has then attained the noblest aim; "he has created, he has occasioned, true and better sentiments."

'But to true and better sentiments, necessarily, though even slowly and imperceptibly, better dispositions must succeed. We learn to see the matter on another side; we accustom ourselves to *this* and at length to *all* sides; and thus we are at once become impartial lovers of truth. Excellent profit! which accrues to us from the reading of a performance, even though against our will; I doubt much whether there be any more excellent.

'To conclude; I make no apology for the blunt truth which I have contrived this book to speak. The time for concealing and cloaking is past, if, as Christ says, the stones cry out. By pious lies I never will trespass against Christianity; where the spirit of God is, there is truth.'

These books of M. HERDER have made great impression throughout Germany; the tendency of that impression we indicated in Rev. vol. xx. p. 524. perhaps, yet we think not, uncharitably. They uniformly discover great strength of mind, and a truly benevolent heart.

ART. XXVI. *Von Religion, Lehrmeynungen, und Gebrauchen,* i. e. Of Religion, Doctrines, and Rites. By J. G. HERDER. Small 8vo. pp. 320. Leipzig. 1798.

ANOTHER piece from the same pen, inferior to neither of the foregoing. We shall again follow the method which we observed in respect to them, by letting the author speak for himself:

'A work which treats of religion (says M. H.) ought to be written with religion, that is, conscientiously; and it is desirable that it should be read in like manner. Why may not this be expected?

'Religion addresses the human intellect; she speaks for conviction unbiassed by party. In all ranks and classes of society, man has only to be man in order to acknowlege and practise religion. She grasps at all the inclinations and instincts of mankind, to harmonize them with herself, and to conduct them in the proper path.

'If religion be discriminated from doctrines, she leaves each to its place; only she will not be doctrine. Doctrines divide and exasperate; religion unites: for, in all human hearts, she is but One.

'Should, therefore, any thing be spoken too sharply in this piece against several doctrines, it only happens whenever these doctrines would be religion itself, or would suppress religion; so that particularly young teachers of religion, who know not what right and left imply, regard them as religion, and think themselves in duty bound to force them on the people. So long as liberty and conscience have place among mankind, we may venture freely and bluntly to draw the line between opinion and religion; the latter belongs to the people, the former to disputations *ex cathedra*.

'That I adopt no other method than philological exposition of the Bible, will surprise no one. On one wrong interpretation depend many false doctrines; of fancied conceits there is no end, when once we begin to indulge the fancy. Had our forefathers, for example, acquired a clear and complete idea of a symbolical act, the protestant churches would have remained unseparated; and no religious wars concerning words of scripture, misunderstood, would have sprung up.

'If in regard to religion I speak against a lifeless verbal law, it is because I hold it to be a duty of humanity. Man is a living organ, composed of senses, powers, and impulses; requiring to be moved and induced, not merely commanded. To effect pleasure and joy is its element; this, no haughty legislation will supply. Now, since this is not only made to be religion, but it being boldly pretended that the religion of Christ is nothing else; what these have said gently and popularly, that is, extremely imperfectly, let that be rendered perfect now: consequently, I must remark the distinction between the two principles:—as Christ and Moses stand asunder.

'It is curious that, behind Christianity, no idolatry should any longer lurk. Words and syllables are deified; the infatuation lasts for a time; it sinks, and the sophistry on which it was founded still remains. Religion, on the contrary, is a well of living waters; though stopped and dammed, it rushes from the deep, purifies itself, revives, and animates the souls which drink.

'To conclude, let Christians and Unchristians read my book; truth is the same in every human soul.'

We have said and shewn thus much of M. HERDER's performances, because we thought it not reasonable to do less. If ever they appear in an English garb, our countrymen will judge for themselves how far they deserve acceptation.

ART. XXVII. *Meine letzte Reise nach Paris*; i. e. My last Journey to Paris. (In 1795.) 8vo. pp. 216. Zurich. 1798.

THIS amusing traveller beholds the whole vast surface of France in a state of busy fermentation, but appears nearly as willing that it should be ascribed to the miasm of putrifaction, as to the effervescence which is preparing a generous juice.

'In certain respects, (says the writer, p. 18,) I found the part of France through which I was passing (from Zurich to Paris) much changed. In other respects, I was often astonished that it was so little altered. Although the desolations of the revolutionary torrent extended to most places, and often flowed with incredible celerity; yet in many they have left behind scarcely any permanent traces. I have passed through villages, through towns, and even through whole departments, in which the inhabitants have submitted to the new forms without passion or reluctance, and in which the influence of some respectable and wealthy persons has contrived to frustrate intrigue and to obviate tyranny, and thus to maintain order and peace. The mind experiences relief in contemplating such places: their welfare is a refreshing spectacle, like that of spots of verdure scattered in a dreary vulcanic region. Many castles in France have been plundered, gutted, or destroyed: but the multitude of them was so great, that those which remain do not allow the traveller to perceive that their number has been diminished. In the whole of my long route, I do not remember above three or four remarkable monuments of this species of devastation. Cloisters, Abbeys, Steeples, and especially Crucifixes, suffered every where.'

'One thing struck me in Paris; an expression of incertitude and anxiety, a restless mistrustful convulsive cast of countenance. A man who had entered the city with me for the first time might, I think, have been tempted to address the inhabitants in the well-known phrase of M. *Jussieu*, "I have not the honor of knowing you, but I think you exceedingly altered."'

The dispute between the conventionals and the sectionaries, about the re-election of one third or the whole of the legislative branch of the new constitution, was raging during the author's stay in Paris. He praises the superior tactics of the former, and the superior arguments of the latter.

'The number of pure royalists, lowly as they are cast down, is yet considerable. These perceive no sensible difference between the constitution of 1795 and the former plans. They desire nothing less than the abolition of all institutions of the revolution; and they enjoy with sensible delight the liberty of thinking, speaking, and writing every thing ill of a system to which they ascribe all their misfortunes, and of a party whose power they so much undervalued.'

Most of this author's observations are vague and general; they only describe the impression made on his mind by the new face of a country in which he was born, and which he had intimately known in other times:—they are not sufficiently founded on definite facts, and precise delineations, to enable a reader to apply the same information to the solution of any doubts which he also may entertain, respecting the operation of the modern laws. On the whole, however, the author inclines to expect, from the present constitution, a more speedy establishment of order and liberty, than has been generally predicted by the political sooth-sayers in the neighbouring nations. We are to remember that he performed his journey in 1795.

Art. XXVIII. *Phraseologia Anglo-Germanica*, or a Collection of more than Fifty Thousand Phrases collected from the best English Classics, disposed in Alphabetical Order, and faithfully translated into German; by F. W. Haussner, Professor at the Central School of the Lower Rhinish Department. To which is added a Vocabulary, containing all the Words not comprehended in the foregoing Phraseology, *nor* wanting any particular Explanation, so that the Whole may be used as a complete English and German Dictionary. 8vo. pp. 1115. Strasburg. 1798. Imported by De Boffe, London. Price 18s. sewed.

Dictionaries of two living languages should never be undertaken by an individual, but by the co-operation of a native of each country of which the dialect is to be explained: otherwise,

wise, the phrases will certainly betray a foreign idiom, a quaint solecism, an inadmissible vulgarity, or some other impropriety. In the use of speech, all the toil of reason never attains the skill of the vernacular instinct.—The preface, or indeed the very title-page, of this vocabulary, without being ungrammatical, is not strictly idiomatic; and this is also the case with a variety of the English phrases inserted in the work, which certainly do not, in many cases, evince their derivation from the best authors, and are frequently such as could not be tolerated. In the division of 'words which have not been explained by phrases,' under the Letter B., in the first twelve articles, twelve errors occur: viz.

1. *Babble*, not *bable*, is the right reading.

2. *Bab* is not used as a contraction for *Baptist*, but for *Barbara*.

3. *Babe* does not mean *eine puppe*, a doll, but an *infant*.

4, 5, and 6. *Bable* and *Bables* are not English; and the word *Bawles*, to which reference is made, does not occur.

7. *Bacchanalization* is not an authorised word; and, if introduced, it would not mean, as here explained, the orgies of Bacchus, but *the rendering similar to bacchanals*. Thus it would be English to write: the favourite sacrament of the Corinthians was a bacchanalization of the eucharist.

8. *Bachelour*, in modern English, is never spelt with the *u*.

9. *Back and breast*, for a coat of mail, would not now be intelligible.

10. *Back-swanked* is, at best, provincial; we never before heard of it.

11. *A pig-back* is an adverb, corrupted probably from *a peak-back*, and describes the attitude of a person carried on the back of another: it has nothing to do, as this interpreter supposes, with the back of a hog.

12. *Backberond*. In what slang dictionary this word occurs, we know not.

This, we trust, will be sufficient to convince the author that his work needs revisal by a native of Great Britain. Of its German portion, we form a more favourable opinion.

Professor HAUSSNER certainly deserves praise for his industry in acquiring so much knowlege of our language as the work manifests that he possesses, and for the additional trouble which he has taken in endeavouring to impart that knowlege to others, or to enable the English reader to acquire a similar intimacy with the German: but we must repeat that it is scarcely possible that these ends should be accomplished solely by one native of either country.

Art. XXIX. *Defense de l'Ordre social*, &c. *i. e.* A Defence of Social Order against the Principles of the French Revolution. By the Abbé Duvoisin. 8vo. pp. 380. Dulau and Co. London. 1798. Price 5s. sewed.

Among the very probable results of the various alterations projected or undertaken by the great continental powers, may be ranked the consolidation of Scandinavia under the imperial sceptre of Russia, and the consolidation of Germany under the imperial sceptre of Austria. With this event, the good old religion of the Constantines and Theodosiuses would again plant its crosses in the cathedral of Upsal, and again gather tithes in the Danish Chersonesus. Teachers of catholicism by the faggot would become necessary, both to accomplish the purification of the German libraries in conformity with the expurgatory index of the Vienna-censors, and to tame a wild flock into submission to the lengthening crosier. Doctors of anti-jacobinism would also become necessary to popularize the theory of arbitrary power, and the expediency of despotism on principle; to undertake the panegyric of a social order imposed and preserved by the bayonet; and to inculcate the duty and security of passive obedience to the divine right of imperial force:—lessons somewhat novel in the halls to which a *Heyne*, a *Meiners*, and an *Eichhorn*, or a *Schiller* and his coadjutors, had once invited an assemblage of as liberal students, as of old conversed in the piazzas of the Stoa or the Mousaion.

The Abbé Duvoisin, whose political ideas have given rise to the foregoing " Pisgah Sight of Palestine," is no mean writer; as the following extract will evince:

‘ In the institution of governments, we ought to distinguish between what is of God and what is of the people. The people may have chosen their form of government; may have chosen the person in whom the sovereignty is to reside: but it is not from them, properly speaking, that authority comes; it is God who confers it; God, who, at the presentation of the people, invests the power. All power, all authority, all jurisdiction, is from him. By what title should a mortal command his fellows, if he were not delegated by the King of the universe? Where could we find a legitimate source of the terrible right of life and death, which the state exercises over its members, if it were not founded on the presumptive concession of the sovereign arbiter of our destinies?

‘ God, the author, the protector, the supreme chief of society, establishes the Prince as his vice-gerent; puts the sword into his hand for the defence of the good and the terror of the wicked; wills the sacredness of his person, and reserves to himself alone the right of sitting in judgment over him. Witness and guardian of the social compact, it is by his dreadful name, and in his presence, that the sovereign is to swear to govern, protect, and defend, the people,—and the people to obey the sovereign.

'By this mutual oath, king and subject engage themselves towards God still more strictly than towards each other. Their mutual rights and duties assume a more august character. The interest of the public confounds itself with that of the chief, and of the members of the state. Rebellion and tyranny are no longer simple crimes of treason, which offend only men; they become sacrilege: rebellion, because it attacks God in attacking the person of his representative, and tyranny, because it employs for evil a power conferred by the author of all good.

'All power comes from God: *Non est potestas, nisi a Deo*:—A sublime maxim, on which rests the whole social system, of which the sages of antiquity half saw the truth, but which it was reserved for Christianity to elevate above the vain reasonings and uncertainties of philosophy.

'A power, which should have no foundation but the will of man, would be too precarious and too uncertain. The bestowers of it would every moment think that they had a right to resume it. In vain would be an appeal to the original contract, or to the interests of public tranquillity. Little scruple would be made of the breach of conventions, which had only a human sanction. The factions would never want pretexts, founded on what they would call the general interest;—and after all, rebellion would only be an imprudence,—it would cease to be a crime.'

The author's doctrine concerning establishments and toleration is to be found at p. 268. It is far more remote from 'that sacrilegious indifference which tolerates all religions because it despises all,' than from 'that barbarous and fanatical zealotry' which our author advises indeed his Prince to avoid; although (says he p. 297) 'if a new sect arises which divides the people, the Prince should neglect nothing to stifle it at its origin. He has a right to impose silence on preachers, and to punish them as seditious, if not as heteredox.'

Neither under the Duke of Alba in the Netherlands, nor under Charles I. and James II., have these principles been found favourable to the stability of the authorities patronizing them: for, as Lord Bacon long ago observed, "when factions are carried with a high hand and barefacedly, it is a sign of decay of power in princes, and much to the prejudice both of their authority and business."

Art. XXX. *Considérations sur la France*; i. e. *Considerations respecting France*: By M. de Maitre. 8vo. pp. 256. London: (a pretence.) 1797. Imported by Dulau and Co. Price 4s. 6d. sewed.

This book is well calculated to produce in France an impression favourable to the restoration of royalty. It is written in the spirit of a religious necessarian, who thinks it probable that *a grand epuration of Christianity* has been the single purpose of Divine Providence in the direction of this eventful period. In the conductors of the French Revolution, he discovers only the blind agents of an over-shadowing Divinity, pursuing no ends of benevolence, attaining no ends which they pursued, but irresistibly hurried by the unrelenting stream of circumstance into the commission of every crime, and into every enterprise, essential to the predestined reformation. A superstitious shudder may seize on some readers, while the author, speaking as with the tongue of fate, treats with sarcastic contempt the mighty coalition of kings against the infant republic, with the less weary hostile efforts of a vagrant clergy and a scattered nobility;—proceeding, nevertheless, to positively announce the ultimate downfall (after the return of peace) of the new institutions. 'The republic has not been *consecrated* by its lawgivers; there is nothing *divine* in its construction; therefore, instability shall be its lot.' This is the apparent substance of his eloquent declamations.—He displays much reading, however, of the higher kind; and he has evidently been led to his main inference, by the recent perusal of that part of Hume's history which concerns the Revolution in England begun under Charles I. and terminated by the Restoration. The writer thus describes (p 154) the manner in which the Counter-revolution is to take place:

> 'Four or five persons, perhaps, will give a king to France. Letters from Paris will announce to the provinces that France has a king; and the provinces will loudly reply, 'Long live the king!" Even at Paris, all the inhabitants, perhaps, (except about twenty) will only learn as they wake that they have a king. "Is it possible?" they will exclaim: "how singular! I wonder at what gate he is to come in! Well, we must hire windows beforehand: for the croud will be intolerably stifling."—
>
> 'A courier brings word to Bourdeaux, to Nantes, to Lyons, that the king is acknowleged at Paris; that some faction gained the upperhand, which declares that it holds the public authority in the name of the king; that they have sent for him; that he is expected; and that the white cockade is every where worn. Fame catches hold of this intelligence, and tricks it out with an imposing pomp of circumstances. What would be done? To give due allowance to the republic, I will suppose it to have a majority in the nation, and that the army is in the usual state. These troops will at first assume a semblance of rebellion: but they will want to dine, and will soon begin to think of detaching themselves from the power which no longer pays. Every officer, who is without the consequence to which he thinks himself entitled,—and there are always many such,—will be very alert in perceiving that the first who cries "Long live the king!"

king!" must become a great personage. Vanity, hope, ambition, repeat in his ear the title of *General to his most Christian Majesty*, and paint before his mind's eye the homage which such a title once secured to its possessor in circles of no inferior lustre; with the look of scorn which he will cast on those who once summoned him to the bar of the municipality. These ideas are so natural, that they can escape nobody:—Every officer feels them;—whence it follows that they are all suspected by each other. Fear and mistrust produce deliberation and coldness. The soldier, when not electrified by his officer, is still more discouraged; and thus the chain of discipline receives that inexplicable shock which suddenly breaks it: one turns his eyes to the royal paymaster, who approaches: another seizes the opportunity to return to his family. No one commands; no one obeys; cohesion is no more!

'It is otherwise with the citizens. One goes; another comes: each fears him in whom he would confide. Doubt consumes hours, when minutes are decisive: audacity attacks prudence: the old man wants resolution, and the young man needs advice. On the one side, are terrible dangers; on the other, certain amnesty and probable favor. Where are the means of resistance? where are the leaders? who can be trusted? There is no danger in being quiet: but the least movement may lead to irremediable error. "Let us wait, then;"—and they wait. The next day, comes an account that some fortress has opened its gates to the returning sovereign. Another reason for waiting. The news was false: but two other towns, which thought it true, were duped by it and really surrendered. They set an example which they thought they were receiving, and they determine the first fortress to do the same. The governor, who presented to the king the keys of this *good city*, is created on the spot a *marshal of France!* Every minute, the royalist party strengthens: it soon becomes irresistible. "Long live the king!" exclaim affection and fidelity, on the tiptoe of exultation. "Long live the king!" replies the republican hypocrite, on the knees of terror. There is now but one outcry,—and the king is anointed.'

Far be it from us to grudge the luxury of such hopes to the emigrants. There is, however, one great difference between the present state of France and that of England in 1660, which leads us to doubt the eventual fulfilment of these expectations. Cromwell had in 1657 dissolved the parliament of the commonwealth, and had not suffered its re-election: so that no body of national representatives existed to marshal the republican against the royalist party: the one was without and the other with a leader. Besides, the parliaments of the commonwealth were never founded on a system of extensive suffrage: the members represented the scanty and not the numerous classes of the people, the proprietors and not the traders: they consisted chiefly of those individuals of the landed aristocracy, who patronized presbyterian and independent chaplains, and thus secured some popular adherents.

Townsmen were in general very indifferent to their ascendancy. In France, the national representation is not liable either to interruption or to dissolution; a majority always continues empowered: it is founded on very extensive suffrage, and must therefore perpetually involve the allegiance of a majority of the people: it represents townsmen rather than countrymen; and it possesses, therefore, more completely than did the English commonwealth, the choice of the impulse to be given to the principal accumulations of populousness.—To a change from without, the constitution of France opposes the stronger obstacle.

Art. XXXI. *Nosographie Philosophique,* &c. *i. e.* Philosophical Nosology, or the Application of the Analytical Method to Medicine. By Ph. Pinel, Professor in the Medical School of Paris. 2 Vols. 8vo. Paris. 1798.

In his classification of diseases, this writer has followed the plan of modern chemists and lithologists, which gives his nosology a decided superiority over all preceding books of the same nature. The work is divided into six parts, forming so many particular treatises on that branch of practical medicine, which is the subject of each class.

Fevers constitute the *first* class, the divisions of which are not assumed from the doctrine of humours; which is rejected by the author, as contrary to observation and medical philosophy. He assumes, as the basis of his division, the different lesions of sensibility in the arteries, in the membranes of the stomach, in the glands, and in the whole system according to the diminution or irregularity of the vital forces. From these principles, he deduces the following five orders in the class of fevers:

1. Angio-tenical.
2. Meningo-gastrical.
3. Adeno-meningical.
4. Adynamical.
5. Ataxical.

In the description of each particular fever, he prefers the characters given by those eminent practicians who have had opportunities of seeing them under every form, and in every aspect, especially in epidemics.

The *second* and *third* classes contain the phlegmasiæ and hæmorrhages. The *fourth* treats of the affections of the nervous system, or neuroses. The author is particularly explicit and interesting respecting all the different disorders belonging to this class; which, by so many concurring causes, are continually produced in large and opulent towns, where civilized manners prevail. His parallel of the state of mind of Lewis the XIth, and of the Emperor Tiberius, and his description of the periodical mania, will strike even those readers whose attention is not particularly engaged on medical subjects.

The *fifth* class embraces all the lymphatic diseases; and the *sixth* contains all other disorders which, not being well known and defined, could not with propriety be placed in any of the preceding classes.

The introduction, and the observations which terminate the volume, may be considered as containing useful outlines of the whole of medical science, and are very proper to guide the choice of students who are exploring the labyrinth of medical productions; which, if not properly selected, would waste the time of their readers, and encumber their minds with false or undigested ideas.

ART. XXXII. *Vie de Lazare Hoche*, &c. *i. e.* The Life of Lazarus Hoche, General of the Armies of the French Republic. By ALEXANDER ROUSSELIN. Followed by his public and private Correspondence with Government, Ministers, Generals, &c. With three Plates, representing the Affairs of Dunkirk and Quiberon, and the Theatre of War on the Rhine. 8vo. 2 Vols. pp. about 500 in each. Paris. 1798.

THIS life is drawn up with considerable skill, but is rather eulogy than biography. Its main object is to take from *Pichegru* as many laurels as possible, and to transfer them to the brows of *Hoche*. This is often, but not always, accomplished on convincing grounds. The author appears well-informed of the minutest circumstances which he has to narrate; and he quotes, with the confidence of honesty, the authenticating testimony of many living witnesses. An emphatic and laconic style, aromatic with maxims of democracy, and stuffed with the jargon of equality, is every where affected by the truly republican pen of citizen ALEXANDER ROUSSELIN. This abrupt, sententious, and oracular manner, aped from Tacitus, is no doubt less graceful than the plainer ease of an unstudied historian: but it is fit for the public for which it was designed, and is well adapted for circulation in the garrisons and barracks of France. Men of a neglected education,—and among the military there must be many such,—usually attribute no merit to simplicity in composition; they think that any body can write naturally; and they suppose that he is no scholar who chuses to be no pedant.

Great natural strength of body and mind seem to have been *Hoche*'s principal endowments. As his reply to a denunciation by *Hudry*, which occurs at p. 65, is very characteristic of him, will display his style, and contains his own account of his origin, we shall quote it in the original terms.

‘ *Au quartier-général de Rosendall, le 22 Septembre, l'an 2 de la république Française.*

‘ *Comme il n'y a de vil que les lâches calomniateurs et les fourbes, je ne rougirai pas de dire que mon père, après avoir, ainsi que moi, usé sa jeunesse au service de son pays, fut contraint, n'ayant point de fortune, à accepter, pour vivre, une place de palfrenier, dans laquelle il s'enrichit si fort, que je jouis du doux plaisir de le nourrir dans sa vieillesse, des appointemens que je reçois pour mes services. Mon père, qu'un lâche ose insulter à soixante-huit années, est grenadier. ‘ Qu'on écrive à la section de Paris sur laquelle il réside, elle certifiera qu'il est pauvre, mais patriote, et en état de terrasser l'efféminé qui prétend l'avilir.*

‘ *Citoyens, qui avez entendu la calomnie, écoutez la vérité.*

‘ *Avant seize ans, sans fortune ni état, je servais au régiment des Gardes-Françaises.*

‘ *Je fus gradé par mes camarades, et ils me chargèrent de leurs affaires pendant la révolution.*

‘ *Je suis si partisan des Capets, que je commandais l'avant-garde, le 5 Octobre, lorsque l'on fut chercher le dernier d'eux.*

‘ *Il est faux que ce soit Lacolombe qui m'ait placé. Avant d'entrer dans son régiment, je ne lui ai jamais parlé. Il est également faux que Lafayette m'ait placé dans le 58^{e} régiment. C'est Servan, alors ministre et patriote, qui m'a donné cette place. Je la dois à mon activité, dont Servan avait été le témoin, puisque, lorsqu'il fut fait ministre, il venoit d'être mon colonel.*

‘ *Dubouzet, dont il est parlé dans la dénonciation, est mort à la tête de son régiment, à la glorieuse journée de Jemmappes. Faut-il qu'on lui envie jusqu'à son trépas? Puissent ceux qui le calomnient, mourir en défendant la patrie, ainsi qu'il l'a fait!*

‘ *J'ai emporté l'estime de mes camarades; mon dénonciateur n'est aimé d'aucun des siens. J'ai versé mon sang, en défendant mon pays; et, pouvant rester à Paris, j'ai demandé à faire la guerre. Hudry a été contraint de marcher; il l'a fait de force, ayant quitté le service pour entrer à l'opéra. On connaîtrait la valeur de sa dénonciation, si on voulait la lire en entier: je la transcris ici, j'y joins seulement les copies de trois pièces, pour en contre-balancer l'autorité. Au surplus, je ne crois point avoir besoin de certificat; mon civisme est écrit sur mon front; je lève les yeux comme un brave républicain, et ne me cache point pour manifester mon opinion sur les personnes et les choses.*

‘ *On trouvera, à la fin de ce mémoire, un extrait de ma correspondance avec Hudry, qui veut que je ne sois républicain que depuis le 10 Août 92. Je crois pouvoir assurer que beaucoup de nos républicains d'aujourd'hui ne l'étaient point à cette époque.*

‘ *C'est en combattant les ennemis de la république, comme je l'ai toujours fait, que j'obtiendrai des certificats, et non en flagornant qui que ce soit. J'aime à servir par-tout où sont les ennemis; et je suis dénoncé par un homme qui n'a pu supporter l'idée de quitter la ville et les dames de Dunkerque. Si je suis accusé d'y mettre un peu de plaisanterie, je répondrai que les républicains de ma trempe, ceux qui préfèrent l'air pur et libre des champs au méphitisme des villes, et la paille des camps au damas de l'égoisme, détestent, comme ils le doivent, les soldats-colifichets.’*

The Second Volume consists wholly of *Hoche's* correspondence with different persons in office in the civil departments, and with various military commanders. Some statements in the work atrociously calumniate (for instance, vol. i. p. 296) English individuals and armed bodies: it should therefore be examined for the purpose of refutation by those who undertake the history of the operations of our armies. *Hoche* has in an especial manner been the Anti-British General of the French Republic.

A portrait of *Hoche* is prefixed, which exhibits very ſtern and saturnine features.

ART. XXXIII. *Neue Schauspiele*, &c. *i.e.* New Plays by AUGUSTUS VON KOTZEBUE. 8vo. pp. 566. Leipzig. 1798.

THIS poet is one of those "At-Alls" who produce a tragedy, a comedy, a farce, or an opera, on the spur of any occasion, with nearly equal facility and equal success. Consequently, he seldom has time for a very artful structure of plot, or a very profound estimate of character: but he is well aware how entirely the arts of the theatre concentrate the attention of an audience on the passing scene; and that, provided the present situations be stimulant, and the actual effect impressive, the spectator has not leisure to care nor to inquire whether the personages were brought together by the wand of a conjurer, or by the pretended fortuitousness of a nicely contrived probability. Accordingly, he makes free use of the extraordinary if not of the miraculous discoveries of near relationships, between people who have spent their lives together without suspecting their kindred, or who meet for the first time. Personages arrived from the Antipodes, Hindus, Arabs, Negroes, Carolinians, Otaheiteans, all habited in their proper costume: moral prodigies, as filial piety robbing a father, complaisant beauty in want, chaste concubines, wicked Christians, respectable adultresses, bigamy from duty: such are the marvellous combinations to which M. VON KOTZEBUE too frequently recurs for the basis of his scenes. Yet his dialogue is written with a vivacity, a variety, and a boldness of appeal to the fairest sentiments and dearest feelings of our natures, which never fail to arrest attention, to captivate sensibility, and to provoke applause. He has most power over the moderate emotions, and is less successful when he attempts to convulse his audience with the agonies of pathos or the loud laugh of drollery. In sentimental comedy, and in private-life tragedy, he is more masterly than in the farcical or the heroic drama.

This volume contains four new plays. I. The young COUNT OF BURGUNDY, saved in his infancy from the massacre of his family, has been educated, ignorant of his rank, by a hermit in Switzerland, and has rendered himself agreeable to Elizabeth, the daughter of a poor Swiss knight. News is brought that the usurper of the sceptre of Burgundy is dead; and the hermit now reveals to Henry the secret of his parentage; and sets off with him and the friendly messenger for Arles, in order to lay claim to the vacant inheritance. They carry with them the coronet, seal-ring, and cup, of the murdered Count, with other documents necessary to prove the pedigree and right of the young Henry. In the neighbourhood of Arles, they stay during the night at an inn: where some persons, observing the regalia in possession of the hermit, denounce him and his companions as conspirators in the massacre of the Count's family. The death of the usurper having withdrawn all supposed protection, every one is clamorous for their punishment; and they are dragged in bonds before an assembly of the burghers of Arles. Now follows one of the finest scenes, or rather acts, which we recollect in any drama. The stormy anger of the populace, clamouring for the execution of these suspected innocents, but mingled with a thousand bursts of affection for the murdered Count, the father of his country, whose benefits eighteen years of usurpation had not effaced: the hermit gradually obtaining leisure for defence, relating his story, and, instead of the murderer, discovering himself as the preserver of the rightful heir; and the glow of enthusiastic triumph with which Henry is welcomed by the agitated and altered crowd; are truly admirable. They break open the convent in which his widowed mother, Matilda, has immured herself; and she is led to her son at the critical moment of his recognition and restoration.—The rest of the play is comparatively flat. Henry goes in disguise to Switzerland in order to seek his Elizabeth, and surprises her with the offer of a throne. She returns with him to Arles; and the piece concludes with their coronation.—A translation of this play has appeared;—we shall give some account of it in a future number.

II. FALSE SHAME—is a very skilful comedy: full of delicate and new situations, scarcely improbable. The characters are various, natural, and consistent, and the moral is good. There is so much of local nature in this play, and the situations are poignant so much more from the characters than from the circumstances of the personages, that we shall not offer an analysis of the plot, which would probably excite little curiosity. It appears to us, however, nearly the best German comedy that we have seen:—the author of *Minna von Barnhelm* may frown: but does all the patient art of LESSING attain the glow of KOTZEBUE's rapidity?

III. A play on the subject of the misfortunes of LA PÉROUSE; who is here supposed to have been shipwrecked in the South-Seas. Malvina, a female savage, has saved him from the waves, and has conveyed him to an unoccupied island; where he lives with her, and has a son. In secret, he vents his sorrow for those whom he left behind in Europe: he observes a sail: he makes signals: the vessel approaches. A female and a boy are landed from a boat: they are the wife and son of *La Pérouse*, who had sailed on board the ship sent in search of him by the *Convention.* The two women gradually discover each other's relation to *La Pérouse*; their equal claims, their jealousy, their warm affection for him, and their children, supply interesting moments: but the parallelism of their situations is too complete, and gives an antithesis to their alternate speeches which often fatigues.—The brother of Madame *La Pérouse* now intervenes. He descants on the revolution of France and the insecurity of happiness in Europe: he proposes to the party to establish themselves in the South-Seas, and to detach him with the vessel for other companions. The plan is determined, and the two women consent to live, in sisterly union, with *La Pérouse.*

IV. WILD OATS (for we know not how else to render the title *der Wildfang*) is an amusing farce, no doubt, on the stage, but is unfit for the closet. The endless disguises of the young lover, and the comic perversities of situation which occur, fill a busy but not very original plot.

A neatly engraved head of the author is prefixed to this volume.

ART. XXXIV. *Herbarium Mauritianum*, &c. *i. e.* An Account of the Plants of the Mauritius. By P. R. WILLEMET: With a Preface by A. L. MILLIN. 8vo. Leipzig. 1797.

THE author of this *Herbarium* was born at Nancy, April 2, 1762, and studied botany under *Mounier* at Paris. He went to India with Tippoo Saib's ambassadors, as body-physician to that sovereign. On his voyage, he landed at the Isle of France, where he speedily collected a great number of plants, which he described as well as circumstances would permit. The collection and remarks he forwarded to his friend MILLIN at Paris, in order to be kept for revisal on his return: but he died shortly after his arrival at Seringapatam.

In this work, M. Willemet follows Linné only naming plants already known:—to the doubtful he adds a note of interrogation. The new he describes, adding the *habitat* and the time of flowering, in those cases in which he was acquainted with it.

Art. XXXV. *Homage d'un Suisse aux Braves d'Unterwalden.* The Homage of a Swiss to the brave Unterwalders. 12mo. pp. 41. 6d. De Boffe, London. 1798.

Concerning Swiss history and politics, two works were noticed in our xxvith vol. p. 540 and 546. This also is one of the swan-songs of expiring independence, and records the brave but ineffectual resistance of the people of Unterwald to the violent intrusion of the French. The partition of Switzerland, like that of Poland, cannot be too much abhorred. It remains to be seen whether the magistrates of the Grisons, by favouring the introduction of the Austrians,—or the clubbists of Berne, by favouring the introduction of the French,—have brought on their country the more humiliating and irreparable grievance.

Art. XXXVI. *Lettre au Général Dumouriez,* &c. *i.e.* A Letter to General *Dumouriez,* respecting his Speculative Picture of Europe. By the Abbé J. P. T. L. S. 8vo. pp. 72. 1s. 6d. De Boffe, London. 1798.

This letter objects to the approbation bestowed by *Dumouriez* on *Buonaparte's* concessions to the Emperor, in the negotiation of Leoben. With Vienna in his grasp, why did *Buonaparte* retire, and resign the Venetian territory, for liberty to withdraw? The whole affair admits but of one interpretation. *Buonaparte* could not have maintained himself at Vienna without *democratizing* the country; and the Directory know it to be for the interest of their own progressive aggrandizement, *not* to *democratize* any one of the *great* continental powers. The German national character is more popular in Europe than that of the French: it is more orderly, humane, and just; less irascible, intolerant, and rapacious. If they had an equally advantageous structure of constitution to offer as the reward of subjection, they would appear to the petty European states the preferable sovereign: *they* would become the Great Nation, to the prejudice of France, and would extend the influence of their laws, their literature, and their arms, from Tarento to Copenhagen:—whereas, by leaving the primary despotisms subsisting, the necessarily defective allegiance of the numerous classes facilitates the perpetual erosion of their territory, and the successive metamorphosis of their provinces into satellite republics, until they are ripe for absorption into the body of the Gallic planet.

Art. XXXVII. *Nouveau Tableau Speculatif de l'Europe*, &c. *i. e.* A New Speculative Picture of Europe. By General Dumouriez. 8vo. pp. 380. 6s. sewed. Imported by De Boffe.

Of this Ex-General's Speculative Picture of Europe we spoke at length in our xxvth vol. p. 546. This professes to be a new edition of that work, modernized down to the month of September 1798, by means of an additional preface. A new but insignificant sheet, intitled *An Advertisement*, has in fact been prefixed, but we have discovered no alteration in the body of the work itself.

Art. XXXVIII. *Voyage à la Guiane et à Cayenne*, &c. *i. e.* A Voyage to Guiana and Cayenne, performed in 1789, and the following Years, &c. &c. By L..... M.... B.... Merchant. 8vo. pp. 400. Paris. 1798.

Instead of being an account of an actual voyage, we find this work to be a superficial and inaccurate compilation from other writers, (some of them the least worthy of selection,) without even the appearance of that kind of order, and succession of incidents, which must necessarily attend the observations of any single traveller or observer. Though the writer pretends to give an account of the natural productions of the different parts of Guiana, he does not appear to know any thing more than their vulgar names; and even these are employed with so little attention, that loose descriptions or pretended descriptions of the same animal or vegetable, compiled from various writers, are given more than once in different parts of the volume. Sometimes a vulgar English name is literally translated into French, from some ignorant writer; and the object, which had before been described under its proper French name, is pretended to be again described under a name wholly unknown in the French language.—Two instances of this occur at page 235—where, 1st, an account is given of "*Le Plantin espèce de Platane,*" &c. The plant here meant is the *Musa Pardisiaca*, the common bread of the negroes, throughout the West Indies, called the Plantain by the English, and *Banane* by the French; under which name it had been already repeatedly mentioned and described by this compiler, without knowing it. 2dly, In the same page, "*Le Pomme de Pin,*" &c. a name made out from the English pine-apple, which the French know only by the name "*Ananas*;" and under which this Mr. L. M. B. has frequently mentioned it.

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